

第六篇

基督作我们赎罪祭的启示、 珍赏与应用

读经：利四 1～35，六 25～27，约一 29，三 14，罗八 3，
林后五 21，约壹一 5～9

纲 要

周 一

壹 单数的罪是指我们性情里内住的罪，（罗八 3，林后五 21，来九 26，）而复数的罪是指罪的行为，就是内住之罪的果子（赛五三 5 上，林前十五 3，彼前二 24，来九 28）：

一 魔鬼撒但是罪的源头——结二八 16～17，约八 44，参林后十二 7，彼前五 8，5，腓二 8，约十四 30：

1 由于人的堕落，撒但的个格与人的魂成为一，并且撒但被接受到人的身体里，成为罪，就是在人肉体肢体里作工的恶——创三 1，4～5，罗五 12，19 上，七 18 上，14 下，17，20～21。

Message 6

The Revelation, Appreciation, and Application of Christ as Our Sin Offering

Scripture Reading: Lev. 4:1-35; 6:25-27; John 1:29; 3:14; Rom. 8:3; 2 Cor. 5:21; 1 John 1:5-9

OUTLINE

Day 1

I. Sin refers to the indwelling sin in our nature (Rom. 8:3; 2 Cor. 5:21; Heb. 9:26); sins refers to the sinful deeds, the fruit of the indwelling sin (Isa. 53:5a; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28):

A. Satan, the devil, is the source of sin (Ezek. 28:16-17; John 8:44; cf. 2 Cor. 12:7; 1 Pet. 5:8, 5; Phil. 2:8; John 14:30):

1. Through man's fall Satan's personality became one with man's soul, and Satan was taken into man's body to be sin working as evil in man's fleshly members (Gen. 3:1, 4-5; Rom. 5:12, 19a; 7:18a, 14b, 17, 20-21).

2 因为魔鬼是罪人的父，说谎者的父，所以罪人是魔鬼的儿女——约八 44，约壹三 10。

3 我们是在罪孽里生的，在母腹里就有在亚当里的罪，生来就有蛇的毒，使我们成为蛇类，毒蛇之种——诗五一 5，约九 34，太二三 33，三 7。

二 罪是那恶者撒但的邪恶性情；撒但借着亚当的堕落，已经将他自己注射到人里面，如今成了罪的性情，作为律在堕落的人里面居住、行动并做工——罗五 12，21，六 14，七 11，17，20。

三 罪就是不法——约壹三 4，帖后二 3，7～8。

贰 无意中犯了罪，（利四 2，）表征在我们堕落性情里的罪，就是从撒但借着亚当进到人类里面内住的罪，（罗五 12，）使我们无意中就犯罪（七 19～20）：

一 这罪在罗马七章是人位化的，（见 8 节注 1，）乃是撒但邪恶的性情，甚至就是撒但自己，住在我们堕落的肉体里；（17～18 上，20，23；）既然我们的肉体与罪是一，（八 3，）我们出于肉体所作的，不论善恶，就都是罪。

二 不仅如此，因为肉体是指堕落的人，（创六 3，罗三 20，）所以每一个堕落的人都是罪。（林后五 21 与注 2。）

周 二

叁 赎罪祭（利四 1～35）表征基督替我们成为罪，在十字架上借着死定罪了罪（1～3，13～14，22～23，27～28，罗八 3）：

2. Because the devil is the father of sinners, the father of liars, the sinners are children of the devil (John 8:44; 1 John 3:10).

3. We were brought forth in iniquity, conceived in sin in Adam, and born with the poison of the serpent, making us serpents, the brood of vipers (Psa. 51:5; John 9:34; Matt. 23:33; 3:7).

B. Sin is the evil nature of Satan, the evil one, who, having injected himself into man through Adam's fall, has now become the very sinful nature dwelling, acting, and working as a law in fallen man (Rom. 5:12, 21; 6:14; 7:11, 17, 20).

C. Sin is lawlessness (1 John 3:4; 2 Thes. 2:3, 7-8).

II. The sinning without intent (Lev. 4:2) signifies the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan (Rom. 5:12), which causes us to sin unintentionally (7:19-20):

A. This sin, personified in Romans 7 (see footnote 1 on verse 8), is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh (vv. 17-18a, 20, 23); since our flesh is one with sin (8:3), whatever we do out of our flesh, whether good or evil, is sin.

B. Moreover, since the flesh denotes a fallen person (Gen. 6:3; Rom. 3:20), every fallen person is sin (2 Cor. 5:21 and footnote 2).

Day 2

III. The sin offering (Lev. 4:1-35) signifies that Christ was made sin for us in order that through His death on the cross sin might be condemned (vv. 1-3, 13-14, 22-23, 27-28; Rom. 8:3):

- 一 话就是神，化身成为肉体，有罪之肉体的样式，也就是有堕落之人的样式——约一 1, 14, 罗八 3:
- 1 虽然基督仅仅有堕落之人的样式，然而祂在十字架上时，神把那个样式算作真实的——林后五 21。
 - 2 因着罪、旧人、撒但、世界、以及这世界的王，都与肉体是一，当基督在肉体里受死时，罪就被定罪，（罗八 3，）旧人被钉十字架，（六 6，）撒但被废除，（来二 14，）世界受审判，这世界的王也被赶出去。（约十二 31。）
 - 3 因此，借着基督在肉体里的死，一切消极的事物都受了对付；这就是赎罪祭的功效——一 29。
- 二 借着基督在蛇的形状里受死，那在人的肉体里之撒但的邪恶性情就在十字架上受了审判，使信徒可以得着永远的生命——三 14～16，一 14，罗八 3。
- 三 基督是那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义——林后五 21。

周 三

肆 我们重生后，仍需每天取用基督作我们的赎罪祭，（约壹一 8，出二九 35～36，）并作我们的赎愆祭（约壹一 9）：

- 一 按手在供物头上，表征献祭者与供物联结——利四 4, 15, 24, 29, 33。
- 二 取用基督作我们的赎罪祭，意思是堕落之人性情中的罪被定罪，（罗八 3，）我们的旧人被对付，（六 6，）撒但这罪的本身被废除，（来二 14，）世界受审判，世界的王被赶出去（约十二 31）：

- A. Through incarnation the Word, who is God, became flesh, in the likeness of the flesh of sin, the likeness of a fallen man (John 1:1, 14; Rom. 8:3):
1. Although Christ was a fallen man only in likeness, when He was on the cross, God counted that likeness as real (2 Cor. 5:21).
 2. Since sin, the old man, Satan, the world, and the ruler of the world are all one with the flesh, when Christ died in the flesh, sin was condemned (Rom. 8:3), the old man was crucified (6:6), Satan was destroyed (Heb. 2:14), the world was judged, and the ruler of the world was cast out (John 12:31).
 3. Hence, through Christ's death in the flesh all negative things were dealt with; this is the efficacy of the sin offering (1:29).
- B. Satan's evil nature in man's flesh was judged on the cross through the death of Christ in the form of a serpent so that the believers may have eternal life (3:14-16; 1:14; Rom. 8:3).
- C. As the One who did not know sin, Christ was made sin on our behalf so that we might become the righteousness of God in Him (2 Cor. 5:21).

