

第三周
重建神的坛—
燔祭坛

诗歌：227

读经：利一3～11, 13～14, 17, 六9, 12上,
13, 民二八2, 拉一2～3, 5, 三2～3, 6上,
诗四三4上, 弗五2, 罗十二1

【周一】

壹 “都起来建造以色列神的坛，要照神人摩西律法书上所写的，在坛上献燔祭”——拉三2下：

一 为着恢复神的家，我们需要恢复祭坛——2～3, 5, 三2～3:

1 为着召会生活，第一件该被恢复的就是祭坛——罗十二1：

a 我们要过召会生活，必须先把一切摆在坛上一诗四三4上。

b 我们必须把我们一切所有、所是、所能的都放在坛上，使神得着满足；这是召会生活的起始。

2 问题在于我们只从巴比伦回到耶路撒冷，而在耶路撒冷我们仍为自身利益保留许多东西；我们不肯为

Week Three

The Rebuilding of the Altar of God—
the Altar of Burnt Offering

Hymns: 279

Scripture Reading: Lev. 1:3-11, 13-14, 17; 6:9, 12a, 13; Num. 28:2; Ezra 1:2-3, 5; 3:2-3, 6a; Psa. 43:4a; Eph. 5:2; Rom. 12:1

§ Day 1

I. "They built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God"—Ezra 3:2b:

A. For the recovery of the house we need the recovery of the altar—1:2-3, 5; 3:2-3:

1. The first thing to be recovered for the church life is the altar—Rom. 12:1:

a. Before we can have the church life, we must put everything on the altar—Psa. 43:4a.

b. We must put all that we have, all that we are, and all that we can do on the altar for God's satisfaction; this is the start of the church life.

2. The problem is that we have come back from Babylon to Jerusalem, yet at Jerusalem we may still keep many things for our own interests; we may not offer

神的利益和神的满足将一切献在坛上一罗十二 1 :

- a 我们绝不能归回耶路撒冷，而我们的生活却仍是巴比伦的那一套。
- b 在耶路撒冷的生活必须是绝对为着主的利益。

【周二】

二 燔祭坛预表基督的十字架—出二七 1，四十 6，来十三 10:

- 1 在神的经纶里，神给我们一个人位—基督，和一条道路—十字架—林前二 2：
 - a 十字架是神在祂经纶中作为的中心—加一 4，二 19 ~ 21，三 1，13，五 24，六 14。
 - b 神借着十字架管理万有，并借着十字架对付万有一西一 20 ~ 22，二 11 ~ 15。
- 2 十字架是一切属灵经历的基础，立场；一切属灵的经历都开始于十字架—加二 20，六 14，林前二 2：
 - a 我们要在属灵上长进，就需要天天经过十字架—太十 38，十六 24，路十四 27。
 - b 我们若要有正确的召会生活，就需要经历十字架—弗二 14 ~ 16。
 - c 我们需要经过十字架，而成为一无所是，一无所有，一无所能；否则，我们的所是、所有、所能，会成为基督的代替—林前一 17 ~ 18，23。

【周三】

贰 “他们就向耶和华献燔祭”—拉三 6 中：
一 燔祭表征基督是绝对为着神的满足—利一

everything on the altar for God's interests and for God's satisfaction—Rom. 12:1:

- a. We should not come back to Jerusalem yet maintain our life as it was in Babylon.
- b. The life in Jerusalem must be absolutely for the Lord's interests.

§ Day 2

B. The altar of burnt offering typifies the cross of Christ—Exo. 27:1; 40:6; Heb. 13:10:

- 1. In His economy God gives us one person—Christ—and one way—the cross—1 Cor. 2:2:
 - a. The cross is the center of God's operation in His economy—Gal. 1:4; 2:19-21; 3:1, 13; 5:24; 6:14.
 - b. God governs everything by the cross and deals with everything by the cross—Col. 1:20-22; 2:11-15.
- 2. The cross is the base, the ground, of all spiritual experiences; all spiritual experience begins from the cross—Gal. 2:20; 6:14; 1 Cor. 2:2:
 - a. In order to progress spiritually, we need to pass through the cross daily—Matt. 10:38; 16:24; Luke 14:27.
 - b. If we want to have a proper church life, we need to experience the cross—Eph. 2:14-16.
 - c. Through the cross we need to become nothing, to have nothing, and to be able to do nothing; otherwise, what we are, what we have, and what we can do will become a substitute for Christ—1 Cor. 1:17-18, 23.

§ Day 3

II. "They began to offer up burnt offerings to Jehovah"—Ezra 3:6a:

A. The burnt offering signifies Christ's being absolute for God's satisfaction—

3 ~ 9:

- 1 完全为着神满足的燔祭，预表基督作神的喜悦和满足——弗五 2。
- 2 燔祭预表基督，不仅在于祂过一种完全且绝对为着神的生活，也在于祂是使神子民能过这样一种生活的生命——约五 19, 30, 六 38, 七 18, 八 29, 十四 24, 林后五 15, 加二 19 ~ 21。
- 3 燔祭是基督自己，而我们与祂是一；因此，燔祭也是我们与基督的一——林前六 17。

二 燔祭乃是神的食物，使神可以享受并得着满足——民二八 2:

- 1 虽然神是全能的，但祂无法给自己东西吃；祂的食物必须来自祂的子民——2 节。
- 2 基督是神的食物，但祂不是直接作神的食物；反之，基督是由我们服事给神作食物的。

【周四、周五】

三 “燔祭”，原文意“上升之物”，指升到神面前的东西；这个上升是指基督——利一 3, 10, 14:

- 1 唯一能从地上升到神那里的，乃是基督所过的生活，因为祂是唯一绝对为着神而活的人——约六 38：
 - a 基督作我们的燔祭，是完全、绝对为着神的一四 34, 五 30, 来十 8 ~ 10。
 - b 凡主耶稣所是的、所说的、所作的，都是绝对地为着神——约六 38, 五 17, 36, 43, 八 28, 十 25, 十二 49 ~ 50。

Lev. 1:3-9:

1. The burnt offering, which was wholly for God's satisfaction, typifies Christ as God's pleasure and satisfaction—Eph. 5:2.
2. The burnt offering typifies Christ not only in His living a life that is perfect and absolute for God but also in His being the life that enables God's people to have such a living—John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:15; Gal. 2:19-21.
3. The burnt offering is Christ Himself, and we are one with Him; thus, the burnt offering is also our oneness with Christ—1 Cor. 6:17.

