

第八篇

为着神的定旨取用基督 作我们的赎愆祭

读经：利五 1～4, 6～8, 11, 15～16, 约壹 7～9,
徒二四 16, 诗五一 2

纲 要

周 一、周 二

壹 赎愆祭表征基督作为供物，解决我们行为
上诸罪的难处——彼前二 24, 赛五三 5～6,
10～11, 参太二七 38, 路二三 42～43:

一 取用基督作我们的赎愆祭，在神圣的光中承认
我们的罪，乃是喝基督这活水，使我们成为新
耶路撒冷的路——约四 14～18。

二 取用基督作我们的赎愆祭，在神圣的光中承认
我们的罪，乃是维持我们在生命的交通中，使
我们在生命里长大，达到生命成熟的路——约壹
一 2～3, 5～9, 徒二四 16。

三 取用基督作我们的赎愆祭，使我们的罪得着赦
免，结果使我们敬畏神并爱神——诗一三〇 4, 路

Message 8

Taking Christ as Our Trespass Offering for God's Purpose

Scripture Reading: Lev. 5:1-4, 6-8, 11, 15-16; 1 John 1:7-9; Acts 24:16; Psalms 51:2

OUTLINE

Day 1 & Day 2

I. The trespass offering signifies Christ as our offering resolving the problem of sins in our conduct (1 Pet. 2:24; Isa. 53:5-6, 10-11; cf. Matt. 27:38; Luke 23:42-43):

A. Taking Christ as our trespass offering with the confession of our sins in the divine light is the way to drink Christ as the living water for us to become the New Jerusalem (John 4:14-18).

B. Taking Christ as our trespass offering with the confession of our sins is the way to keep ourselves in the fellowship of life for our growth in life unto the maturity in life (1 John 1:2-3, 5-9; Acts 24:16).

C. Taking Christ as our trespass offering to receive the forgiveness of sins issues in our fearing God and loving God (Psa. 130:4; Luke 7:47-50).

七 47 ~ 50。

四 将基督这对付罪的生命供应给圣徒，会杀死细菌，消除难处，并维持那灵的一——约八 1 ~ 11，约壹五 16，罗二 4 下，利十 17，加六 1。

贰 我们取用基督作我们的赎愆祭时，需要彻底承认我们一切的短处、软弱、错误、罪恶，好对神对人常存无亏的良心——徒二四 16，诗五一 2：

一 因着神知道我们罪行的记录，我们最好借着认罪求祂除去那记录——约壹一 7，9。

二 这样彻底并细致地认罪之后，我们就在素质上和经纶上被那灵充满，使我们有活力，并在神里面放胆讲说神的福音——参民二一 16 ~ 18，帖前二 2，4。

叁 赎愆祭至终又是赎罪祭，表征基督为我们的罪救赎我们，解决了罪的两面问题——在我们里面性情上的罪，以及在我们外面行为上的罪——利五 6 ~ 8，11 ~ 12，约一 29。

周 三

肆 两只斑鸠或两只雏鸽，一只作赎罪祭，一只作燔祭，就形成赎愆祭，这表征每个过犯的源头，都是我们肉体中的罪，而过犯的原因，乃是我们没有绝对为神而活——利五 7。

伍 利未记五章说到四个需要赎愆祭的特别项目，为叫神的子民能过圣别、洁净、喜乐

D. Ministering Christ as the sin-dealing life to the saints kills the germs, destroys the problems, and maintains the oneness of the Spirit (John 8:1-11; 1 John 5:16; Rom. 2:4b; Lev. 10:17; Gal. 6:1).

II. In taking Christ as our trespass offering, we need to make a thorough confession of all our shortcomings, weaknesses, wrongdoings, and sinfulness in order to have a conscience without offense toward God and men (Acts 24:16; Psalms 51:2):

A. Since God knows the record of our sinful doings, it is best for us to ask Him to rid us of that record by confessing (1 John 1:7, 9).

B. After such a thorough and fine confession, we will be filled with the Spirit essentially and economically to make us buoyant and bold in our God to speak the gospel of God (cf. Num. 21:16-18; 1 Thes. 2:2, 4).

III. The trespass offering eventually becomes the sin offering, signifying that Christ's redemption for our sin resolves the problem of sin in its two aspects: sin in our inward nature and sins in our outward conduct (Lev. 5:6-8, 11-12; John 1:29).

Day 3

IV. Two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering, form a trespass offering, signifying that the source of every trespass is the sin that is in our flesh, and the reason for every trespass is our not living absolutely for God (Lev. 5:7).

V. Leviticus 5 speaks of four particular items that need the trespass offering so that God's people can live a holy, clean, and rejoicing

的生活，好与三一神合并，使祂得荣耀——
1～4 节：

- 一 不把我们所知道的实情见证出来，就是不诚实、不忠信，不象我们的神那样信实、诚实；这实际上是对付说谎；说谎与谎言之父撒但有关——1 节，约八 44。

周 四

- 二 摸了属灵死亡的不洁，在神眼中是最严重的事——利五 2：

1 我们若想要过从死亡分别出来的圣别生活，就需要谨慎我们与人的接触——十一章，徒十 9 下～15，27～29：

- a 分蹄反刍的走兽，表征在行动上有所分别，并接受神的话，反复思想的人——利十一 2～3。
- b 有鳍有鳞的水族，表征能在世界中自由行动、活动，同时又能抗拒其影响的人——9 节。
- c 有翅能飞，吃生命种子作食物供应的飞鸟，表征能在离开且超脱世界的生命中生活行动，并以生命的事物为生命供应的人——参 13～19 节。
- d 有翅膀，并且足上有腿，能在地面上蹦跳的昆虫，表征能在超越世界的生命中生活行动，并且能保守自己脱离世界的人——21～22 节。

2 利未记五章二节里这些动物的尸体，指在召会生活里，三种不同的属灵死亡，可能在神子民中间散布：兽表征野蛮的死亡，牲畜表征温和的死亡，爬物表征狡猾的死亡——罗十四 15，20，十六 17：

life for them to be incorporated with the Triune God for His glory (vv. 1-4):

- A. To fail to testify to the truth concerning what we know is to be dishonest and unfaithful, unlike our God, who is faithful and honest; this actually deals with lying, which involves Satan, the father of lies (v. 1; John 8:44).

Day 4

- B. To touch the uncleanness of spiritual death is the most serious thing in the eyes of God (Lev. 5:2):

1. If we are to live a holy life separated from death, we need to exercise care concerning our contact with people (ch. 11; Acts 10:9b-15, 27-29):

- a. Animals that divide the hoof and chew the cud signify persons who have discernment in their activities and who receive the word of God with much reconsideration (Lev. 11:2-3).
- b. Aquatic animals that have fins and scales signify persons who can move and act freely in the world, simultaneously resisting its influence (v. 9).
- c. Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the world and who take the things of life as their supply of life (cf. vv. 13-19).
- d. Insects that have wings and jointed legs above their feet for leaping on the ground signify persons who can live and move in a life that is above the world and who can keep themselves from the world (vv. 21-22).