Day 3

IV. After our regeneration we still need to take Christ as our sin offering (1 John 1:8; Exo. 29:35-36) and as our trespass offering (1 John 1:9) every day:

- A. Laying hands on the head of the offering signifies the union of the offerer with the offering (Lev. 4:4, 15, 24, 29, 33).
- B. Taking Christ as our sin offering means that sin in the nature of fallen man is condemned (Rom. 8:3), that our old man is dealt with (6:6), that Satan as sin itself is destroyed (Heb. 2:14), that the world is judged, and that the ruler of the world is cast out (John 12:31):

- 1 “世界的王”这辞里的“王”，含示权势或权力，以及争夺权力——路四 5 ~ 8，参太二十 20 ~ 21，24，约叁 9。
- 2 争夺权力是肉体、罪、旧人、撒但、世界、和世界之王的结果，结局——加五 16 ~ 17，24 ~ 26。
- 3 罪包括争权，罪的律是与神相争的自动能力、力量和动力——罗七 23，八 2。

周 四

- 三 借着我们与那是光的神（约壹一5，西一12）有真实、亲密、活泼、爱的交通，我们就看见自己是有罪的，（约壹一5 ~ 9，）而取用基督作我们的赎罪祭：
- 1 我们越爱主并享受祂，就越认识我们是多么邪恶——赛六 5，路五 8，罗七 18。
 - 2 领悟我们有罪的性情，并取用基督为我们的赎罪祭，就使我们受审判并被降服，这样的领悟保守我们，因为这使我们对自己没有任何信心——腓三 3，参出四 6。
 - 3 我们该从大卫的经历中学习不要对自己有丝毫的信心——诗五一。
 - 4 神用苦痛的方法让我们失败，给我们看见我们是多么可怕、丑陋和可憎，使我们弃绝一切出于己的，完全倚靠神——参利六 28，申八 2，路二二 31 ~ 32，罗八 28。

周 五

- 四 我们享受基督作我们的燔祭，就是绝对为着神的一位，我们才知道自己是何等有罪，而能享受基督作我们的赎罪祭——利六 25 ~ 27：

1. The word ruler in the ruler of this world implies authority or power and the struggle for power (Luke 4:5-8; cf. Matt. 20:20-21, 24; 3 John 9).
2. The struggle for power is the result, the issue, of the flesh, sin, the old man, Satan, the world, and the ruler of the world (Gal. 5:16-17, 24-26).
3. Sin involves a power struggle, and the law of sin is the spontaneous power, strength, and energy to struggle with God (Rom. 7:23; 8:2).

Day 4

- C. Through our genuine, intimate, living, and loving fellowship with God, who is light (1 John 1:5; Col. 1:12), we will realize that we are sinful, and we will take Christ as our sin offering (1 John 1:5-9):
1. The more we love the Lord and enjoy Him, the more we will know how evil we are (Isa. 6:5; Luke 5:8; Rom. 7:18).
 2. Realizing that we have a sinful nature and taking Christ as our sin offering causes us to be judged and subdued, and it preserves us, for it causes us not to have any confidence in ourselves (Phil. 3:3; cf. Exo. 4:6).
 3. We should learn from David's experience not to have the slightest confidence in ourselves (Psa. 51).
 4. God uses the painful method of allowing us to fail so that we will see how horrible, ugly, and abominable we are and so that we will forsake all that is from the self and depend completely on God (cf. Lev. 6:28; Deut. 8:2; Luke 22:31-32; Rom. 8:28).

Day 5

- D. When we enjoy Christ as our burnt offering, the One who is absolutely for God, we realize how sinful we are, and we can enjoy Christ as our sin offering (Lev. 6:25-27):

- 1 人是神所造的，目的是要彰显神并代表神，不该为着神以外的事物，乃该绝对为着神——创一 26，赛四三 7。
- 2 凡我们出于自己所作的，无论是好或坏，都是为自己作的；既是为自己作而不是为神作的，在神眼中都是有罪的：
 - a 我们若为着自己而事奉主，这乃是罪——民十八 1，王下五 20 ~ 27，太七 22 ~ 23。
 - b 我们若宣扬自己，这乃是罪——林后四 5。
 - c 我们行义，就如施舍、祷告、禁食，若是为着自己，好表现并炫耀自己，这乃是罪——太六 1 ~ 6。
 - d 我们爱别人若是为着自己——为着我们的名声、地位、利益和骄傲——这乃是罪——路十四 12 ~ 14。
 - e 我们养育儿女若是为着我们自己和我们的未来，这乃是罪——参林前七 14。

周 六

伍 赎罪祭的血有四种功效：

- 一 有些血被带进会幕，在耶和華面前对着至圣所的幔子弹七次，（利四 5 ~ 6，16 ~ 17，）表征基督的血已被带到诸天之上的至圣所里，使我们得救赎。（来九 12。）
- 二 有些血被抹在香坛的四角上，（利四 7 上，18 上，）表征基督之血的救赎是有功效的，使我们借着在祷告中接触神，而被带到神面前。（来十 19。）

1. Man, created by God for the purpose of expressing and representing God, should be for nothing other than God and should be absolutely for God (Gen. 1:26; Isa. 43:7).
2. Anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves and not for God, it is sinful in the eyes of God:
 - a. If our serving the Lord is for ourselves, this is sin (Num. 18:1; 2 Kings 5:20-27; Matt. 7:22-23).
 - b. If we preach ourselves, this is sin (2 Cor. 4:5).
 - c. If we do our righteous deeds, such as giving alms, praying, and fasting, for ourselves to express and display ourselves, this is sin (Matt. 6:1-6).
 - d. If we love others for ourselves—for our name, position, benefit, and pride—this is sin (Luke 14:12-14).
 - e. If we raise up our children for ourselves and our future, this is sin (cf. 1 Cor. 7:14).

Day 6

V. The blood of the sin offering had four kinds of effects:

- A. Some of the blood was brought into the Tent of Meeting and sprinkled seven times before Jehovah in front of the veil of the Holy of Holies (Lev. 4:5-6, 16-17), signifying that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption (Heb. 9:12).
- B. Some of the blood was put on the horns of the incense altar (Lev. 4:7a, 18a), signifying that the redemption by Christ's blood is effective for us to be brought into the presence of God through contacting God in prayer (Heb. 10:19).

三 有些血被抹在燔祭坛的四角上，（利四 25 上，30 上，34 上，）表征基督的血为着救赎我们是有功效的。（弗一 7，彼前一 18～19。）

四 其余的血倒在燔祭坛的基部，（利四 7 下，18 下，25 下，30 下，34 下，）表征基督的血在十字架上倒出，使我们的良心平安，向我们保证我们得神救赎并蒙神悦纳。（来九 14。）

陆 基督作我们的赎罪祭，在肉体中定罪了罪，结果我们就能不照着肉体，只照着灵而行——罗八 3～4。

C. Some of the blood was put on the horns of the altar of burnt offering (Lev. 4:25a, 30a, 34a), signifying that the blood of Christ is effective for our redemption (Eph. 1:7; 1 Pet. 1:18-19).

D. The rest of the blood was poured out at the base of the altar of burnt offering (Lev. 4:7b, 18b, 25b, 30b, 34b), signifying that the blood of Christ was poured out at the cross for the peace in our conscience, assuring us that we are redeemed and accepted by God (Heb. 9:14).

VI. As a result of Christ being our sin offering and condemning sin in the flesh, it is possible for us to walk not according to the flesh but according to the spirit (Rom. 8:3-4).