B. The burnt offering is for God's food that God may enjoy it and be satisfied—Num. 28:2:

1. Although God is almighty, He cannot provide Himself something to eat; His food must come from His people—v. 2.
2. Christ is God's food, but He is not God's food in a direct way; rather, Christ is God's food served to God by us.

§ Day 4 & Day 5

C. The Hebrew word translated "burnt offering" literally means "that which goes up" and denotes something that is ascending to God; this ascending refers to Christ—Lev. 1:3, 10, 14:

1. The only thing that can ascend to God from the earth is the life lived by Christ, for He is the unique person to live a life that is absolutely for God—John 6:38:
 - a. Christ as our burnt offering is completely for God, absolutely for God—4:34; 5:30; Heb. 10:8-10.
 - b. Whatever the Lord Jesus was, whatever He spoke, and whatever He did was absolutely for God—John 6:38; 5:17, 36, 43; 8:28; 10:25; 12:49-50.

2 借着按手在作燔祭的基督身上，我们就与祂联结—利一4，林前六17。

3 基督活在我们里面，就在我们里面重复祂在地上所过的生活，就是燔祭的生活—加二20。

四 燔祭是“献与耶和華為怡爽〔的〕香气”—利一9，13，17：

1 “怡爽香气”，原文意“安息或满足的香气”—9节。

2 怡爽的香气，就是一种带来满足、平安与安息的香气；这样一种怡爽的香气对神乃是享受。

3 因着基督过绝对使神满足的生活，祂的生活乃是怡爽的香气，是升到神面前，使神喜乐并满足的馨香之气—弗五2。

叁 在利未记里首先提到的祭不是赎罪祭或赎愆祭，而是燔祭—一3：

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

1 神创造我们，是要我们作祂的彰显和代表—创一26。

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

二 燔祭的意思是，我们是神所创造的人，为着彰显祂并代表祂，不该为着神以外的事物—27～28节，参诗七三25，可十二30。

三 我们必须领悟我们没有绝对为着神，并且我们在自己里面无法绝对；因此，我们需要以基督为我们的燔祭—利一3～4。

2. By laying our hands on Christ as the burnt offering, we are joined to Him—Lev. 1:4; 1 Cor. 6:17.

3. As Christ lives in us, He repeats in us the life He lived on the earth, the life of the burnt offering—Gal. 2:20.

D. The burnt offering is "a satisfying fragrance to Jehovah"—Lev. 1:9, 13, 17:

1. The Hebrew words translated "satisfying fragrance" literally mean "savor of rest or satisfaction"—v. 9.

2. The satisfying fragrance is a savor that brings satisfaction, peace, and rest; such a satisfying fragrance is an enjoyment to God.

3. Because Christ lived a life that was absolutely for God's satisfaction, His living was a satisfying fragrance, a sweet savor ascending to God for His pleasure and satisfaction—Eph. 5:2.

III. In Leviticus the first offering that is mentioned is not the sin offering or the trespass offering but the burnt offering—1:3:

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

1. God created us to be His expression and His representation—Gen. 1:26.

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

B. The burnt offering means that as those who were created by God for the purpose of expressing and representing Him, we should be for nothing other than God—vv. 27-28; cf. Ps. 73:25; Mark 12:30.

C. We need to realize that we are not absolutely for God and that of ourselves we cannot be absolute; therefore, we need to take Christ as our burnt offering—Lev. 1:3-4.

肆 过常时不断之燔祭的生活，就是成为活祭——
罗十二 1:

- 一 燔祭预表我们的奉献，也就是把自己献给神作活祭；奉献的意义，就是把自己献给神作活祭——利一 3~4, 8~9, 六 9, 12 上, 13, 罗十二 1。
- 二 在旧约里每日献的燔祭，预表在新约里，我们属神的人应当每日将自己献给神——民二八 3~8。
- 三 今天在我们的基督徒生活和召会生活中，需要常时不断的燔祭——利一 3~4, 8~9, 六 9, 12 上, 13。

伍 我们需要以基督作燔祭敬拜父神，使神得满足，成就祂的愿望——3, 9 下, 民二八 2, 约四 23~24:

- 一 神要我们以基督作一切祭物的实际来敬拜祂；祭物乃是为讨神喜悦并使祂快乐——23~24 节。
- 二 正确的敬拜是以基督为燔祭而满足神——彼前二 5, 约四 34, 五 30, 八 29:
 - 1 当我们以基督作燔祭的实际敬拜父，一种使神悦纳的香气就上升到神那里，使祂满足——利一 9, 约四 23~24。
 - 2 神既因那献给祂作燔祭之实际的基督得着满足，就将祂甜美的悦纳赐给我们；这就是燔祭的意义——民二八 2。

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

- A. The burnt offering is a type of our consecration, of our offering ourselves to God as a living sacrifice; the meaning of consecration is to offer ourselves to God as a living sacrifice—Lev. 1:3-4, 8-9; 6:9, 12a, 13; Rom. 12:1.
- B. The daily burnt offering in the Old Testament typifies that, in the New Testament, we who belong to God should offer ourselves daily to God—Num. 28:3-8.
- C. Today, in our Christian life and church life, there is the need for the continual burnt offering—Lev. 1:3-4, 8-9; 6:9, 12a, 13.