2. The carcasses of the animals in Leviticus 5:2 refer to three different kinds of spiritual death that may spread among God's people in the church life: beasts signify wild death, cattle signify mild death, and creeping things signify subtle death (Rom. 14:15, 20; 16:17):

- a 不论是哪一种死亡，都是不洁、污秽、且玷污人的；在神眼中，死是祂最憎恨的事——参林前十五 26。
- b 按照旧约的预表，死比罪更玷污人。（见利十一 31 注 2。）
- 3 我们需要作拿细耳人，从死亡分别出来，并且满了生命，对抗死亡——民六 6～8，罗八 6。

周 五

- 三 人的不洁，表征一切从天然人和天然生命漏泄出来的，不论好坏，都是不洁的——利五 3，参太十五 17～20，十六 21～25。
- 四 在神面前冒失地说话，草率、轻忽、卤莽地表达我们的意见，指明我们不为神而活，也不敬畏神——利五 4，参太十七 24～27，约七 3～8。

周 六

陆 利未记五章十一节的细面，表征耶稣的人性，用来作赎罪祭，指明我们犯罪，是因为我们缺少耶稣的人性：

- 一 这指明我们犯罪，不仅是因为我们性情里有罪，也不仅是因为我们没有绝对为着神，更是因为我们没有耶稣的人性；耶稣在祂的人性里，没有罪在祂里面，并且祂是绝对为着神。
- 二 献细面——伊法的十分之一为赎罪祭，表征只需要一点耶稣的人性，就足以消杀我们里面消极的事物，并供应我们的需要。

- a. Regardless of its kind, death is unclean, filthy, and defiling; death is the most hateful thing in the eyes of God (cf. 1 Cor. 15:26).
- b. According to the typology in the Old Testament, death is more defiling than sin (see footnote 2 on Lev. 11:31).
- 3. We need to be Nazarites who are separated from death and filled with life, “anti-death” (Num. 6:6-8; Rom. 8:6).

Day 5

- C. The uncleanness of man signifies that everything that is discharged from the natural man and the natural life, whether good or bad, is unclean (Lev. 5:3; cf. Matt. 15:17-20; 16:21-25).
- D. To speak rashly before God, expressing our opinion in a hasty, careless, and reckless way, indicates that we do not live for God and do not fear God (Lev. 5:4; cf. Matt. 17:24-27; John 7:3-8).

Day 6

VI. In Leviticus 5:11 fine flour, signifying the humanity of Jesus, is used for a sin offering, signifying that we commit sins because we are short of the humanity of Jesus:

- A. This indicates that we commit sins not only because we have sin in our nature and not only because we are not absolute for God but also because we do not have the humanity of Jesus; in His humanity Jesus has no sin in Him and is absolute for God.
- B. The tenth part of an ephah of fine flour offered for a sin offering signifies that only a small portion of the humanity of Jesus is needed to kill the negative things within us and to supply our need.

柒 偿还并另外加五分之一，表征献赎愆祭的人，应当按照神圣的尺度、标准、量度，在财物上是义的——15～16 节，参路十九 8。

捌 “大卫从作过乌利亚妻子的生所罗门”——太一 6:

一 诗篇五十一篇是在大卫犯了谋杀乌利亚，并夺取他妻子的大罪，且受了申言者拿单责备之后作的:

- 1 “我向你犯罪，唯独得罪了你；我在你眼前行了这恶”——4 节。
- 2 “求你掩面不看我的罪，涂抹我一切的罪孽”——9 节。
- 3 “神所要的祭，就是忧伤的灵；神啊，忧伤痛悔的心，你必不轻看”——17 节。
- 4 “求你按你的美意善待锡安，建造耶路撒冷的城墙”——18 节。

二 大卫的过犯和悔改与神的赦免结合，结果产生所罗门（“平安”）这建造神殿者——撒下七 12～14 上，代下三 1:

- 1 召会总是借着所罗门这样的人建造的，他是人的过犯和悔改，加上神的赦免所产生的。
- 2 当我们经历我们的过犯和悔改与神的赦免结合，我们在召会的建造上就会非常有用。

VII. Making restitution and adding to it one-fifth more signifies that the one who offers the trespass offering should be righteous in material things according to the divine scale, standard, and measurement (vv. 15-16; cf. Luke 19:8).

VIII. “David begot Solomon of her who had been the wife of Uriah” (Matt. 1:6):

A. Psalm 51 was composed after David’s great sin in murdering Uriah and robbing him of his wife and then being rebuked by Nathan:

1. “Against You and You alone have I sinned, / And I have done what is evil in Your sight” (v. 4).
2. “Hide Your face from my sins, / And blot out all my iniquities” (v. 9).
3. “The sacrifices of God are a broken spirit; / A broken and a contrite heart, O God, You will not despise” (v. 17).
4. “Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem” (v. 18).

B. The issue of the “marriage” of David’s transgression and repentance with God’s forgiveness was Solomon (“peaceful”), the one who built the temple of God (2 Sam. 7:12-14a; 2 Chron. 3:1):

1. The church is always built up by this kind of person—a Solomon—one who is the issue of man’s transgression and repentance plus God’s forgiveness.
2. When we experience the marriage of our transgression and repentance with God’s forgiveness, we become very useful in the building up of the church.

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。”

单数的罪与复数的罪有很大的差别。单数的罪是内住的罪，就是在我们里面撒但的性情。复数的罪是外面罪的行为。赎罪祭对付单数的罪（罪性），赎愆祭对付复数的罪（罪行）、过犯和罪愆，包括撒谎、过错、和一切不对的行为。

赎罪祭表征基督作我们的供物，解决在我们堕落天性中的罪。（罗八 3，林后五 21。）赎愆祭表征基督作我们的供物，解决在我们行为上诸罪的难处。（彼前二 24，赛五三 5～6，10～11。）（利未记生命读经，二二五至二二六页。）

如果我们觉得自己不蒙称许，我们可以彻底地认我们的罪、过错、缺欠和失败。主耶稣的血就会立即洗净我们，（约壹一 9，）我们就能称许自己了。我们都该这样实行，尤其是当我们来到主筵席前的时候。有分于主的筵席是一件非常严肃的事。（应时的话，一〇页。）

信息选读

有些人也许说，他们在好几年前就得救了，他们一切的罪都已得赦免了。…然而你不能说，因着你两周前已经洗了手，就不需要再洗手了。…同样的，你需要彻底承认你一切的短缺、软弱、过犯、罪恶，而向神、向人都存无亏的良心。（徒二四 16。）人也许不知道你作了什么事，但神必然知道。按照马太十二章三十六至

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.