第六周 ◇ 周一

晨兴喂养

罗五 12 “这就如罪是借着一人入了世界，死又是借着罪来的，于是死就遍及众人，因为众人都犯了罪。”

诗五一 5 “看哪，我是在罪孽里生的，我母亲在罪中怀了我。”

林前十五 3 “我从前所领受又传与你们的，第一，就是基督照圣经所说，为我们的罪死了。”

新约用单数的罪和复数的罪说到罪的问题。单数的罪是指内住的罪，是从撒但借着亚当进入人类里面，（罗五 12，）这是罗马书第二段，五章十二节至八章十三节（七章五节除外，那里是说到诸罪）所对付的。复数的罪是指罪的行为，即内住之罪的果子，是罗马书第一段，一章十八节至五章十一节所对付的。然而，约壹一章七节单数的罪连同形容词“一切的”，不是指内住的罪，乃是指我们重生后所犯的每一个罪。（10。）

约壹一章八节…是说到内住的罪，就是我们与生俱来的罪。这是罗马五章十二节所说的罪。我们若说我们得救重生后就没有罪，便是自欺。虽然我们得救重生了，也寻求主、爱主、与祂有交通，但我们仍有罪住在里面。这是事实，我们若否认，真理就不在我们里面。

约壹一章九节…是指承认我们重生以后的罪行，不是指承认重生以前的罪行。这节的“罪”（原文，复数）是指罪行。（利未记生命读经，一九三至一九四页。）

信息选读

<< WEEK 6 — DAY 1 >>

Morning Nourishment

Rom. 5:12 Therefore just as through one man sin entered into the world, and through sin, death; and thus death passed on to all men because all have sinned.

Psa. 51:5 Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

1 Cor. 15:3 For I delivered to you, first of all, that which also I received, that Christ died for our sins according to the Scriptures.

The New Testament deals with the problem of sin by using both the word sin in singular and the word sins in plural. Sin refers to the indwelling sin, which came through Adam into mankind from Satan (Rom. 5:12). It is dealt with in the second section of Romans, 5:12 to 8:13 (with the exception of 7:5, where sins is mentioned). Sins refers to the sinful deeds, the fruits of the indwelling sin, which are dealt with in the first section of Romans, 1:18 to 5:11. However, the singular sin in 1 John 1:7 with the adjective every does not denote the indwelling sin but every single sin we have committed (v. 10) after we have been regenerated.

[First John 1:8] speaks of indwelling sin, the sin which we inherited by our birth. This is the sin mentioned in Romans 5:12. If we say that, after we have been saved and regenerated, we do not have sin, we are self-deceived. Although we have been saved and regenerated and although we seek the Lord, love Him, and have fellowship with Him, we still have sin indwelling us. This is a fact. If we deny it, the truth is not in us.

[First John 1:9] refers to the confession of our sins after our regeneration, not the confession of our sins before it. Here sins denotes our sinful deeds. (Life-study of Leviticus, pp. 162-163)

Today's Reading

因为魔鬼是罪人的父，所以罪人是魔鬼的儿女。（约壹三 10。）魔鬼是那古蛇，（启十二 9，二十 2，）罪人也是蛇类，毒蛇之种。（太二三 33，三 7。）因此，罪人需要主在蛇的形状里，为他们在十字架上被举起来，（约三 14，）不只救他们脱离罪，也救他们脱离罪的源头，魔鬼。（来二 14。）（圣经恢复本，约八 44 注 1。）

到罗马五章十一节为止，这卷书已经对付过复数的罪；从十二节起，开始对付单数的罪。五至八章，似乎把“罪”人位化了。罪不仅是行为，乃是象一个人，能进入，（五 12，）作王，（21，）在人身上作主，（六 14，）诱骗并杀死人，（七 11，）住在人里面，叫人作自己所不愿意的。（17，20。）罪是活的，（9，）而且非常活跃，所以罪必是那恶者撒但的邪恶性情。撒但借着亚当的堕落，已经将他自己注射到人里面，如今成了罪的性情，居住、行动、并作工在堕落的人里面。这单数、内住、人位化的罪性，是一切复数、外面罪行的根源。（罗五 12 注 1。）

不法，〔约壹三 4，〕即没有律法。不是指没有摩西的律法，（参罗五 13，）因为在颁赐摩西的律法以前，罪已经在世界上了。这里的没有律法，是指没有或不在神管治人的原则之下。行不法就是在神管治人的原则以外，不在这原则之下过生活。所以不法就是罪，或者反过来说，罪就是不法。（约壹三 4 注 3。）

犯了罪，〔利四 2，〕或，有了过错，作了错事。这里无意中犯了罪，表征在我们堕落性情里的罪，就是从撒但借着亚当进到人类里面内住的罪，（罗五 12，）使我们无意中就犯罪。（七 19～20。）这罪在罗马七章是人位化的，（见 8 注 1，）乃是撒但邪恶性情，甚至就是撒但自己，住在我们堕落的肉体里。（17～18 上，20，23，与 18 注 2。）既然我们的肉体与罪是一，（八 3，）我们出于肉体所作的，不论善恶，就都是罪。不仅如此，因为肉体是指堕落的人，（创六 3，罗三 20，）所以每一个堕落的人都是罪。（林后五 21 与注 2。）（利四 2 注 1。）

参读：利未记生命读经，第十八篇。

Because the devil is the father of sinners, sinners are the children of the devil (1 John 3:10). The devil is the old serpent (Rev. 12:9; 20:2), and sinners also are serpents, the generation of vipers (Matt. 23:33; 3:7). Hence, they need the Lord in the form of the serpent to be lifted up for them on the cross (John 3:14) to save them not only from sin but also from the source of sin, the devil (Heb. 2:14). (John 8:44, footnote 1)

Up to Romans 5:11 sins (plural) have been dealt with. From verse 12 sin (singular) is dealt with. It seems that in chapters 5—8 sin is personified. Sin is not merely an action; it is like a person who can enter (5:12), reign (v. 21), lord it over people (6:14), deceive and kill people (7:11), and dwell in people and cause them to do things against their will (7:17, 20). It is quite alive (7:9) and exceedingly active; hence, it must be the evil nature of Satan, the evil one, who, having injected himself into man through Adam's fall, has now become the very sinful nature dwelling, acting, and working in fallen man. This indwelling, personified sinful nature is the root of all the outward sinful acts. (Rom. 5:12, footnote 2)

[Lawlessness means] having no law, being without law. This does not denote being without the Mosaic law (cf. Rom. 5:13), because sin was already in the world before the Mosaic law was given. To be without law here denotes being without, or not under, the principle of God's ruling over man. To practice lawlessness is to live a life outside of and not under the principle of God's ruling over man. Hence, lawlessness is sin, or, reciprocally, sin is lawlessness. (1 John 3:4, footnote 2)

[In Leviticus 4:2 "sins without intent," or errs, or makes a mistake] signifies [that it is] the sin in our fallen nature, the indwelling sin that came through Adam into mankind from Satan (Rom. 5:12), which causes us to sin unintentionally (Rom. 7:19-20). This sin, personified in Romans 7 (see footnote 1 on verse 8 there), is the evil nature of Satan, even Satan himself, who dwells in our fallen flesh (Rom. 7:17-18a, 20, 23 and footnote 2 on verse 18). Since our flesh is one with sin (Rom. 8:3), whatever we do out of our flesh, whether good or evil, is sin. Moreover, since the flesh denotes a fallen person (Gen. 6:3; Rom. 3:20), every fallen person is sin (2 Cor. 5:21 and footnote 2). (Lev. 4:2, footnote 1)