V. We need to worship God the Father with Christ as the burnt offering for God's satisfaction to fulfill His desire—1:3, 9b; Num. 28:2; John 4:23-24:

- A. God wants us to worship Him with Christ as the reality of all the offerings; the offerings are for pleasing God and making Him happy—vv. 23-24.
- B. Proper worship is a matter of satisfying God with Christ as the burnt offering—1 Pet. 2:5; John 4:34; 5:30; 8:29:
 1. When we worship the Father with Christ as the reality of the burnt offering, a fragrance well pleasing to God will ascend to Him for His satisfaction—Lev. 1:9; John 4:23-24.
 2. Since God is satisfied with our offering to Him Christ as the reality of the burnt offering, He will render His sweet acceptance to us; this is the significance of the burnt offering—Num. 28:2.

第三周■周一

晨兴喂养

拉三 2 “〔他们〕都起来建造以色列神的坛，要照神人摩西律法书上所写的，在坛上献燔祭。”

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

在主的恢复里，需要有祭司职分和君王职分，然后就会恢复一些事。以斯拉三章告诉我们，第一件得着恢复的乃是祭坛。为着殿的恢复，我们需要恢复祭坛。…祭坛是向主献上一切的地方。这是恢复真实的奉献。（李常受文集一九六九年第二册，四三八页。）

信息选读

按照以斯拉三章，他们在祭坛上只献燔祭，没有献别的祭物。他们没有献赎罪祭、赎愆祭、平安祭、或任何别的祭。…我们都知道，燔祭是为着神的满足。赎罪祭是为着我们的罪，赎愆祭是为着我们的过犯，平安祭是为着我们的平安，素祭是为着我们的满足，但燔祭是为着神的满足。恢复殿乃是为着神的满足。殿不是为使我们得赦免，不是为使我们与神有平安，不是为着我们的享受，乃是完全为着神的满足。所以，我们所献的必须是燔祭，而不是别的祭。换句话说，我们必须将我们一切所有、所是、所能的都放在坛上，使神得着满足；这是召会生活的起始。我们能过召会生活以前，必须先把一切放在坛上。年轻人必须献上他们的学位、他们的学业。我们都必须将一切所有、所是献在坛上，使神满足；否则，就不可能恢复神的殿。

WEEK 3 — DAY 1

Morning Nourishment

Ezra 3:2...They built the altar of the God of Israel to offer burnt offerings upon it, as it is written in the law of Moses the man of God.

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

In the Lord's recovery there is the need of the priesthood and the kingship; then there will be something recovered. Ezra 3 tells us that the first thing recovered was the altar. For the recovery of the house we need the recovery of the altar...The altar is the place to offer all things to the Lord. This is the recovery of the real consecration. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 329-330)

Today's Reading

According to Ezra 3, they did not offer anything except the burnt offering upon the altar. They did not offer the sin offering, the trespass offering, the peace offering, or any other offering...We all know that the burnt offering is for God's satisfaction. The sin offering is for sins, the trespass offering is for our trespasses, the peace offering is for our peace, the meal offering is for our satisfaction, but the burnt offering is for God's satisfaction. To recover the house is for God's satisfaction. The house is not for us to be forgiven; it is not for us to have peace with God; it is not for our enjoyment; it is wholly for God's satisfaction. Therefore, we must offer nothing but the burnt offering. In other words, we must put all that we have, all that we are, and all that we can do on the altar for God's satisfaction. This is the start of the church life. Before we can have the church life, we must put everything on the altar. The young people must offer their college degrees and their scholarships, and we all must offer all that we have and are on the altar for God's satisfaction. Otherwise, it is impossible to recover God's house.

在有些地方，我观察某些弟兄喜欢在召会生活中负责任，却仍然在世界上。他们并未将他们一切的所有和所是放在坛上。我们需要有一次奉献，将一切献在坛上，使地方召会得建造。

许多召会真有负担得着当地的寻求者加进来，但至终他们的人数还是很少。我坦率地告诉你们，如果你们将一切—你们的所有、所能、所是—都献在祭坛上，主就会带进寻求者。问题是我们已经从巴比伦归回耶路撒冷，却在耶路撒冷仍为自身利益保留许多东西。我们不肯为神的利益和神的满足将一切献在坛上。这就是为什么我们需要奉献。

以斯拉三章说，他们每日早晚献上燔祭，又说他们献常献的燔祭。（3，5。）祭坛上是一直有东西在焚烧的。唯有这种奉献，才能带进众召会的建造。

如果我们对主认真，我们就必须将一切献在坛上。…我们绝不能归回耶路撒冷，而我们的生活却仍是巴比伦的那一套。在耶路撒冷的生活必须是绝对为着主的利益。在主恢复中的生活，必须绝对为着恢复众召会的建造。

有些召会已过的扩增很少。他们若对主认真，就会迫切祷告：“主，给我们扩增；不然我们就要死了！”我们必须叫自己或冷或热。若是要冷，就该冷到结冰；若是要热，就该火热到一个地步，人说我们发疯了。…我们若是如此焚烧，就会看见召会的扩增。我们不在意人怎么说我们，我们必须绝对为着主的恢复。（李常受文集一九六九年第二册，四三八至四四〇页。）

参读：利未记生命读经，第四至五篇；罗马书生命读经，第二十五篇。

In some places I have observed that certain brothers like to bear responsibility in the church life, but they are still in the world. They have not put all that they have and are on the altar. We need a consecration to offer everything on the altar for the building up of the local churches.

Many of the churches have a real burden that local seeking ones be added. But eventually, they only have a small number. I tell you frankly that if you will offer everything—what you have, what you can do, and what you are—on the altar, the Lord will bring in the seeking ones. The problem is that we have come back from Babylon to Jerusalem, yet at Jerusalem we still keep many things for our own interest. We would not offer everything on the altar for His interest and for His satisfaction. This is why we need consecration.

In Ezra 3 they offered burnt offerings morning and evening every day, and they offered the burnt offerings continually. All the time there was something burning on the altar. Only this type of consecration can bring about the building up of the churches.

If we really mean business with the Lord, we must offer everything on the altar...We should not come back to Jerusalem and yet still maintain our life just as it was in Babylon. The life in Jerusalem must be absolutely for the Lord's interest. The life in the Lord's recovery must be absolutely for the recovery of the building up of the churches.