There is a great difference between sin and sins. Sin is a matter of indwelling sin as the nature of Satan within us. Sins are a matter of outward sinful deeds. The sin offering deals with sin, and the trespass offering deals with sins, transgressions, and trespasses, including lies, mistakes, and all kinds of wrongdoing.

The sin offering signifies Christ as our offering resolving sin in our fallen nature (Rom. 8:3; 2 Cor. 5:21). The trespass offering signifies Christ as our offering resolving the problem of sins in our conduct (1 Pet. 2:24; Isa. 53:5-6, 10-11). (Life-study of Leviticus, pp. 189-190)

If we sense that we are not approved, we can make a thorough confession of our sins, wrongdoings, shortcomings, and failures. Then the blood of the Lord Jesus will cleanse us immediately (1 John 1:9), and we can approve ourselves. All of us should practice this, especially when we come to the Lord's table. To partake of the Lord's table is a very serious matter. (CWWL, 1988, vol. 3, "A Timely Word," p. 53)

Today's Reading

Some may say that they were saved years ago and have already been forgiven of all their sins....However, you cannot say that because you washed your hands two weeks ago, you do not need to wash your hands anymore....In like manner, you need to make a thorough confession of all your shortcomings, weaknesses, wrongdoings, and sinfulness to have a conscience without offense toward God and men (Acts 24:16). Man may not know what you have been doing, but God surely knows. According to Matthew

三十七节，人所说的每句闲话，在审判的日子，都必须供出来。你可能欺骗人，但你不能欺骗神。我们若对主认真，就需要悔改并彻底认罪。

我们众人若都能花一两个钟头个人亲近主，彻底地认罪，那是太好了。…你最好自己有这样的认罪。…我们都需要私下的时间，向神认每一件事。我们不需要担心祂知道我们的罪，因为祂已全知道了。祂既然知道我们一切罪行的记录，我们最好借着认罪，请求祂将那些记录从我们身上去掉。我们众人都需要…彻底地认罪，仔细、详细地认罪。我们需要认一切小事上的罪。即使你只是对某位弟兄不高兴，你也需要认这个不高兴的罪。你若对你的妻子快快不乐，你必须认那个不高兴的罪。你必须认一切罪，不要粗心地到神面前去。…要有仔细的赦罪，你就必须仔细地认罪，详详细细地向主认罪。凡这样作过或这样作的人，都能见证经过彻底的认罪，他们里面就被那灵充满，外面也穿上那灵。他们有那灵里面素质的充满，也有那灵外面经纶的充溢。

我们不需要乞讨祂赐给我们圣灵，因为圣灵已经赐给我们了。我们所需要作的，乃是在祂面前有彻底的悔改，而有彻底的认罪。这样在经历上，我们里面就被那灵这三一神的终极完成所充满，外面也被祂充溢。这样，我们就兴起来，极其高升上腾。

我们都需要借着兴起来，并借着在素质一面和经纶一面被终极完成的那灵所充满而前去。我们借着悔改和顺从被充满。我们众人都需要与主有扎实的时间，彻底地认罪，…使我们…里面…被素质的灵充满，外面被经纶的灵充溢。我们就是高升的。…悔改和认罪若成为我们的实行，我们来到聚会中就总是高升的。（实行主当前行动之路，二二至二五页。）

参读：实行主当前行动之路，第二章；真理课程一级卷三，第三十六课。

12:36-37, every man will have to render an account in the day of judgment of every idle word that they speak. It is possible to deceive man, but you cannot deceive God. If we mean business with Him, we need to repent and make a thorough confession.

It would be wonderful if all of us could spend one or two hours with the Lord personally to make a thorough confession....It is always better to make such a confession by yourself....We all need a private time to confess everything to God. We do not need to be afraid of Him knowing our sins since He knows them all already. Since He knows the record of all our sinful doings, it is best for us to ask Him to rid us of that record by confessing. All of us need this....We need to make a thorough confession—a fine, detailed confession. We need to confess all the small things. Even if you were unhappy with a brother, you have to confess that unhappiness. If you were unhappy with your wife, you need the confession of that unhappiness. You have to confess all your sins. Do not go to the Lord in a rough way....To have a fine forgiveness, you must make a fine confession, confessing to the Lord in a detailed way. Everyone who has done this and who does this can testify that after a thorough confession, they are filled with the Spirit within and clothed with the Spirit without. They have the inward, essential filling of the Spirit and the outward, economical filling of the Spirit.

We do not need to beg Him to give us the Holy Spirit since the Holy Spirit has been given already. What we need to do is make a thorough repentance with a thorough confession before Him. Then experientially we will be filled within and without with the Spirit as the ultimate consummation of the Triune God. Then we will rise up and become so buoyant.

We all need to go by rising up and by being filled with the consummated Spirit essentially and economically. We are filled by repenting and obeying. All of us need to have a solid time with the Lord to make a thorough confession...[to be] filled within with the essential Spirit and filled without with the economical Spirit. We will be buoyant. If this confessing and repenting become our practice, we will always come to the meetings buoyant. (The Way to Practice the Lord's Present Move, pp. 438-440)

Further Reading: CWWL, 1985, vol. 5, "The Way to Practice the Lord's Present Move," ch. 2; Truth Lessons—Level One, vol. 3, lsn. 36

晨兴喂养

利十 17 “这赎罪祭既是至圣的，耶和华又给了你们，要你们担当会众的罪孽，在祂面前为他们遮罪，你们为何没有在圣所吃呢？”

五 6 “并要为所犯的罪，把他的赎愆祭，就是羊群中的母羊，或绵羊或山羊，牵到耶和华面前作赎罪祭。至于他的罪，祭司要为他遮盖。”

当那妇人向主求活水时，…主并没有定罪她是罪人，或呆板地叫她悔改，承认她实际的罪。…因为主知道一切，祂单单要求她把丈夫带来，就摸着了她的良心。就是用这方式，主帮助她承认她的罪，并且悔改。（约翰福音生命读经，一六四、一六六至一六七页。）

启示录…结束于喝生命水的呼召。（二二 17。）喝的结果乃是新耶路撒冷。…至终，这位三一、永恒的神成了与我们众人合并的新耶路撒冷。我们不是进入新耶路撒冷，我们乃是成为新耶路撒冷。我们的成为，就是我们的进入。（约翰福音结晶读经，一八二至一八三页。）

信息选读

我们可能觉得自己已经蒙称许，能有分于主的筵席，但我们很关心那些一直在犯罪的人。我们可能知道有些圣徒一直在犯罪，却仍然来赴主的筵席。我们该怎么办？我们必须记得，保罗在林前十一章的话告诉我们，要察验自己，试验自己是否蒙称许。那里的话没有告诉我们要察验别人，试验别人。我们应当把别人留交给主，而不作他们的审判官。我们只该审判自己，不该审判别人。

Morning Nourishment

Lev. 10:17 Why have you not eaten the sin offering in the place of the sanctuary? For it is most holy, and He gave it to you to bear the iniquity of the assembly, to make expiation for them before Jehovah.