Further Reading: Life-study of Leviticus, msg. 18

罗八 3 “律法因肉体而软弱，有所不能的，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

赎罪祭表征基督是为着神子民之罪的供物。…我们的罪（单数）由基督作我们的赎罪祭所对付；（利四，罗八 3，林后五 21，来九 26；）我们的诸罪（复数），过犯，由基督作我们的赎愆祭所担负。（利五，赛五三 5～6，11，林前十五 3，彼前二 24，来九 28。）基督是神的羔羊，除去罪的总和—内在的罪与外在的诸罪。（赛五三 10，约一 29。）

话就是神，化身成为肉体，有罪之肉体的样式，也就是有堕落之人的样式。（约一 1，14，与 14 注 2 一段，罗八 3 与注 3。）基督在肉体里被钉十字架，且在肉体里死了。（彼前三 18 下。）虽然基督仅仅有堕落之人的样式，然而祂在十字架上时，神把那个样式算作真实的。因着罪、旧人、撒但、世界、以及这世界的王，都与肉体是一，当基督在肉体里受死时，罪就被定罪，（罗八 3，）旧人被钉十字架，（六 6，）撒但被废除，（来二 14，）世界受审判，这世界的王也被赶出去。（约十二 31。）因此，借着基督在肉体里的死，一切消极的事物都受了对付。这就是赎罪祭的功效。（圣经恢复本，利四 3 注 4。）

信息选读

约翰一章十四节说，“话成了肉体。”这里的肉体是什么意思？按整卷约翰福音来看，十四节的肉体是指堕落、有

Morning Nourishment

Rom. 8:3 For that which the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

The sin offering signifies Christ as the offering for the sin of God's people....Our sin was dealt with by Christ as our sin offering (Lev. 4; Rom. 8:3; 2 Cor. 5:21; Heb. 9:26), and our sins, our trespasses, were borne by Christ as our trespass offering (Lev. 5; Isa. 53:5-6, 11; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28). As the Lamb of God, Christ took away sin in its totality—the inward sin and the outward sins (Isa. 53:10; John 1:29).

Through incarnation the Word, who is God, became flesh, in the likeness of the flesh of sin, that is, the likeness of a fallen man (John 1:1, 14, and footnote 2 on v. 14, par. 1; Rom. 8:3 and footnote 3). Christ was crucified in the flesh and died in the flesh (1 Pet. 3:18b). Although Christ was a fallen man only in likeness, when He was on the cross, God counted that likeness as real. Since sin, the old man, Satan, the world, and the ruler of the world are all one with the flesh, when Christ died in the flesh, sin was condemned (Rom. 8:3), the old man was crucified (Rom. 6:6), Satan was destroyed (Heb. 2:14), the world was judged, and the ruler of the world was cast out (John 12:31). Hence, through Christ's death in the flesh all negative things were dealt with. This is the efficacy of the sin offering. (Lev. 4:3, footnote 4)

Today's Reading

John 1:14 says, "The Word became flesh." What is the meaning of flesh here? According to the context of the whole Gospel of John, the flesh in 1:14 denotes

罪的人。神，就是话，成了堕落、有罪的人，但只有其样式。保罗在罗马八章三节把这点说得很清楚。他在那里告诉我们，神“在罪之肉体的样式里…差来了自己的儿子”。这证明约翰一章十四节的“肉体”乃是罪的肉体。成为肉体的意思是神成为罪人的样式。雷黎博士（Dr. Ryrie）在这节的注解里说，“耶稣基督是独一的，因为祂从永远就是神，却在成为肉体里使自己与有罪的人性联合。”

铜蛇的预表（三 14，民二一 4～9）指明基督所有的，并不是罪的肉体，只是罪之肉体的样式。以色列人在旷野时犯罪得罪神，为火蛇所咬，濒临死亡。那时，在神眼中，他们已经是死的。神嘱咐摩西举起铜蛇，叫铜蛇替他们受神的审判；他们仰望那铜蛇，就得救而活了。铜蛇是他们的救主。这乃是预表。在约翰三章十四节，主耶稣将这预表应用到自己身上，表明当祂在肉体里时，用保罗的话说，祂乃是在罪之肉体的样式里，就是铜蛇的形状里，有蛇形而无蛇毒。基督成为罪之肉体的样式，却与肉体的罪无分无关。（林后五 21，来四 15。）铜蛇是基督作我们救主的预表。“摩西在旷野怎样举蛇，人子也必照样被举起来，叫一切信入祂的都得永远的生命。”（约三 14～15。）

新约强调一个事实，就是基督是在肉体里被钉十字架，是在肉体里死的。祂是在神所定罪的肉体里死的。罗马八章三节说，“神…在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在肉体中定罪了罪。”主耶稣在肉体中被钉十字架的时候，神就在肉体中定罪了罪。罪不仅是一件事，乃是一个位；这人位需要被定罪。借着主在十字架上的死，神就在肉体中定罪了罪。这就是说，当肉体被钉十字架时，肉体中的罪就被定罪了。（利未记生命读经，二〇〇至二〇二页。）

参读：利未记生命读经，第十八篇。

fallen, sinful man. God, the Word, became a fallen, sinful man but only in likeness. Paul makes this clear when he tells us in Romans 8:3 that God sent “His own Son in the likeness of the flesh of sin.” This proves that the flesh in John 1:14 is the flesh of sin. The meaning of the incarnation is that God became a sinful man in likeness. In his note on this verse, Dr. Ryrie says, “Jesus Christ was unique, for He was God from all eternity and yet joined Himself to sinful humanity in the incarnation.”

The type of the brass serpent (John 3:14; Num. 21:4-9) indicates that Christ did not have the flesh of sin but only the likeness of the flesh of sin. When the children of Israel sinned against God, they were bitten by serpents and were dying. Actually, in the sight of God, they were dead. God told Moses to lift up a brass serpent on their behalf for God’s judgment, that by looking upon that brass serpent they might be saved and live. The brass serpent was their savior. This is a type. In John 3:14 the Lord Jesus applied this type to Himself, showing that when He was in the flesh, He was, to use Paul’s words, in the likeness of the flesh of sin, which likeness was the form of the brass serpent. It had the form of the serpent but not the poison. Christ was made in the likeness of the flesh of sin, but He had no participation in the sin of the flesh (2 Cor. 5:21; Heb. 4:15). The brass serpent is a type of Christ as our Savior. “As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that everyone who believes into Him may have eternal life” (John 3:14-15).