A few of the churches have had little increase. If they mean business with the Lord, they will be desperate to pray, "Lord, give us an increase; otherwise, we will die!" We must make ourselves cold or hot. If we are cold, let us be freezing. If we are hot, let us be so hot that people will say we are crazy...If we will be so burning, we will see the increase of the church. We do not care what people say about us; we must be absolutely for the Lord's recovery. (CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," pp. 330-331)

Further Reading: Life-study of Leviticus, msg. 4-5; Life-study of Romans, msg. 25

第三周■周二

晨兴喂养

林前二 2 “因为我曾定了主意，在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。”

路九 23 “耶稣又对众人说，若有人要跟从我，就当否认己，天天背起他的十字架，并跟从我。”

在神的经纶里，神给我们一个人位和一条道路。这一个人位乃是居首位并包罗万有的基督，这一条道路乃是十字架。基督是包罗万有者，祂对我们乃是一切。祂是神，是人，也是宇宙中一切正面事物的实际。神已经将这奇妙的人位赐给我们，作我们的救恩。这一个人位—基督，乃是宇宙的中心；这一条道路—十字架，乃是神行政的中心。神借着十字架管理万有，并借着十字架对付万有。因此，基督如何是宇宙的中心点，十字架也照样是神行政的中心。（歌罗西书生命读经，二五九页。）

信息选读

当我们晚上就寝时，应当经过十字架。这意思是说，在一天当中不管我们作了什么，或是发生了什么事，十字架会顾到一切的事。假如有一天下午，你因着妻子或丈夫而不高兴。在你上床时，你需要把十字架应用到你不愉快的感觉上。假如你这么作，不愉快的感觉就会消失。这指明我们的路乃是十字架，不是禁欲主义或任何的苦待己身。我们领悟自己已经在基督里死了，晚上就该带着十字架的感觉就寝。我们若操练经过十字架而上床休息，躺下时领悟我们在基督里已经死了，第二天早晨，我们会在复活里起来，如同一个新的人。我们不仅有基督，祂乃是与一切事物相对的独一人位；我们也有十字架，这是与其他一切道路相对的唯一道路。

WEEK 3 — DAY 2

Morning Nourishment

1 Cor. 2:2 For I did not determine to know anything among you except Jesus Christ, and this One crucified.

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

In His economy God gives us one person and one way. The one person is the preeminent, all-inclusive Christ, and the one way is the cross. As the all-inclusive One, Christ is everything to us. He is God, man, and the reality of every positive thing in the universe. God has given us this marvelous person to be our salvation. The one person, Christ, is the center of the universe; and the one way, the cross, is the center of God's government. God governs everything by the cross and deals with everything by the cross. Therefore, just as Christ is the focal point of the universe, so the cross is the center of God's government. (Life-study of Colossians, p. 211)

Today's Reading

When we go to bed at night,...we should pass through the cross. This means that no matter what we have done during the day or what has happened to us, the cross takes care of everything. Suppose in the afternoon you are made unhappy in some way by your wife or husband. At bedtime you need to apply the cross to your feeling of unhappiness. If you do this, the feeling of unhappiness will disappear. This indicates that our way is the cross, not asceticism or any severe treatment of the self. Realizing that we have already died in Christ, we should go to bed at night with a consciousness of the cross. If we practice going to bed through the cross, lying down with the realization that we have died in Christ, the next morning we shall wake up in resurrection as a new person. We not only have Christ, the unique person who is versus all things; we also have the cross, the unique way, which is versus all other ways.

在路上开车可以提醒我们十字架的道路。我们开车的时候，会遇到许多十字路口。你知道每一个十字路口都是一个十字架么？有的是大十字架，有的是小十字架，但它们都是十字架。只有经过许多的十字路口，我们才能抵达目的地。说到属灵的经历，我们也需要经过许许多多的十字架，才能达到新耶路撒冷。正如我们不经过十字路口，就不能走得很远；我们若不经过十字架，也不能在属灵上有长进。只有当我们到达新耶路撒冷时，才不再需要经过十字架；因为乃是到那个时候，一切消极的事物才被除尽。在我们到达新耶路撒冷之前，我们还需要一天过一天的经过十字架与主一同生活行动。

我们既有了基督这独一无二的人位，以及十字架这唯一的道路，我们就不需要禁欲主义。不仅如此，我们甚至也不需要定规什么事情。这样作是不灵的。我们只需要晚上就寝时经过十字架，有安歇的睡眠，然后早晨在复活中起来。赞美主！对基督之死的经历，乃是与禁欲主义相对的！

我们唯一能走的路，乃是十字架的路。十字架是窄路，也是高速公路。对不愿背十字架的人来说，十字架就是一条窄路。但对甘心走这条路的人，十字架就成了高速公路。在召会中我们不要想有头有脸，也不要想大干一番。这就是保罗说的，我们已经死了、已经埋葬了的态度。要把握住这个点，我们需要启示。不管我们是谁，不管我们有什么，不管我们作什么，都可能成为基督的代替品。我们越好，越会作事情，在我们的经历中，就越多顶替了基督。我们需要经过十字架，而成为一无所是，一无所有，一无所能；否则，我们的所是、所有、所能，会成为基督的代替。（歌罗西书生命读经，二六三至二六五、八页。）

参读：利未记生命读经，第六至九篇；约翰一书生命读经，第十篇。

Driving down the street can be a reminder of the way of the cross. As we drive, we come to many intersections. Have you realized that every intersection is a cross? Some of these crosses may be large and others may be small, but they are all crosses. Only by passing through many crosses can we get to our destination. Speaking of spiritual experience, we also must pass through many crosses before we can reach the New Jerusalem. Just as we cannot travel very far geographically without crossing an intersection, so we cannot progress spiritually without passing through the cross. Only when we arrive at the New Jerusalem shall we cease to pass through the cross, for by that time all the negative things will have been eliminated. Until we come to the New Jerusalem, we need to pass through the cross day by day in our walk with the Lord.