5:6 ...He shall bring his trespass offering to Jehovah for his sin which he has committed, a female from the flock, a sheep or a goat, as a sin offering; and the priest shall make expiation for him on account of his sin.

[When the woman asked the Lord for the living water], He did not condemn her sinfulness as a sinner or legally make her repent and confess her sins practically....Since the Lord knows everything, He simply touched her conscience by asking her to bring her husband. By this way, the Lord helped her to confess her sins and repent. (Life-study of John, p. 146)

Revelation...ends with a call to drink the living water (22:17). The drinking's issue is the New Jerusalem....Eventually, the triune, eternal God becomes the New Jerusalem incorporated with all of us. We do not enter into the New Jerusalem; we become the New Jerusalem. Our becoming is our entering in. (Crystallization-study of the Gospel of John, p. 148)

Today's Reading

We may feel that we have been approved to partake of the table, but we are concerned about others who have been committing sins. We may know of some saints who have been committing sins and still come to the Lord's table. What shall we do? We must remember that Paul's word in 1 Corinthians 11 tells us to prove ourselves, to test ourselves for approval. It does not tell us that we have to prove or test others. We should leave others to the Lord and not be their judge. We should only judge ourselves and not judge others.

你若知道某个人犯了罪，你就得为他祷告，学习把基督这对付罪的生命供应给他，使他可以对付自己的罪。基督的生命乃是对付罪的生命。首先，你自己必须因着享受基督对付罪的生命，而受了对付。然后你必须把这样一位基督作为对付罪的生命供应给别人。利未记告诉我们，祭司要在圣处吃赎罪祭，使他们能“担当会众的罪孽，在祂面前为他们遮罪”。（十 17。）当你享受基督作对付罪的生命时，你必须有度量担去神子民的罪孽。你必须学习把基督供应给陷在罪中的亲爱圣徒。

在召会生活中，愿我们竭力保守一，并尽力过爱的生活。爱建造人，知识却杀死人。（林前八 1，林后三 6。）要一直过一种在爱里的生活。你是否去帮助某一个人还是其次。首要的是要用相同的爱来爱众圣徒，不论他们是好是坏。我们倾向于爱刚强的圣徒，不爱软弱的圣徒。我们必须用相同的爱来爱众圣徒。只要他是一位圣徒，他就是召会的一个肢体，我们就该用相同的爱爱他，象我们爱别的圣徒一样。这会杀死病菌，消除难处，并建立起永久常存的那灵的一。（应时的话，一一至一二、一四页。）

赎愆祭最终成了赎罪祭。（利五 6～8，11～12。）这表征基督为我们的罪所完成的救赎，解决了罪两方面的难处——里面性情上的罪，和外面行为上的诸罪；这两面乃是罪的总和。约翰一章二十九节说到这总和：“看哪，神的羔羊，除去世人之罪的！”虽然这节的“罪”是单数的，但它不仅指我们性情上的罪，乃指罪的总和，包括里面的罪与外面的诸罪。（利未记生命读经，二二八页。）

参读：利未记生命读经，第二十六篇。

If you know that someone has committed some sins, you have to pray for him and learn to minister Christ as the sin-dealing life to him that he may deal with his sins. The life of Christ is a life that deals with sin, a sin-dealing life. First, you yourself must be dealt with by enjoying Christ's sin-dealing life. Then you must minister such a Christ as the sin-dealing life to others. The book of Leviticus tells us that the priests were to eat the sin offering in the holy place that they might "bear the iniquity of the assembly, to make expiation for them before Jehovah" (10:17). As you are enjoying Christ as the sin-dealing life, you must have the capacity to bear the iniquity of God's people. You must learn to minister Christ to the dear ones who are in sin.

Let us all be diligent to keep the oneness and endeavor to live a life of love in the church life. Love builds up, but knowledge kills (1 Cor. 8:1; 2 Cor. 3:6). Always live a life in love. Whether or not you go to help a certain one is secondary. The primary thing is to love all the saints, whether they are good or bad, with the same love. We have a tendency to love the stronger saints but not the weaker ones. We must love all the saints with the same love. As long as someone is a saint, he is a member in the church, and we should love him with the same love that we love the other saints. This will kill the germs, destroy the problems, and build up a permanent, lasting oneness of the Spirit. (CWWL, 1988, vol. 3, "A Timely Word," pp. 54-56)

The trespass offering eventually becomes the sin offering (Lev. 5:6-8, 11-12). This signifies that Christ's redemption for our sin resolves the problem of sin in its two aspects—sin in our inward nature and sins in our outward conduct. These two aspects of sin make up the totality of sin. John 1:29 speaks of this totality: "Behold, the Lamb of God, who takes away the sin of the world!" Although the word sin is in the singular, it does not refer merely to the sin in our nature; it denotes the totality of sin, comprising both inward sin and outward sins. (Life-study of Leviticus, p. 191)

Further Reading: Crystallization-study of the Gospel of John, msgs. 14, 16; CWWL, 1988, vol. 3, "A Timely Word," ch. 1; Life-study of Leviticus, msg. 21

利五 1 “若有人听见叫人发誓作证的声音，他本是见证人，却不把所看见或知道的说出来，他就犯了罪，要担当他的罪孽。”

约八 44 “你们是出于那父魔鬼，…他…不站在真理中，因为在他里面没有真理。他说谎是出于他自己的私有物，因他是说谎的，也是说谎者的父。”

利未记五章七节说，“他的力量若不够献一只羊羔，就要为所犯的罪，把两只斑鸠或两只雏鸽带到耶和华面前为赎愆祭，一只作赎罪祭，一只作燔祭。”这里我们看见两只斑鸠或两只雏鸽，一只作赎罪祭，一只作燔祭，就形成赎愆祭。这表征过犯乃是出于内在的罪，以及没有为神而活。内在的罪需要赎罪祭；没有为神而活需要燔祭。二者乃是基督作赎愆祭，解决我们诸罪的完整预表。

在七节，我们能看见过犯的源头，也能看见过犯的原因。过犯从哪里来？它的源头是什么？过犯的源头乃是我们肉体中的罪。过犯的原因是什么？原因乃是我们没有为神而活。所以关于赎愆祭，我们有源头与原因。…我们可以说，内在的罪就象一个男人，一个丈夫；没有为神而活就象一个女人，一个妻子。这二者的婚姻所生的孩子就是过犯。…赎罪祭对付源头，赎愆祭对付从这源头生出的“孩子”或“果子”。（利未记生命读经，二二九、二三一页。）

Lev. 5:1 And if anyone sins when he hears the voice of adjuration and he is a witness, either seeing or knowing about a matter, if he does not speak up, then he shall bear his iniquity.