The New Testament emphasizes the fact that Christ was crucified in the flesh and died in the flesh. He did not die in anything other than the God-condemned flesh. Romans 8:3 says, “God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh.” When the Lord Jesus was crucified in the flesh, God condemned sin in the flesh. Sin is not merely a matter; sin is a person, and this person needed to be condemned. Through the Lord’s death on the cross, God condemned sin in the flesh. This means that when the flesh was crucified, sin in the flesh was condemned. (Life-study of Leviticus, pp. 167-169)

Further Reading: Life-study of Leviticus, msg. 18

晨兴喂养

约壹一8～9 “我们若说自己没有罪，便是自欺，真理就不在我们里面了。我们若认自己的罪，神是信实的，是公义的，必要赦免我们的罪，洗净我们一切的不义。”

利四3～4 “或是受膏的祭司犯罪，…就当为他所犯的罪，把一只没有残疾的公牛犊献给耶和华作赎罪祭。他要…按手在牛的头上…”

我们单数的罪，就是在我们性情里内住的罪，（罗七17，）已经借着基督作我们的赎罪祭（利四，赛五三10，罗八3，林后五21，来九26）解决了。我们复数的罪，就是我们的过犯，也已经借着基督作我们的赎愆祭（利五，赛五三11，林前十五3，彼前二24，来九28）解决了。我们重生以后，还需要接受基督作我们的赎罪祭，如约壹一章八节所指明的，以及赎愆祭，如九节所指明的。（利未记生命读经，一九四页。）

按手在赎罪祭上，（利四4，15，24，29，33，）表征献祭者与供物联结。（林后五14。）（圣经恢复本，利四4注1。）

信息选读

按人的观念，肉体可能看起来很好，也可能很坏。但不管我们是好、是坏、或是不好不坏，只要我们是肉体，我们就是罪。肉体与罪完全是一，（罗八3，）罪与撒但也完全是一。事实上，罪就是撒但。不仅如此，撒但与世界是一，世界与世界的王也是一。（约十二31。）这五样乃是一件东西：肉体、罪、撒但、世界、世界的王（权柄或权势）。

今天的世界是与肉体、罪、撒但、世界的王关联着

Morning Nourishment

1 John 1:8-9 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.

Lev. 4:3-4 If the anointed priest sins,...let him present a bull of the herd without blemish to Jehovah for a sin offering for his sin that he committed,...and he shall lay his hand on the head of the bull...

Our sin, the indwelling sin in our nature (Rom. 7:17), has been taken care of by Christ as our sin offering (Lev. 4; Isa. 53:10; Rom. 8:3; 2 Cor. 5:21; Heb. 9:26). Our sins, our trespasses, have been taken care of by Christ as our trespass offering (Lev. 5; Isa. 53:11; 1 Cor. 15:3; 1 Pet. 2:24; Heb. 9:28). After our regeneration we still need to take Christ as our sin offering as indicated in 1 John 1:8 and as our trespass offering as indicated in verse 9. (Life-study of Leviticus, p. 162)

The laying of hands on the sin offering (Lev. 4:4, 15, 24, 29, 33) signifies the union of the offerer with the offering (2 Cor. 5:14). See footnote 1 on Leviticus 1:4. (Lev. 4:4, footnote 1)

Today's Reading

According to the human view, the flesh may seem to be good as well as bad. But whether we are good, bad, or in the middle, as long as we are flesh, we are sin. The flesh is altogether one with sin (Rom. 8:3), and sin is altogether one with Satan. Actually, sin is Satan. Furthermore, Satan is one with the world, and the world is one with the prince of the world (John 12:31). These five things are one matter: the flesh, sin, Satan, the world, and the prince (the authority or power) of the world.

Today's world is related to the flesh, sin, Satan, and the prince of the world. The

的。这里的“王”含示权柄或权势。世界实际上是为权势而争。每个人、每个国家都在争权夺势；到处都在为权力而争竞、敌对。…争权乃是肉体、罪、撒但、世界、世界的王所产生的结果。

撒但是世界的王，撒但甚至为此而骄傲。以赛亚十四章启示，他虽然与神接近，却不以为满足。他想要在神之上，至少与神不相上下。所以，当圣经定罪罪的时候，就定罪了撒但，也定罪了肉体、世界和争权。

赎罪祭也表征，神，既在罪之肉体的样式里，并为着罪，差来了自己的儿子，就在基督的十字架上，在肉体中定罪了罪。（罗八3。）基督成为肉体，也就是在罪之肉体的样式里而来。（约一14。）不仅如此，神使基督，那不知罪的，在十字架上替我们成为罪。（林后五21。）当基督在十字架上时，祂是为我们的罪在蛇的形状里受了审判。（约三14。）这样，神就在基督的十字架上，在肉体中定罪了罪。…赎罪祭的功效不仅在于它对付罪的事实。它的结果远超于此。在赎罪祭中，那包含在基督肉体中堕落的人，旧人，也受了对付；（罗六6；）那在堕落之人性情中的罪也被定了罪；（八3；）撒但，罪的本身，也被废除；（来二14；）世界受了审判；这世界的王也被赶出去。（约十二31。）这是圣经中对赎罪祭之功效的启示。

保罗在对付罪时，至终摸到更深的事—不仅摸到罪本身，更摸到罪的律。（罗七25，八2。）…罪的律就是那与神相争，自然而有的权能、力量和能力。…什么时候只要我们有一点为着神的念头，我们里面就有个东西升起来胜过我们。这就是罪的律。…这使〔保罗〕成了一个苦恼的人。（七24。）这就是罪的律，这是罪的更深意义。…我们不该肤浅地，乃该更深地以基督为我们的赎罪祭。这会使我们整个人得到重造。（利未记生命读经，二〇六至二〇九、二一六页。）

参读：利未记生命读经，第十九篇。

word prince here implies authority or power. The world is actually the struggle for power. Every person and every nation is struggling for power. Everywhere there is competition, rivalry, for power...This struggle for power is the result, the issue, of the flesh, sin, Satan, the world, and the prince of the world.

Satan is the prince of the world. Satan may even be proud of being such a prince. Isaiah 14 reveals that although he was close to God, he was not satisfied. He wanted to be above God or at least to be in rivalry with Him. Therefore, when the Bible condemns sin, it condemns Satan and also the flesh, the world, and the struggle for power.

The sin offering also signifies that God, sending His own Son in the likeness of the flesh of sin and concerning sin, condemned sin in the flesh on the cross of Christ (Rom. 8:3). Christ became flesh; that is, He came in the likeness of the flesh of sin (John 1:14). Furthermore, God made Christ, who did not know sin, sin on our behalf on the cross (2 Cor. 5:21). While Christ was on the cross, He was judged in the form of the serpent for our sin (John 3:14). In this way God condemned sin in the flesh on the cross of Christ. The efficacy of the sin offering is not just in the fact that it deals with sin. The result is far greater. In the sin offering, the fallen man, the old man, included in the flesh of Christ, is dealt with (Rom. 6:6); sin in the nature of fallen man is condemned (Rom. 8:3); Satan, sin itself, is destroyed (Heb. 2:14); the world is judged; and the prince of the world is cast out (John 12:31). This is the revelation in the holy Word concerning the efficacy of the sin offering.