Because we have Christ as the unique person and the cross as the unique way, we do not need asceticism. Furthermore, we do not even need to make up our minds with respect to certain things. Such a practice does not work. What we need to do is simply lie down through the cross at night, have a restful sleep, and then rise up in the morning in resurrection. Praise the Lord that the experience of Christ's death is versus asceticism!

The only way for us to take is the way of the cross. The cross is both a narrow way and a highway. For those not willing to take the cross, the cross is a narrow way. But for those who are willing to take this way, the cross becomes a highway. In the church we all should be nothing and nobody. This was Paul's attitude when he said that we have died and have been buried. To lay hold of this, we need revelation. Whatever we are, whatever we have, and whatever we do can become a substitute for Christ. The better we are or the more capable we are of doing things, the more Christ may be replaced in our experience. Through the cross, we need to become nothing, to have nothing, and to be able to do nothing. Otherwise, what we are, what we have, or what we can do will become a substitute for Christ. (Life-study of Colossians, pp. 214-216, 6-7)

Further Reading: Life-study of Leviticus, msg. 6-9; Life-study of 1 John, msg. 10

第三周■周三

晨兴喂养

民二八2 “你要吩咐以色列人说，献给我的供物，就是献给我作怡爽香气之火祭的食物，你们要谨慎，在所定的日期献给我。”

林后五15 “并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

在民数记二十八章二节神说到祂的食物。似乎祂在请求祂的子民不要忘记祂的食物。祂要他们记得给祂东西吃。这里神似乎是对祂的子民说，“我为你们作了许多，我预备了粮食和水。现在我要你们顾到我的食物。我的食物就是你们献给我的供物。这些供物是使我怡爽的香气。”（民数记生命读经，三四七至三四八页。）

信息选读

在民数记二十八章的开头，神进来了，祂似乎对百姓说，“你们所需要的一切都有了么？你们满足并快乐么？我和我的满足怎样呢？你们要顾到我的食物。我多年来照顾你们。我为你们预备了一切，又新又完全；现在你们预备好了，要去得我应许你们祖宗的地。我要求你们不忘记我。”

神是饥饿的，祂想要吃东西。虽然祂是全能的，但祂无法给自己东西吃。祂的食物必须来自祂的子民。这就是为什么祂说，“献给我的供物，就是献给我作怡爽香气之火祭的食物，你们要谨慎，…献给我。”（2。）…民数记二十八章里的一切供物，就是神的食物，都指向基督。这指明基督不仅是我们的食物，也是神的食物。神和我们都享受同样的食物—基督。…基督是这一章的内在本质。

WEEK 3 — DAY 3

Morning Nourishment

Num. 28:2 Command the children of Israel and say to them, My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me at its appointed time. 2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

In Numbers 28:2 God speaks of His food. It seems that He is asking His people not to forget His food. He wants them to remember to give Him something to eat. Here God seems to be saying to His people, “I have done a great deal for you. I have prepared food and drink. Now I ask you to take care of My food. My food is the offerings you present to Me. These offerings are My satisfying fragrance.” (Life-study of Numbers, p. 287)

Today's Reading

At the beginning of Numbers 28, God came in and seemed to say to the people, “Do you have everything you need? Are you satisfied and happy? How about Me and My satisfaction? You need to take care of My food. I have been taking care of you for years. I have prepared everything for you in a new, complete way, and now you are ready to possess the land which I promised to your forefathers. I ask you not to forget Me.”

God is hungry and wants to eat. Although He is almighty, He cannot provide Himself something to eat. His food must come from His people. This is why He said, “My offering, My food for My offerings by fire of a satisfying fragrance to Me, you shall be careful to present to Me” (28:2). All the offerings in Numbers 28, which are God's food, point to Christ. This indicates that Christ is not only our food but also God's food. God and we enjoy the same food—Christ...Christ is the intrinsic substance of this chapter.

基督也是使我们能与神有交通的平安。最好的交通包括了吃。我们若要享受与神最好的交通，就需要供应基督作祂的食物。然后，当我们与神有交通时，我们与神就借着吃喝基督而彼此享受基督。…虽然基督是神的食物，但祂不是直接作神的食物。反之，基督是由我们服事给神作神食物的。

然而，神的食物至终也成了我们的食物。我们若仔细阅读利未记，就看见燔祭乃是全然并完全焚烧为着神的满足。燔祭没有一分是献祭的人可以吃的。然而，燔祭却伴有素祭，其中一大部分是为着献祭者。这指明当我们事奉神，将基督献给祂作祂的食物时，祂是顾到我们的。神好像说，“你们供应我食物，现在我愿意与你们分享这食物的一分。”就这样，我们与神一同享受基督。我们在坐席，神也在坐席。祂与我们一同坐席。神与我们，彼此互相的，一同享受包罗万有的基督。

我们有基督作…一切供物，现在就能与神一同享受基督。首先，我们享受基督作神所赐给我们的一位。我们经历了基督，就将祂献给神作神的食物，然后神就与我们分享一分我们所献给祂的基督。（民数记生命读经，三五〇至三五五、三五三至三五五页。）

燔祭预表基督，祂所过的生活是完全的，是绝对为着神并为着神的满足；燔祭也预表基督是使神的子民能过这样生活的生命。（利一 9，约五 19，30，六 38，七 18，八 29，十四 24，林后五 15，加二 19～20。）借着享受基督作燔祭，我们就能过绝对为着神的生活。（李常受文集一九七一年第二册，三三九页。）

参读：民数记生命读经，第四十篇；利未记生命读经，第十至十三篇；圣言中所启示的神圣三一，第六章。

Christ is also the peace that enables us to have fellowship with God. The best fellowship involves eating. If we would enjoy the best fellowship with God, we need to serve Him with Christ as His food. Then as we are having fellowship with God, we and God will have the mutual enjoyment of Christ by eating and drinking Him. Although Christ is God's food, He is not God's food in a direct way. Rather, Christ is God's food served to God by us.