John 8:44 You are of your father the devil...He...does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.

Leviticus 5:7 says, “And if he cannot afford a lamb, then he shall bring as his trespass offering to Jehovah for that in which he has sinned two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.” Here we see that two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering, form the trespass offering. This signifies that a trespass is out of the inward sin and out of not living for God. The inward sin needs the sin offering. Not living for God needs the burnt offering. The two are a complete type of Christ as the trespass offering resolving our sins.

In 5:7 we can see the source of a trespass and also the reason for a trespass. From where does a trespass come? What is its source? The source of every trespass is the sin that is in our flesh. What is the reason for a trespass? The reason is our not living for God. Therefore, concerning trespasses we have a source with a reason. We may say that the inward sin is like a man, a husband, and that not living for God is like a woman, a wife. The marriage of these two produces a child, and the name of the child is trespass. The sin offering takes care of the source; the trespass offering takes care of the “children,” or the “fruits,” produced from this source. (Life-study of Leviticus, pp. 192-193)

利未记五章一至三节说到一些特别的罪愆。一节说，“若有人听见叫人发誓作证的声音，他本是见证人，却不把所看见或知道的说出来，他就犯了罪，要担当他的罪孽。”“叫人发誓作证的声音，”直译为“起誓的声音”。“担当他的罪孽”原文指担当罪的责任。这节说到一个人听见了叫人发誓作证的声音，却不把所知道的说出来，这样就必担当他的罪孽。

我们也许认为这里所说的事无关重要，也与我们今天无关。然而，这看来不重要的事却暴露了我们的所在，指出我们没有绝对为着神。我们若真正为着神并为神而活，特别是在召会生活中，我们必会忠信、诚实、真诚地见证我们所知道的。我们会把实情见证出来。在这事上失败，就是不诚实、不忠信；这与我们的神不同，我们的神是信实、诚实的。

在预表里，五章的每一点都有属灵的意义。一节…实际上是对付说谎；说谎与谎言之父撒但（约八44）有关。

利未记五章二节接着说，“或是有人触着什么不洁之物，无论是不洁之兽的尸体，或不洁之牲畜的尸体，或不洁之爬物的尸体，他却没有觉察到，因此成了不洁，就有了罪过。”这里我们看见，一个人就是没有作什么，不过触着尸体，他就是不洁的，因为他触着死亡的不洁。这是个预表，我们可以应用到属灵的事上。今天神子民中间有许多死亡，这死亡正散布着。不仅如此，还有各种不同的死亡，由不洁净的兽、牲畜、和爬物的尸体所表征。“他却没有觉察到”这话指明，我们也许不知道我们已经触着属灵死亡的不洁。但我们若蒙主光照，就晓得我们触着多少属灵死亡的不洁，并且已经受到玷污。（利未记生命读经，二三一至二三二、二三五页。）

参读：利未记生命读经，第二十六篇。

Leviticus 5:1-3 mentions some particular transgressions. Verse 1 says, “If anyone sins when he hears the voice of adjuration and he is a witness, either seeing or knowing about a matter, if he does not speak up, then he shall bear his iniquity.” The Hebrew expression translated “voice of adjuration” literally means the voice of an oath. Bear his iniquity means to bear the responsibility of sin or guilt. This verse refers to a person who hears a public charge to testify and does not declare what he knows and thus must bear his iniquity.

We may think that what is spoken of here is insignificant and that it has nothing to do with us today. However, this seemingly unimportant matter exposes where we are; it shows that we are not absolutely for God. If we are really for God and live for Him, especially in the church life, we will be faithful, honest, and sincere to testify what we know. We will testify of the truth. To fail in this matter is to be dishonest and unfaithful; it is to be unlike our God, who is faithful and honest.

In typology, every aspect of Leviticus 5 has a spiritual significance. Verse 1...actually deals with lying. A lie involves Satan, for he is the father of lies (John 8:44).

Leviticus 5:2 goes on to say, “If anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.” Here we see that if a person does nothing more than touch a carcass, he is unclean, for he has touched the uncleanness of death. This is a type that has a spiritual application to us. There is a great deal of death among the children of God today, and this death is spreading. Moreover, there are different kinds of death, signified by the carcasses of unclean beasts [animals], cattle, and creeping [swarming] things. The words it escapes his notice indicate that we may not be aware that we have touched the uncleanness of spiritual death. But if we are enlightened by the Lord, we will realize how much we have touched the uncleanness of spiritual death and have been defiled by it. (Life-study of Leviticus, pp. 193-194, 197, 194)

Further Reading: Life-study of Leviticus, msg. 26

第八周 ◇ 周四

晨兴喂养

利十一 3 “凡分蹄，就是蹄裂两瓣，并且反刍的走兽，你们都可以吃。”

五 2 “或是有人触着什么不洁之物，无论是不洁之兽的尸体，或不洁之牲畜的尸体，或不洁之爬物的尸体，他却没有觉察到，因此成了不洁，就有了罪过。”

利未记十一至二十七章这段话是论到神子民的生活，就是一种圣别、洁净、且满了喜乐的生活。（圣经恢复本，利十一 1 注 1。）

吃乃是接触我们身外之物，将其接受到我们里面，使其至终成为我们里面的构成。十一章一切动物表征不同种类的人，而吃表征我们与人的接触。（参徒十 9 下～15，27～29。）神的子民若要过圣别之神所要求的圣别生活，就必须谨慎他们所接触的是何种人。（参利十一 46～47，林前十五 33，林后六 14～18。）（利十一 2 注 1。）

分蹄反刍的走兽，（利十一 3，参 4～8，26～28，）表征在行动上有分别，（腓一 9～10，）并接受神的话，反复思想的人。（见诗一一九 15 注 1。）（利十一 3 注 1。）

在圣经里，海表征堕落、败坏的世界。（但七 3，17，启十七 15。）…有鳍有鳞的水族，（利十一 9～12，）表征能在世界中自由行动、活动，同时又能抗拒其影响的人。（利十一 9 注 1。）

信息选读

有翅能飞，吃生命种子作食物供应的飞鸟，表征能在离开且超脱世界的生命中生活行动，并以生命的事

<< WEEK 8 — DAY 4 >>

Morning Nourishment

Lev. 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.

5:2 Or if anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.