In dealing with sin, Paul was eventually brought to something deeper—not merely to sin itself but to the law of sin (Rom. 7:25; 8:2),...[which] is simply the spontaneous power, strength, and energy to struggle with God...Whenever we have even a little thought of being for God, something within us rises up to take us over. This is the law of sin....This made Paul a wretched man (Rom. 7:24). This is the law of sin as the deeper meaning of sin. We should not take Christ as our sin offering in a superficial way. Rather, we should take Him as our sin offering to a deeper extent. This will remake our entire being. (Life-study of Leviticus, pp. 172-174, 181-182)

Further Reading: Life-study of Leviticus, msg. 19

第六周 ◇ 周四

晨兴喂养

约壹一5 “神就是光，在祂里面毫无黑暗；这是我们从祂所听见，现在又报给你们的信息。”

7 “但我们若在光中行，如同神在光中，就彼此有交通，祂儿子耶稣的血也洗净我们一切的罪。”

利未记一章一节至六章七节五种祭的次序，乃是约壹一章里之次序的图画。燔祭、素祭以及平安祭，把我们带进与神的交通里。（3。）借着与那是光的神交通，（5，）我们便看见自己是有罪的，我们里面有罪，外面有诸罪。因此，我们重生后，仍需取用基督作我们的赎罪祭，如八节所指明，并作我们的赎愆祭，如九节所指明。（圣经恢复本，利四3注4。）

信息选读

以基督为赎罪祭是很深的。我们对赎罪祭的经历，完全与我们享受主耶稣作我们的燔祭有关。我们越爱主并享受祂，就越认识自己是多么邪恶。有时，当我们爱主到极点，就会感觉没有地方隐藏自己。保罗对自己就有这样的领会。当他寻求主的时候，他看见在自己里面没有善。

借着享受主作燔祭和素祭，我们就看见我们是有罪的。所以我们以祂作赎罪祭，然后以祂作赎愆祭，这就是我们在约壹一章所看见的。我们在神圣的交通里享受三一神时，就晓得自己里面仍然有罪，外面仍然犯罪。然后我们接受宝血的洗净。这成了循环。我们越被洗净，就越进入与三一神的交通；我们越享受这交通，就越蒙光照；我们越蒙光照，就

<< WEEK 6 — DAY 4 >>

Morning Nourishment

1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.

7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

The sequence of the five offerings in Leviticus 1:1—6:7 is a picture of the sequence in 1 John 1. The burnt offering, the meal offering, and the peace offering bring us into fellowship with God (1 John 1:3). Through our fellowship with God, who is light (1 John 1:5), we discover that we are sinful, that we have sin inwardly and sins outwardly. Hence, after our regeneration we still need to take Christ as our sin offering, as indicated in 1 John 1:8, and as our trespass offering, as indicated in 1 John 1:9. See footnote 3 on 1 John 1:7. (Lev. 4:3, footnote 4)

Today's Reading

To take Christ as the sin offering is very deep. The experience of the sin offering is altogether related to our enjoyment of the Lord Jesus as our burnt offering. The more we love the Lord and enjoy Him, the more we will know how evil we are. Sometimes, when we love the Lord to the uttermost, we may feel that there is no place to hide ourselves. Paul had such a realization concerning himself. When he was seeking the Lord, he saw that there was nothing good in himself.

By enjoying the Lord as the burnt offering and the meal offering, we realize that we are sinful. So we take Him as the sin offering and then as the trespass offering. This is what we see in chapter 1 of 1 John. As we are enjoying the Triune God in the divine fellowship, we realize that we still have sin inwardly and that we have committed sins outwardly. We then receive the cleansing of the precious blood. This becomes a cycle. The more we are cleansed, the more we enter into fellowship with the Triune God; the more we enjoy this fellowship, the more we

越看见自己是有罪的，甚至就是罪的本身。我们就是借着这个循环，蒙拯救脱离自己。实际上，我们是蒙拯救脱离罪、肉体、撒但、世界、世界的王和争权。我们越享受基督，就越少与神争权。至终，我们会把每一寸地位都让给祂。（利未记生命读经，二二二至二二四页。）

圣灵对于信徒得救后的第一步工夫，就是要带领他认识他的自己，好叫他顺着神的旨意，弃绝一切从自己来的，而完全依赖神。但是，这是何等的难呢！认识自己是何等的令人没有光荣呢！弃绝自己是何等的使人难受呢！信徒不认识自己，也不欲认识自己。因着不认识的缘故，就以为自己是可靠的。因着不欲认识的缘故，就叫圣灵不能在神的亮光中将他的真相启示给他看。所以，神就不得已要用更苦痛的方法使信徒自知。这个方法，就是任凭信徒失败。

有时当信徒在灵程上稍微进步的时候，以为自己现今已经得胜、成圣了；但是，正当他们自满的时候，神却让他们失败、犯罪，一如别人一般，或者比别人还要厉害，好使他们知道他们自己并不比别人好。（倪柝声文集第一辑第八册，四七至四八页。）

我们如果没有借着罗马七章的经历，看见自己的失败，我们就不能得胜。你作基督徒这么多年，主为什么让你常常跌倒？你要知道主有顶好的意思，主的意思就是要叫你看你不能。得救之前，你不能作好，得救之后，你也不能作好。主要你说，“我不能。”这样你就差不多了。（倪柝声文集第二辑第二十二册，二四八页。）

参读：诗篇生命读经，第二十三篇。

are enlightened; and the more we are enlightened, the more we realize that we are sinful, even sin itself. It is by this cycle that we are delivered and saved from our self. Actually, we are delivered and saved from sin, from the flesh, from Satan, from the world, from the prince of the world, and from the power struggle. The more we enjoy Christ, the less power struggle we will have with God. Eventually we will give every inch to Him. (Life-study of Leviticus, pp. 186-188)

The first work of the Holy Spirit in a believer is to bring him to know the self after he is saved. This is so he will, according to God's will, forsake all that is from the self and completely depend on God. But how difficult it is! How unflattering it is to know the self! How unbearable it is to forsake the self! A believer often does not know the self or want to know the self. Because he does not know the self, he thinks the self is reliable; because he does not want to know the self, the Holy Spirit has no way to reveal to him his true character under God's light. Under such circumstances, God has no other way than to use a more painful method to cause a believer to know the self. This method is to deliberately allow him to fail.

Sometimes when believers have progressed slightly in their spiritual path, they feel that they are victorious and sanctified. But while they are satisfied, God permits them to fail and sin just like others, or even worse than others, thus making them realize that they are not any better than anyone else. (CWWN, vol. 8, pp. 43-44)

If we do not have the experience of Romans chapter 7, that is, if we do not see our own failures, we cannot overcome. We have been Christians for many years already. Why does the Lord allow us to fail again and again? We have to realize that the Lord has a wonderful intention behind allowing us to fail. His intention is to show us that we cannot make it. We could not make it before we were saved, and we cannot make it now that we are saved. The Lord wants us to confess, "I cannot make it." If we can say this, we are almost there. (CWWN, vol. 42, p. 443)

Further Reading: Life-study of the Psalms, msg. 23

第六周 ◇ 周五

晨兴喂养

利六 25 “…赎罪祭的条例乃是这样：要在宰燔祭牲的地方，在耶和华面前宰赎罪祭牲；这是至圣的。”

太六 1, 3 “你们要小心，不可将你们的义行在人前，故意叫他们注视；不然，在你们诸天之上的父面前，你们就没有赏赐了。…但你施舍的时候，不要让左手知道右手所作的。”

要在宰燔祭牲的地方，宰赎罪祭牲。（利六 25。）这指明赎罪祭乃是基于燔祭，表征基督作我们的赎罪祭，乃是基于祂作燔祭。基督必须是燔祭，使神满足，才够资格作我们的赎罪祭。

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，才知道我们是何等有罪。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。…只有当我们享受基督作我们的燔祭时，我们才知道自己是何等有罪。（利未记生命读经，二一九页。）

信息选读

我们若了解自己何等有罪，就晓得我们的爱和他的恨一样，都可能为罪。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。…只要你是为自己作的，都有罪。

<< WEEK 6 — DAY 5 >>

Morning Nourishment

Lev. 6:25 ...This is the law of the sin offering: In the place where the burnt offering is slaughtered the sin offering shall be slaughtered before Jehovah; it is most holy.