Eventually, however, God's food also becomes our food. If we carefully read the book of Leviticus, we will see that the burnt offering is to be wholly and absolutely burned for God's satisfaction. No portion of the burnt offering is to be eaten by the ones who offer it. However, the burnt offering is accompanied by a meal offering, a large portion of which is for the offerers. This indicates that when we serve God, offering Christ to Him as His food, God takes care of us. God seems to say, "You serve Me with My food, and now I would like to share a portion of this food with you." In this way we enjoy Christ with God. As we are feasting, God also is feasting. He is feasting with us, and we are feasting with Him. In mutuality, God and we feast together on the all-inclusive Christ.

With Christ as all [the] offerings, we may now enjoy Christ with God. First, we enjoy Christ as the One given to us by God. Having experienced Christ, we present Him to God as His food, and then God shares with us a portion of the Christ we have offered to Him. (Life-study of Numbers, pp. 290, 292-293)

The burnt offering typifies the Christ who lived a life that is perfect and absolutely for God and for God's satisfaction; it also typifies Christ's being the life that enables God's people to have such a living (Lev. 1:9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:15; Gal. 2:19-20). By enjoying Christ as our burnt offering, we can live a life that is absolute for God. (CWWL, 1971, vol. 2, pp. 257-258)

Further Reading: Life-study of Numbers, msg. 40; Life-study of Leviticus, msgs. 10-13; CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," ch. 6

第三周■周四

晨兴喂养

利一 9 “...祭司要把这一切全烧在坛上，当作燔祭，献与耶和華為怡爽香气的火祭。”

来十 5 “所以基督到世上来的时候，就说，‘祭物和供物是你不愿要的，你却为我预备了身体。’”

7 “于是我说，看哪，我来了，神啊，是要实行你的旨意...”

“燔祭”，原文意“上升之物”，因此指升到神面前的东西。...唯一能从地上升到神那里的，乃是基督所过的生活，因为祂是唯一绝对为着神而活的人。...我们凭自己无法过一种绝对为着神的生活。...凡从我们里面出来的都是污秽的，凡我们摸过的东西都成了污秽的。为这缘故，按照圣经中的预表，甚至当我们到神那里作最圣别的事，我们还需要赎罪祭和赎愆祭。每当我讲说圣别的话，我深深感觉我需要赎罪祭和赎愆祭，我需要信靠主的洗净和洁净。（利未记生命读经，八三至八四页。）

信息选读

燔祭指明一种绝对为着神的生活。这样的生活完全出于纯净的源头，没有堕落的元素，没有缺陷，没有罪。这种生活是纯净且圣别的。我们凭自己无法过这种生活。我们堕落到一个地步，已经成了世界，那是全然污秽的。实际上，世界就是我们自己，我们就是世界。我们的本质、素质、纤维、和元素的每一部分都是污秽的。我们绝不能成为给神的燔祭。所以，我们必须接受基督作我们的燔祭。（利未记生命读经，八四页。）

WEEK 3 — DAY 4

Morning Nourishment

Lev. 1:9...Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

Heb. 10:5 Therefore, coming into the world, He says, “Sacrifice and offering You did not desire, but a body You have prepared for Me.”

7 “Then I said, Behold, I have come...to do Your will, O God.”

The Hebrew word translated “burnt offering” literally means “that which goes up” and thus denotes something that ascends to God...The only thing that can ascend to God from earth is the life lived by Christ, for He is the unique person to live a life absolutely for God. In ourselves we cannot live a life that is absolutely for God...Whatever comes out of our being is dirty, and anything we touch becomes dirty. For this reason, according to the typology in the Bible, even when we come to God to do the most holy thing, we still need the sin offering and the trespass offering. Whenever I speak the holy word, I am deeply conscious of my need of the sin offering and the trespass offering, and I trust in the Lord’s washing and cleansing. (Life-study of Leviticus, pp. 71-72)

Today’s Reading

The burnt offering indicates a life absolutely for God. Such a life is absolutely out of a pure source, with no element of the fall, no defect, and no sin. This kind of life is pure and holy. In ourselves we cannot live this kind of life. We have fallen to such an extent that we have become the world, which is altogether dirty. Actually, the world is we ourselves, and we are the world. Every part of our substance, our essence, our fiber, our element, is dirty. We could never be a burnt offering to God. Therefore, we must take Christ as our burnt offering. (Life-study of Leviticus, p. 72)

我们首先需要基督作燔祭。因为我们在神面前的第一个问题不是过犯，乃是不为着神。我们或者有过犯，或者没有过犯，我们仍然不多为着神。可能我们没作错事，但我们仍然不为着神。虽然我没得罪这个人，也没得罪那个人，我却得罪了神，因为我没有绝对地为着神。所以我们第一个需要，乃是基督作燔祭。

第一种情形是我们不为着神。当然，在我们未得救以前，我们是绝对地不为着神。现在我们得救了，从一方面说，我们是为着神；但从另一方面看，我们仍然没有为着神。你是绝对地为着神么？一方面说是为着神，另一方面说并不为着神。这是我们的第一种情形。不论我们是好是坏，所作的是对是错，可怜的是，我们真的不为着神。你可能作得好，但仍然不为着神，和那些作得不好，不为着神的人一样。不管我们是好是坏，统统不为着神。一个人可能当强盗，另一个人是绅士，两个人都不为着神。因此，就这一面来说，土匪和大学教授是一样的。有时，甚至基督教教师、传道人、牧师，都不为着神。…你读圣经可能不为着神，和读杂志不为着神是一样的。

你真是绝对地顾到神么？你能说凡你所作的、所说的，和你所是的，都是百分之百地为着神么？不能。我们没有一个人能诚诚实实地说这句话。那我们怎么办呢？我们必须接受基督！我们需要祂作燔祭。燔祭表明基督是完完全全为着神的一位。如果你再读四福音，你会看见有一个人生活在地上是百分之百为着神的。凡祂所作的、所说的、所是的，都是绝对地为着神。我们不是为着神，我们是为自己的利益，和自己的选择。但基督作我们的燔祭，是完全为着神的。（李常受文集一九七一年第二册，一七、一五至一七页。）

参读：基督是实际，第二至三篇；约翰著作中帐幕和祭物的应验，第二十一篇。

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

Our first situation is that we are not for God. Of course, before we were saved, we were absolutely not for God. Now that we are saved, in a sense we are for God, but in another sense we are still not for God. Are you absolutely for God? This is the first aspect of our situation. Whether we are good or whether we are bad, whether we are doing right or doing wrong, the pitiful thing is that we are not really for God. You may be doing good and still not be for God, just as others may be doing bad and not be for God. Regardless of whether we are good or bad, we are altogether not for God. One person may be a bank robber, and another may be a gentleman, but both are not for God. Therefore, in a sense all are the same, whether they are robbers or college professors. Sometimes even the Christian teachers, preachers, and pastors are not for God. Your reading of the Bible may not be for God, just as reading a magazine may not be for God.