The section of Leviticus from chapters 11 through 27 concerns the living of God's people, a living that is holy, clean, and full of rejoicing. (Lev. 11:1, footnote 1)

To eat is to contact things outside of us and to receive them into us, with the result that they eventually become our inner constitution. In Leviticus 11 all the animals signify different kinds of people, and eating signifies our contacting of people (cf. Acts 10:9b-15, 27-29). For God's people to live a holy life as required by the holy God, they must be careful about the kind of people they contact (cf. Lev. 11:46-47; 1 Cor. 15:33; 2 Cor. 6:14-18). (Lev. 11:2, footnote 1)

Animals that divide the hoof and chew the cud (Lev. 11:3; cf. vv. 4-8, 26-28) signify persons who have discernment in their activities (Phil. 1:9-10) and who receive the word of God with much reconsideration. (Lev. 11:3, footnote 1)

In the Bible the sea signifies the fallen, corrupted world (Dan. 7:3, 17; Rev. 17:15)....Aquatic animals that have fins and scales (Lev. 11:9-12) signify persons who can move and act freely in the world and at the same time resist its influence. (Lev. 11:9, footnote 1)

Today's Reading

Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the

物为生命供应的人。利未记十一章十三至十九节所提到不洁的飞鸟，不吃种子却以尸体为食物，表征以属死的事物为食物的人。（圣经恢复本，利十一13注1。）

有翅膀，并且足上有腿，能在地上蹦跳的昆虫，（利十一21～22，参23～25，）表征能在超越世界的生命中生活行动，并且能保守自己脱离世界的人。（利十一21注1。）

〔利未记五章二节〕说到兽、牲畜和爬物的尸体。兽是野生的动物，牲畜是驯养的动物。…有些人象兽，有些人象牲畜，还有一些象爬物。二节的“尸体”表征死。所以这三种动物的尸体—兽的尸体、牲畜的尸体、爬物的尸体，表征三种不同的死亡。有一种死亡象野兽那样野蛮。另一种死亡是温和的，象温驯、驯养的动物。再有一种死亡是狡猾的，象爬物。在预表上，这指明神子民中间可能有三种死亡：野蛮的死亡、温和的死亡、狡猾的死亡。

死亡就是死亡，不管是哪一种，都是不洁的。各种的死亡—野蛮的、温和的、狡猾的—都是污秽且玷污人的。在召会生活中，很难远离各种死亡的不洁。…按旧约的预表，罪还不如死亡那样污秽。人若犯了罪，可以立刻借着献上赎愆祭得着赦免并洁净。（利五10。）但人若摸了死亡，必须等几天才得洁净。由此可见，死亡比罪还玷污人。然而，我们在召会生活中的人，可能认为罪是严重的，而触着死亡是平常的，不严重的。但在神眼中，触着死亡是最严重的事。

死亡的毒素能毁坏并败坏圣徒。…我们需要清明、公正、平静、温和地想一想，我们是否真的在建造基督的身体，还是不自觉地作一些事，散布死亡的毒素，拆毁神的工程？（利未记生命读经，二三六至二三七页。）

参读：利未记生命读经，第三十六篇。

world and who take things of life as their life supply. The unclean birds mentioned in Leviticus 11:13-19, which do not feed on seeds but feed on carcasses, signify persons who feed on the things of death. (Lev. 11:13, footnote 1)

Insects that have wings and have legs above their feet for leaping on the ground (Lev. 11:21-22, cf. vv. 23-25) signify persons who can live and move in a life that is above the world and who can keep themselves from the world. (Lev. 11:21, footnote 1)

[Leviticus 5:2] speaks of the carcasses of animals [“beasts,” KJV], cattle, and swarming [“creeping,” KJV] things. [Here] the animals are wild animals, and the cattle are domesticated animals....Some people are like beasts, others are like cattle, and still others are like creeping things. The word carcass in 5:2 signifies death. The carcasses of these three kinds of animals—the carcass of beasts, the carcass of cattle, and the carcass of creeping things—thus signify three kinds of death. One kind of death is wild like a wild beast. A second kind of death is mild like a gentle, domesticated animal. A third kind of death is subtle like a creeping thing. In typology this indicates that among God’s people there may be three kinds of death: wild death, mild death, and subtle death.

Regardless of its kind, death is death, and it is unclean. Every kind of death—wild, mild, and subtle—is filthy and defiling. It is not easy in the church life to stay away from the uncleanness of these different kinds of death. According to the typology in the Old Testament, sin is not as dirty as death. If one sinned, he could be forgiven and cleansed immediately by offering a trespass offering (5:10). But if one touched death, he had to wait a few days to become clean. From this we can see that death is more defiling than sin. However, we in the church life may think that sin is serious but that touching death is common and not serious. But in the eyes of God to touch death is the most serious thing.

The poison of death can damage and destroy the saints....We need to be sober, fair, calm, and kind to consider whether we are really building up the Body of Christ or unconsciously doing something to destroy God’s work by spreading the poison of death. (Life-study of Leviticus, pp. 198-199)

Further Reading: Life-study of Leviticus, msg. 36

晨兴喂养

利五 3～4 “或是他触着人的不洁，无论是染了什么不洁，他却沒有觉察到，一知道了就有了罪过。或是有人嘴里冒失发誓，要行恶或行善；无论人在什么事上冒失发誓，他却沒有觉察到，一知道了就在其中的一件事上有了罪过。”

〔利未记五章三节里〕人的不洁，表征天然人、天然生命的不洁。天然的人是不洁的。一切从天然人和天然生命漏泄出来的，都是不洁的。

我们这些基督身体的肢体彼此接触时，可能会有不洁—属灵死亡的不洁，和天然所是的不洁。我们彼此交通时，需要知道这两种的不洁。比如，一位弟兄可能对你说亲密的话，或对你说欣赏和尊敬的话，但他的话完全是天然的。你若接受这样的话，就受到玷污，因为你摸到人的不洁，天然所是的不洁。（利未记生命读经，二三二至二三三页。）

信息选读

客气是一种麻风。客气和亲切不同。为了正确的人生活，我们总该对人亲切。但客气实际上是戴面具。这就是说，客气乃是装假。例如，一位弟兄对另一位弟兄很客气，然后又和别的弟兄说那位弟兄的闲话，批评他。这就是麻风，这比天然更糟。…圣徒之间也可能有的太过亲密，彼此相爱是天然的，而不在灵里。这种爱也是天然的、属肉体的、不洁的。

Morning Nourishment

Lev. 5:3-4 Or if he touches the uncleanness of man, whatever his uncleanness is with which he becomes unclean, and it escapes his notice, when he comes to know it, then he will be guilty. Or if anyone swears rashly with his lips to do evil or to do good, whatever it is that a man utters rashly with an oath, and it escapes his notice, when he comes to know it, then he shall be guilty in one of these things.

The uncleanness of man in Leviticus 5:3 signifies the natural man, the natural life. With the natural man there is uncleanness. Everything that is discharged from the natural man and the natural life is unclean.