Matt. 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens. 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing.

The sin offering was to be slaughtered in the place where the burnt offering was slaughtered (Lev. 6:25). This indicates that the sin offering is based upon the burnt offering, and it signifies that Christ is the sin offering for us based upon His being the burnt offering. Christ must be the burnt offering for God's satisfaction that He might be qualified to be our sin offering.

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....Only when we enjoy Christ as our burnt offering will we realize how sinful we are. (Life-study of Leviticus, p. 184)

Today's Reading

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....As long as you do a certain thing for yourself, it is sinful.

神…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。…不仅如此，我们的恨与爱都不是出于我们的灵，而是出于我们的肉体，出于善恶知识树。善恶知识树表征撒但。…行恶和行善都可能是出于撒但。我们必须知道，我们出于自己所作的，无论好坏，都是为自己作的；既是为自己作的，就是罪。…我们爱人，可能是为着自己—为着自己的名声、地位、利益和骄傲。…我们这些作父母的基督徒对儿女的爱，…也可能是在肉体里。新约嘱咐我们要在主里养育我们的儿女。但我们可能是为着自己和将来而养育儿女。这就是罪。

即使在召会生活中，我们行事也可能不是为神而是为己。我们可能作了很好的事，但深处隐藏的动机却是为着自己，那就是罪。比如，在作见证或祷告时，我们可能想要人人都对我们说“阿们”。…这样的祷告是有罪的，因它不是绝对为着神。

因着我们作属灵的事时，可能有隐藏的动机，主耶稣曾说到一些人，表面上是为神作事，实际上是为着高举自己。所以，主说，“你们要小心，不可将你们的义行在人前，故意叫他们注视。”（太六1上。）论到施舍，祂说，“不要让左手知道右手所作的。”（3。）论到祷告，祂接着说，“你们祷告的时候，不可象那假冒为善的人，因为他们爱站在会堂里，并十字街口祷告，为要叫人看见。”（5上。）论到禁食，祂说，“你们禁食的时候，不可面带愁容，象那假冒为善的人一样；他们把脸装得难看，为要叫人看出他们在禁食。”（16上。）我们即使在行义、施舍、祷告、禁食时，也可能与神争权。在神眼中，行这些事为自己而不为神，乃是罪。（利未记生命读经，二一九至二二二页。）

参读：利未记生命读经，第二十篇。

God...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. Furthermore, neither our hatred nor our love is from our spirit. Rather, both...are from our flesh, and both are from the tree of the knowledge of good and evil, [which signifies Satan]....Doing both good and evil may be of Satan. We need to realize that anything we do out of ourselves, whether good or evil, is for ourselves, and since it is for ourselves, it is sin....We may love others for ourselves—for our name, position, benefit, and pride. Our love as Christian parents for our children...may be in the flesh. The New Testament charges us to raise up our children in the Lord. However, we may raise up our children for ourselves and our future. This is sin.

Even in the church life we may do things that are not for God but for ourselves. We may do something that is very good, yet deep within our hidden intention is to do that good thing for ourselves. This is sinful. For example, in giving a testimony or in praying, we may want everyone to say Amen to us....Such a prayer is sinful because it is not absolutely for God.

Because we may have hidden motives in doing spiritual things, the Lord Jesus spoke concerning those who do things apparently for God but actually for the purpose of advancing themselves. Therefore, He said, "Take care not to do your righteousness before men in order to be gazed at by them" (Matt. 6:1). Concerning giving alms He said, "Do not let your left hand know what your right hand is doing" (v. 3). Concerning prayer He went on to say, "When you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men" (v. 5). Concerning fasting He said, "When you fast, do not be like the sullen-faced hypocrites, for they disfigure their faces so that they may appear to men to be fasting" (v. 16). Even in doing righteousness, giving alms, praying, and fasting there may be a power struggle with God. To do these things for ourselves and not for God is sinful in His eyes. (Life-study of Leviticus, pp. 184-186)

Further Reading: Life-study of Leviticus, msg. 20

利四 4～6 “他要牵公牛到会幕门口、耶和華面前，按手在牛的头上，把牛宰于耶和華面前。受膏的祭司要取些公牛的血，带到会幕里，把指头蘸于血中，在耶和華面前对着圣所的幔子弹血七次。”

赎罪祭要宰于耶和華面前。（利四 4，15，24。）这表征基督作赎罪祭，宰于神前，是神所认可的。（赛五三 10 上。）

赎罪祭的血有四种不同的功效。（利未记生命读经，二一一页。）

信息选读

赎罪祭的血有些被带进会幕，对着至圣所的幔子弹七次，（利四 5～6，16～17，）表征基督的血已被带到诸天之上的至圣所里，使我们得救赎。（来九 12。）基督的血在至圣所里，遮盖我们与神之间的光景。

有些血被抹在香坛的四角上，（利四 7 上，18 上，）表征基督之血的救赎是有功效的，使我们得以在祷告中接触神。（来十 19。）这是我们需要借着血祷告，借着血在祷告中接触神的原因。

有些血被抹在燔祭坛的四角上，（利四 25 上，30 上，34 上，）表征基督的血为着救赎我们是有功效的。作赎罪祭之基督的血，把我们带到神面前，就是带到至圣所里面；这血给我们地位和权利，在祷告中接触神；并且这血为着我们的救赎是有功效的。

Lev. 4:4-6 And he shall bring the bull to the entrance of the Tent of Meeting before Jehovah, and he shall lay his hand on the head of the bull and slaughter the bull before Jehovah. And the anointed priest shall take some of the blood of the bull and bring it into the Tent of Meeting, and the priest shall dip his finger in the blood and sprinkle some of the blood seven times before Jehovah in front of the veil of the sanctuary.

The sin offering was slaughtered before Jehovah (Lev. 4:4, 15, 24). This signifies that Christ as the sin offering was slaughtered before God, that He was recognized by God (Isa. 53:10a).

The blood of the sin offering has four different kinds of effects. (Life-study of Leviticus, p. 176)

Today's Reading

Some of the blood of the sin offering was brought into the Tent of Meeting and sprinkled seven times toward the veil of the Holy of Holies (Lev. 4:5-6, 16-17). This signifies that the blood of Christ has been brought into the Holy of Holies in the heavens for our redemption (Heb. 9:12). Christ's blood covers our situation with God in the Holy of Holies.

Some of the blood was put upon the horns of the incense altar (Lev. 4:7a, 18a). This signifies that the redemption of Christ's blood is effective for us to contact God in prayer (Heb. 10:19). This is why we need to pray through the blood, contacting God in our prayer through the blood.

Some of the blood was put upon the horns of the altar of burnt offering (Lev. 4:25a, 30, 34a). This signifies that the blood of Christ is effective for our redemption. The blood of Christ as the sin offering brings us into the presence of God, that is, into the Holy of Holies; it gives us the position and right to contact God in prayer; and it is effective for our redemption.