Do you really care absolutely for God? Can you say that whatever you do, whatever you say, and whatever you are is one hundred percent for God? No, none of us can honestly say this. Then what shall we do? We must take Christ. We need Him as our burnt offering. The burnt offering signifies that Christ is the One who is absolutely for God. If you would read the four Gospels again, you would see a man living on the earth who was one hundred percent for God. Whatever He was, whatever He spoke, and whatever He did was absolutely for God. On the contrary, we are not for God. We are for our own interests and our own choices. But Christ as our burnt offering is completely for God. (CWWL, 1971, vol. 2, "Christ as the Reality," pp. 12, 11-12)

Further Reading: CWWL, 1971, vol. 2, "Christ as the Reality," chs. 2-3; CWWL, 1982, vol. 2, "The Fulfillment of the Tabernacle and the Offerings in the Writings of John," ch. 21

第三周■周五

晨兴喂养

利一 4～5 “他要按手在燔祭牲的头上，燔祭牲便蒙悦纳，为他遮罪。他要在耶和華面前宰公牛；亚伦子孙作祭司的，要奉上血，把血洒在会幕门口、坛的四边。”

（根据利未记一章四节）献祭的人不仅要带来供物，也要按手在供物身上。…在圣经里，按手总是表征联合，联结，不是表征代替。按手在供物身上，就是说我们与供物是一，并把供物当作与我们是一来接受。因此，按手使两方成为一。

借着按手在作我们燔祭的基督身上，我们就与祂联结。…这样的联结，这样的联合，指明我们一切的软弱、缺陷、缺失和过失，都由祂担负，而祂一切的美德都成为我们的；这不是交换，这是联结。（利未记生命读经，三四页。）

信息选读

我们可能领悟自己完全不够资格，完全无望。这是我们实在的光景。但当我们按手在基督身上时，我们的弱点由祂担负，而祂的刚强之处，祂的美德，成了我们的。不仅如此，就属灵一面说，借着这样的联结，祂与我们成为一并活在我们里面。祂活在我们里面时，就在我们里面重复祂在地上所过的生活，就是燔祭的生活。我们凭自己无法过这种生活，但祂能在我们里面活出这种生活。我们借着按手在祂身上，就使祂与我们是一，也使我们与祂是一。这样祂就在我们里面重复祂的生活。这就是献上燔祭。

WEEK 3 — DAY 5

Morning Nourishment

Lev. 1:4-5 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him. And he shall slaughter the young bull before Jehovah; and Aaron's sons the priests shall present the blood and sprinkle the blood on and around the altar that is at the entrance of the Tent of Meeting.

[According to Leviticus 1:41, the offerer was not only to bring the offering but also to lay his hand on the offering. In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one.

By laying our hands on Christ as our burnt offering, we are joined to Him...Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union. (Life-study of Leviticus, pp. 27-28)

Today's Reading

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering. In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. This is to offer the burnt offering.

按手在作燔祭的基督身上不仅是为着联合，也是为着遮罪。遮罪（平息）的意思就是顾到我们与神的难处，以及神与我们的难处。按手在基督身上，不仅使我们与祂是一，也顾到我们的难处，平息我们与神之间的光景，使我们能与神有平安。…所以，按手在燔祭身上乃是为着遮罪或平息。

（在利未记一章五节）宰祭牲是为着流血以得赦罪。把血洒在坛的四边，是为叫神接纳烧在坛上的祭牲。…六节告诉我们，祭牲要剥皮并切成块子。基督作我们的燔祭，曾经过这种错待。祂被剥皮并切成块子。…剥祭牲的皮乃是脱去它外在的彰显。这样剥燔祭牲的皮，表征基督甘愿让祂美德的外在彰显被剥夺。…把祭牲切成块子，表征基督愿意让祂全人毫无保留地被破碎…作我们的燔祭。

我们可以享受基督作供物的思想，隐含在利未记里。比如，我们可以享受基督作燔祭。我们无法绝对为着神，但基督作燔祭是绝对为着神的。所以，我们该接受基督作燔祭，并享受祂作燔祭。我们要这样经历并享受基督，就需要祷告说，“主耶稣，你是奇妙的人位。你是那完成的灵，时常与我同在，作我的燔祭。主，我不能满足神，但你能满足神。我无法绝对为着神，但你一直是、且仍然是绝对为着神的。现在，主耶稣，我接受你作我的燔祭。”借着这样的祷告，我们就享受基督作我们的燔祭。（利未记生命读经，三五至三六、一四九至一五〇页。）

参读：利未记生命读经，第三、十四篇；生命经历的实际功课，第四章；真理课程三级卷二，第二十一课。

Laying our hands on Christ as the burnt offering is not just a matter of identification; it is also a matter of expiation, or propitiation. Propitiation means that our problems with God and God's problems with us are taken care of. Laying our hands on Christ not only makes us one with Him but also takes care of our problems, propitiating our situation with God and enabling us to have peace with God...Therefore, the laying of our hands on the burnt offering is for propitiation.