In our contact with one another as members of the Body, there may be uncleanness—the uncleanness of spiritual death and the uncleanness of the natural being. As we are fellowshiping with one another, we need to be aware of these two kinds of uncleanness. For example, a brother may speak a loving word to you, or he may speak a word of appreciation and respect, but his word is altogether natural. If you take that word, you will be defiled, for you will touch the uncleanness of man, the uncleanness of the natural being. (Life-study of Leviticus, pp. 194-195)

Today's Reading

Politeness is a kind of leprosy. Being polite is different from being nice. For the sake of a proper human living, we should always be nice to others. To be polite is actually to put on a mask. This means that politeness is a matter of pretending. For instance, one brother may be polite with another brother and then gossip with others about him and criticize him. This is leprosy, something that is even worse than being natural. The saints may have “buddy-buddy” relationships and love others in a natural way, not in the spirit. This kind of love is natural, fleshly, and unclean.

我们若从这段话蒙主光照，就晓得我们实在需要赎愆祭。我们越与主同在，越以主为燔祭，就越看见需要祂作赎愆祭和赎罪祭。我们需要赎罪祭以对付内住的罪这源头，也需要赎愆祭以对付由这源头生出的“孩子”，就是过犯。

主耶稣说，凡入口的并不污秽人；唯独出口的才污秽人。（太十五 17～20。）天然的生命和死亡一样，带来不洁。在召会生活中，在圣别的团体里，死亡和天然的生命可能很普遍。

天然的生命包括天然的感情。我们要不是不顾别人，就是在天然的方式里、天然的感情里相爱。有人过去对你有感情，今天却对你毫不在意。这不是照着基督徒爱人、帮助人、照顾人的性情，完全是在天然的范围里。我们可能爱人，也可能为了寻求虚荣，因妒忌而嫉妒人。这爱和这嫉妒都是出于天然的生命。

〔在利未记五章四节里〕有冒失说话，就是在神面前草率、轻忽、卤莽地说话。我们听到一件事，立刻就说喜欢或不喜欢，或说要作这要作那。这样说指明我们不仅没有为神而活，更是不敬畏神。我们是谁，竟冒失地说不喜欢这事？神可能喜欢。我们不是神，我们需要谨慎，不草率说话。我们不该对事情表达意见，反该不说什么；如果必要，就把事情带到主那里，祷告并求主给我们看见，是该有分于这事，还是远离这事。这是敬畏主的人该有的态度。（利未记生命读经，二三三、二三七至二三八页。）

参读：利未记生命读经，第二十二篇。

If we are enlightened by the Lord through this portion of the Word, we will realize that we surely need the trespass offering. The more we are with the Lord and the more we take Him as the burnt offering, the more we will see that we need Him as the trespass offering and as the sin offering. We need the sin offering to deal with indwelling sin as the source and the trespass offering to deal with the “children,” the trespasses produced from this source.

The Lord Jesus said that nothing that goes into us defiles us; rather, what comes out of us defiles us (Matt. 15:17-20). The natural life, like death, brings in uncleanness. In the church life, in the holy community, death and the natural life may be prevailing.

The natural life includes the matter of natural affection. Either we do not care for one another or we love one another in a natural way, in the way of natural affection. Someone may have had an affection for you in the past, but today he does not care for you at all. This is not according to our Christian nature to love, help, and take care of others. It is altogether in the natural realm. We may love others or, seeking vain glory and being jealous of others, we may envy them. This love and this envy are both of the natural life.

[In Leviticus 5:4] we have the matter of speaking rashly, of speaking something before God in a hasty, careless, and reckless way. We may hear about a certain thing and immediately say that we like it or do not like it and that we will do this or that concerning it. To speak in such a way indicates not merely that we do not live for God but that we do not even fear God. Who are we to say rashly that we do not like a certain thing? God may like it. We are not God, and we need to be careful about speaking hastily. Instead of expressing our opinion about a matter, we should say nothing and, if necessary, bring the matter to the Lord, praying and asking Him to show us whether we should have a share in it or stay away from it. This is the right attitude of a person who fears God. (Life-study of Leviticus, pp. 195-196, 199-200)

Further Reading: Life-study of Leviticus, msg. 22

利五 11 “他的力量若不够献两只斑鸠或两只雏鸽，就要为所犯的罪带供物来，就是细面一伊法的十分之一作赎罪祭；不可加上油，也不可加上乳香，因为这是赎罪祭。”

太一 6 “…大卫从作过乌利亚妻子的生所罗门。”

〔利未记五章十一节〕里的细面预表耶稣的人性。这指明我们犯罪，不仅是因为我们性情里有罪，也不仅是因为我们没有绝对为着神，（见 7 注 1，）更是因为我们没有耶稣的人性。耶稣在祂的人性里，没有罪在祂里面，并且祂是绝对为着神。献细面一伊法的十分之一为赎罪祭，表征只需要一点耶稣的人性，就足以消杀我们里面消极的事物，并供应我们的需要。（圣经恢复本，利五 11 注 1。）

信息选读

凡在神的圣物上犯了罪的，就要偿还，另外加五分之一，都给祭司。（利五 15～16。）同样的，在任何欺诈的事上对人有了过犯，就要全数归还，另外加上五分之一，在查出他有罪过的日子交给本主。（六 2～6。）这表征献赎愆祭的人，应当按照神圣的尺度、标准、量度，在财物上是义的。（利未记生命读经，二四四页。）

大卫是合乎神心的人。（撒上十三 14。）神亲自告诉扫罗，祂要人顶替他，因祂已寻得合乎祂心的人。大卫在一生中犯了一个大错：他谋杀了一个人，夺了他的妻子。除此以外，他没有作过一件错事。大卫在一次行动中犯了两个大罪：杀人和奸淫。神

Morning Nourishment

Lev. 5:11 But if he cannot afford two turtledoves or two young pigeons, then he shall bring as his offering for that which he has sinned, the tenth of an ephah of fine flour for a sin offering; he shall put no oil upon it nor put any frankincense upon it, for it is a sin offering.

Matt. 1:6 ...David begot Solomon of her who had been the wife of Uriah.