其余的血倒在燔祭坛的基部，（7下，18下，25下，30下，34下，）表征基督的血在十字架上倒出，使我们的良心平安，向我们保证我们得神救赎并蒙神悦纳。

“凡赎罪祭，若有一些血带进会幕，在圣所遮罪，这祭物就不可吃，必用火焚烧。”（六 30。）这里所提的遮罪，是在至圣所里完成的。（十六 27。）这表征基督作赎罪祭，在十字架上对付了我们的罪和有罪的性情，为我们完成了神的救赎，这完全是为着神的享受，我们没有分。

关于基督作赎罪祭，有一分是单单给神的，有一分是给我们有分的。上好的一分是给神享受的。神使基督为罪人遮罪，在这事上我们无分。…然而，我们传扬基督，将祂当作赎罪祭供应给人的时候，就能有分于祂。因此，神有祂的分，我们也有我们的分。

这些关于赎罪祭的规则，称为“赎罪祭的条例”。〔六 25。〕这指明甚至在享受基督的事上，我们也必须遵循所有在生命里的规则。在享受基督的方式上，我们不该有自己的拣选；我们必须以神所拣选的方式享受基督。

加拉太六章十五至十六节说，“受割礼不受割礼，都无关紧要，要紧的乃是作新造。凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。”…这新造的准则会规律我们晚上就寝与早上起来的时间。特别是在主日，这新造的准则会催促我们早点起来，为聚会祷告，早点到会中与主相会并敬拜主。…照着新造的准则而行，所得的奖赏乃是怜悯和平安。…在主日早晨，我们若照这新造的准则来预备并赴会，我们就会得着怜悯和平安。（利未记生命读经，二一一至二一二、二七二、二六六至二六七页。）

参读：利未记生命读经，第二十五篇。

All the rest of the blood was poured out at the base of the altar of burnt offering (4:7b, 18b, 25b, 30b, 34b). This signifies the blood of Christ at the standing of the cross for the peace in our conscience that we are redeemed and accepted by God.

“Any sin offering of which some of the blood is brought into the Tent of Meeting to make expiation in the Holy Place shall not be eaten; it shall be burned with fire” (Lev. 6:30). The expiation mentioned here was made in the Holy of Holies (16:27). This verse signifies that Christ as the sin offering dealing with our sin and with our sinful nature on the cross to accomplish God’s redemption for us is wholly for God’s enjoyment, and we should not share it.

Concerning Christ as the sin offering, there is a portion that is only for God, and there is a portion for us to share. The top portion is for God’s enjoyment. God made Christ a propitiation for sinners, and we have no share in this....However, when we preach Christ to others, ministering Him as the sin offering, we can share Him. Thus, God has His part, and we have our part.

These regulations concerning the sin offering are called “the law of the sin offering” [6:25]. This indicates that even in the enjoyment of Christ, we must go along with all the regulations in life. We should not have our own choice in the way to enjoy Christ. We must enjoy Christ in the way chosen by God.

Galatians 6:15 and 16 say, “Neither is circumcision anything nor uncircumcision, but a new creation is what matters. And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.” The rule of the new creation will regulate us in the time we go to bed at night and rise in the morning. On the Lord’s Day in particular, the rule of the new creation will urge us to rise up a little earlier, pray for the meeting, and come to the meeting early to meet with the Lord and worship Him. The reward for walking according to the rule of the new creation is mercy and peace....If we walk according to the rule of the new creation in the way we prepare for and come to the meeting on the Lord’s Day, we will receive mercy and peace. (Life-study of Leviticus, pp. 176-177, 229-230, 224-225)

Further Reading: Life-study of Leviticus, msg. 25

第六周诗歌

227

圣灵的丰满 — 借十字架

降 E 大调

7 7 7 7 双副 (英 279, 不同调, 不同律)

6/8

1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 4 3 2 . |
一 后 是 膏 油 先 是 血, 要 得 滋 润 先 得 洁;
1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
若 非 经 过 各 各 他, 必 不 能 到 五 旬 节。
6 6 6 .#5 6 | 1̣. 7 6 5 . | 7 7 7 .6 7 | 2̣. 1̣ 6 5 . |
我 们 若 未 蒙 洗 净, 能 力 必 不 从 上 倾;
1 2 3 4 3 4 | 5 4 3 . | 2 2 2 1 2 | 3 2 1 . |
我 们 若 要 作 见 证, 必 须 钉 死 己 生 命。
(副) 5 . 5 3 5 . | 1̣. 7 6 5 . | 1 2 3 4 4 | 6 . 5 . |
因 此 求 主 借 十 字 架, 治 死 我 的 魂 生 命;
1̣. 1̣ 1̣ 5 . | 2̣. 1̣ 6 6 . | 5 . 5 5 5 1 | 2 . 1 . ||
使 我 愿 出 重 大 代 价, 来 满 受 主 的 圣 灵。

- 二 先是用杖击石磐, 后来活水才溢漫;
死亡若未作过工, 圣灵必定不充满。
我们若真同主死, 愿意万有都损失,
主的能力要降临, 使用我们救亡世。
- 三 先是祭坛后是火, 若没丧失就没果;
若非所有先奉献, 必定不能登宝座。
我们若真肯牺牲, 舍弃万事降服神,
我们必定得能力, 因主信托顺从人。
- 四 先是预备瓶子空, 后是膏油盛其中;
先是山谷挖成沟, 后来活水才深泓;
先是经过约但河, 后是灵感加倍多;
先受死亡的浸洗, 后得荣耀的圣鸽。
- 五 当你举目望禾田, 金谷丰盛你称羨;
当念果实未生时, 就有麦种死在先。
若要生命的子粒, 须有死亡的经历;
凡人未到髑髅地, 就无圣灵的能力。
- 六 既是这样,求我主, 使我忠诚走窄路,
除去雄心和大志, 只愿顺服并受苦;
更大能力我不取, 更深的死我所需;
但愿加略的意义, 完全成功在我躯。

WEEK 6 — HYMN

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

279

1. First the blood, and then the ointment, Cleansing, then anointing comes; If we pass not thru Golgotha, Ne'er to Pen-te-cost we'll come. If the blood has never cleansed us, Ne'er the Spirit's power we'll know, If for Christ we'd truly witness, Self-life to the Cross must go. (Chorus) Through the Cross, O Lord, I pray, Put my soul-life all away; Make me any price to pay, Full anointing to receive.

2. Christ, the Rock, must first be smitten,
That the living water flow;
Without death the Spirit's fulness
Ne'er could dwell in man below.
If with Christ we die completely,
Willing thus our all to lose,
He will clothe us with His power
And to win the world will use.
3. First the altar, then the fire,
If no loss, there'll be no gain;
If our all has not been offered,
To the throne we'll ne'er attain.
If to sacrifice we're willing,
All forsaking, God t'obey,
He to us will be committed
And thru us His power display.
4. First we must prepare the vessels
That the Oil they may contain;
Dig the valley full of ditches
That they may be filled with Rain.
5. When we see the ripened harvest
Of the golden countryside,
We may know that many seeds have
Fallen to the earth and died.
Ere the fruit of life may blossom,
We must surely suffer death;
If with Christ we've not been buried,
We'll not feel the Spirit's breath.
6. Since it must be thus, I pray, Lord,
Help me go the narrow way;
Deal with pride and make me willing
Thus to suffer, Thee t'obey.
I for greater power pray not,
Deeper death is what I need;
All the meaning of the Cross, Lord,
Work in me—for this I plead.

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]