The fine flour in Leviticus 5:11 typifies the humanity of Jesus. This indicates that we commit sins not only because we have sin in our nature and not only because we are not absolute for God (see footnote 1 on verse 7) but also because we do not have the humanity of Jesus. In His humanity Jesus has no sin in Him and is absolutely for God. The tenth part of an ephah of fine flour offered for a sin offering signifies that only a small portion of the humanity of Jesus is needed to kill the negative things within us and to supply our need. (Lev. 5:11, footnote 1)

Today's Reading

The one sinning against the holy things of God needs to make restitution and add to it one-fifth more and give it to the priest (Lev. 5:15-16). Likewise, the one sinning against man in any defrauding needs to make restitution for it in full, add to it one-fifth more, and give it to whom it belongs on the day he is found guilty (6:2-6). This signifies that the one offering the trespass offering should be righteous in material things according to the divine scale, standard, and measurement. (Life-study of Leviticus, pp. 204-205)

David was a man after the heart of God (1 Sam. 13:14). God Himself told Saul that He would replace him, for He had found a man after His heart. In his whole life, David did nothing wrong, except one great thing: he murdered a man and took his wife. In one act David committed two great sins, murder and adultery. God Himself condemned this. The Bible says that David did

自己定罪这事。圣经说，大卫除了这一件事，一生都是行耶和華眼中看为正的事。（王上十五5。）

大卫犯了杀人、奸淫的罪以后，受到申言者拿单的责备。神特意打发拿单去定罪他。（撒下十二1～12。）大卫被定罪以后，就悔改了。诗篇五十一篇就是他的悔罪诗。大卫悔改，神就赦免。（撒下十二13。）有悔改，也有赦免。这里共有三项：过犯、悔改和赦免。我们若将这三项放在一起，结果就是所罗门。首先有过犯和悔改加上赦免，以后有所罗门，（24，）就是建造神殿的人。…这里我们看见两种结合；第一种是大卫与拔示巴之间的结合。第二种是属灵的结合，就是大卫的过犯和悔改与神赦免的结合。神的赦免与大卫的过犯和悔改结合；这种结合生出了一个名叫所罗门的人，他建造了神的殿。召会总是借着所罗门这样的人建造的，他是人的过犯和悔改加上神赦免的结果。

大卫得着神的赦免，复得救恩的喜乐以后，他就为锡安，为耶路撒冷城墙的建造，为他国的坚立祷告。（诗五一18。）至终，因着神赦免他的罪，神就赐他一个儿子建造神的殿，这是为着神的同在，作耶路撒冷的中心。

你需要一直在神眼中是正当的，但要知道你的正当对召会的建造并无益处。…有一天，你会作可怕的事。…然后你需要读诗篇五十一篇，使这篇诗成为你的诗，并且你要到主面前去，说，“主，我悔改。我作了这邪恶的事，唯独得罪了你。赦免我。”这样悔改以后，你会有另一种结合，就是你的过犯和悔改与神的赦免结合。这会生出所罗门，他对你是平安的，也是主所爱的。这人要建造召会，就是神的殿。那时你在召会的建造上就会非常有用。（马太福音生命读经，四二至四五页。）

参读：马太福音生命读经，第三篇。

right in the eyes of the Lord all the days of his life, except for this one thing (1 Kings 15:5).

After David committed murder and adultery, he was rebuked by the prophet Nathan, whom God sent purposely to condemn him (2 Sam. 12:1-12). After he was condemned, David repented. Psalm 51 is David's psalm of repentance. David repented and God forgave (2 Sam. 12:13). There was repentance and there was forgiveness. Altogether we have three items here: transgression, repentance, and forgiveness. If we put all three together, the result is Solomon. First there were transgression and repentance plus forgiveness. After that, there was Solomon (2 Sam. 12:24), the one who built God's temple....Here we see two marriages. The first was a marriage between David and Bathsheba. The second was a spiritual marriage, the marriage of David's transgression and repentance with God's forgiveness. God's forgiveness married David's transgression and repentance. This marriage brought forth the man named Solomon who built the temple of God. The church is always built up by this kind of person, Solomon, the issue of man's transgression and repentance plus God's forgiveness.

After David received God's forgiveness and the joy of his salvation was restored, he prayed for Zion, for the building of the walls of Jerusalem, for the strengthening of his kingdom (Psa. 51:18). Eventually, as the result of God's forgiveness of his sin, God gave him a son to build the temple of God for God's presence as the center of the city of Jerusalem.

You need to be right in the eyes of God all the time. But be assured that your being right is not good for building up the church....But one day you will do something awful....Then you need to read Psalm 51, make it your psalm, and go to the Lord, saying, "Lord, I repent. Against Thee and only Thee have I done this evil thing. Forgive me." After this repentance, you will have another marriage, the marriage of your transgression and repentance with God's forgiveness. This will bring forth a Solomon, one who is peaceful to you and beloved of the Lord. This person will build up the church, God's temple. At that time you will be very useful in the building up of the church. (Life-study of Matthew, pp. 36-38)

Further Reading: Life-study of Matthew, msg. 3

第八周诗歌

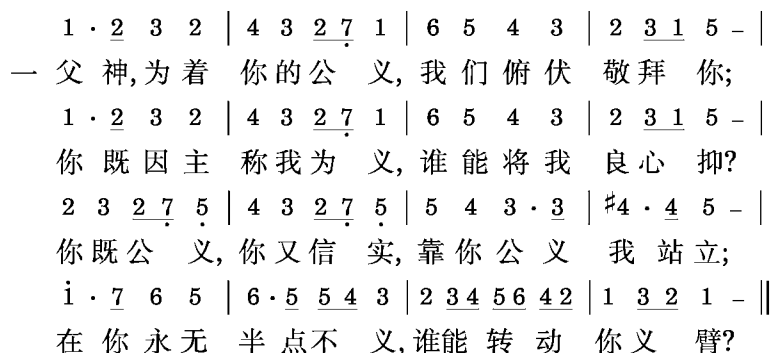
18

敬拜父 — 祂的公义

8 7 8 7 双 (英 20)

F 大调

4/4



二 你将我罪已归耶稣, 你的公义将祂诛;
 你的律法所有要求, 祂照你义全满足。
 从祂你已得到赎价, 因此我已得释放;
 你这极公至义的神, 怎能向我再讨偿?

三 公义父神, 你已接受 耶稣作我的代替;
 祂是义的受你审判, 代替我这不义的。
 祂今坐在你的右边, 作你公义的明证;
 祂已使你完全满足, 你义使你难变更。

四 借着基督赎罪宝血, 我已得着你的义;
 在你这义遮护之下, 无何能将我摇移。
 你且使我成为你义, 何人能再定我罪?
 将来在那圣城撒冷, 我这见证永不颓!

WEEK 8 — HYMN

God our Father, we adore Thee

Worship of the Father — His Righteousness

20



2. Thou hast laid our sins on Jesus,
 By Thy justice He was killed;
 All Thy holy law's requirements
 For Thy justice He fulfilled.
 Recompense from Him receiving,
 Thou art fully satisfied;
 How couldst Thou, O God most righteous,
 Claim it once more from our side?

3. Father God, Thou hast accepted
 Jesus as our Substitute;
 Judged the Just One for the unjust,
 Couldst Thou change Thy attitude?
 As a proof of perfect justice,
 At Thine own right hand He sits;
 He, as Thy full satisfaction,
 Righteously Thy need befits.

4. Father, through the blood of Jesus
 We possess Thy righteousness;
 By Thy righteousness protected,
 None can shake our steadfastness.
 Righteousness of Thine Thou mad'st us,
 None can ever us condemn;
 We'll forever testify this
 In the new Jerusalem.

第八周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]