[In Leviticus 1:5] the slaughtering of the offering was for the shedding of blood for forgiveness. The sprinkling of the blood around the altar was for the acceptance by God of the offering burned on the altar. Verse 6 tells us that the offering was to be skinned and cut into pieces. As our burnt offering, Christ passed through this kind of mistreatment. He was skinned and He was cut into pieces. To skin the offering is to strip it of its outward expression. This skinning of the burnt offering signifies Christ's being willing to let the outward expression of His virtues be stripped. The cutting of the offering into pieces signifies Christ's being willing to let His entire being be broken without any reservation...as our burnt offering.

The thought that we may enjoy Christ as the offerings is hidden in the book of Leviticus. For example, we may enjoy Christ as the burnt offering. We cannot be absolute for God, but Christ as the burnt offering is absolute for Him. Therefore, we should take Christ as the burnt offering and enjoy Him as the burnt offering. To have this experience and enjoyment of Christ we need to pray, saying, "Lord Jesus, You are a wonderful person. You are the consummated Spirit with me all the time, and You are with me to be my burnt offering. Lord, I cannot satisfy God, but You can satisfy Him. I cannot be absolute for God, but You have always been and still are absolute for Him. Now, Lord Jesus, I take You as my burnt offering." By praying like this we will enjoy Christ as our burnt offering. (Life-study of Leviticus, pp. 28-29, 128)

Further Reading: Life-study of Leviticus, msgs. 3, 14; CWWL, 1964, vol. 4, "Practical Lessons on the Experience of Life," ch. 4; Truth Lessons—Level Three, vol. 2, lsn. 21

第三周■周六

晨兴喂养

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

林后五15 “并且祂替众人死，是叫那些活着的人，不再向自己活，乃向那替他们死而复活者活。”

奉献的意义就是作“祭”。〔罗十二1。〕…在旧约时代，人献牛羊作祭，原则就是这样。比方一头牛，本来是住在牛圈中，是为着耕地、拉车用的。现在把它从牛圈中牵出来，带到祭坛边，这就是它的地位改了。然后又把它杀了，放在祭坛上，用火焚烧，化作馨香之气归给神，这就是它的用途变了。这样，这头牛就成为一个祭。…凡献在坛上的祭物，都是归给神，而为神使用，让神享受的。所以简单地说，作祭就是归给神而为着神。

这些献祭的事，就是预表我们的奉献。…奉献的意义，…是把我们自己献给神，成为活祭，使神满足。（李常受文集一九五三年第三册，三〇三至三〇五页。）

信息选读

在新约，我们属神的人要天天将自己献给神作燔祭，使祂得着满足。不过旧约的人所献的是死祭，我们所献的是活祭。…将自己献给主，乃是作得主得满足的祭物，不在乎我们为主作什么，乃在乎我们叫主得满足。这是我们奉献自己给主的真正意义。

WEEK 3 — DAY 6

Morning Nourishment

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

2 Cor. 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

The meaning of consecration is to be a “sacrifice” [Rom. 12:1]. In the Old Testament men offered bullocks and rams as sacrifices. The principle is this: The bullock originally lived in a corral and was used for plowing the field and drawing carts. Now it is taken out from the corral and brought beside the altar. There is a change in its position. Then it is killed, placed on the altar, and consumed by fire to be a sweet-smelling savor unto God. This is a change in its usage. Thus, this bullock becomes a sacrifice...All the sacrifices on the altar belong to God and are for His use and enjoyment. To put it simply, to be a sacrifice means to be offered to God for His use.

The offering of these sacrifices is a type of our consecration...The meaning of consecration is to offer ourselves to God as a living sacrifice for God’s satisfaction. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 228-229)

Today’s Reading

In the New Testament, we who belong to God should offer ourselves as a burnt offering daily to God for His satisfaction. The difference is that the Old Testament people offered dead sacrifices, whereas we offer living sacrifices... To offer ourselves to the Lord is to be a sacrifice for His satisfaction. What matters is not what we do for the Lord, but that we satisfy Him. This is the real significance of our consecration to the Lord.

我们将自己奉献给主的目的，就是向祂活着。（林后五 15。）向祂活着，高过为祂活着。为祂活着，可能我们和祂还是分为二的；向祂活着，我们和祂必须成为一，不只以祂为生命，也以祂为人位。我们所有的生活行动，都该以祂为是，让祂从我们活出祂的自己。（生命课程卷二，一二〇至一二一页。）

神要我们用基督作供物的实际来敬拜祂。神不要一班人俯伏下跪，或仅仅唱诗赞美来敬拜祂。真正的敬拜，满足神心的敬拜，乃是将我们所经历的基督献给祂，并按照我们的经历献上基督，回顾我们在日常生活中所有的经历，借此前来敬拜神。这是父所寻找的敬拜，祂所渴望的敬拜。

保罗在腓立比三章十节告诉我们，我们若经历基督复活维持并加强的大能，就能模成基督的死。宣信（A. B. Simpson）在他的一首诗歌中说，“我何难与基督同死，因复活我已认识。”（诗歌三六二首。）…我们里面有全足的供应，这供应就是在复活里的基督之灵。保罗能说，“我在那加我能力的里面，凡事都能作，”（腓四 13，）原因就在于此。

在祂里面并借着祂，一切关于经历基督作燔祭的事，我们都能作。在祂里面并借着祂，我们就能在婚姻生活和召会生活中过得胜的生活，胜过我们家庭生活中一切的难处和召会生活中一切的问题。…我们能在基督的经历中经历祂，并将祂献给神作燔祭。

当我们将燔祭牲焚烧而献上给神时，一种使神悦纳的香气就上升到神那里，使祂满足、安息。神既得着满足，就将祂甜美的悦纳赐给我们，这就是燔祭的意义。（利未记生命读经，一〇五至一〇六，四八页。）

参读：建造神家的事奉，第二篇；向律法死，向神活，第六篇。

The purpose of our consecration to the Lord is to live to Him [2 Cor. 5:15]. Living to Him is higher than living for Him. When we live for Him, we and He may still be two, but when we live to Him, we and He must become one. When we live to Him, we take Him not only as our life but also as our person. In all our living and actions, we should cooperate with Him and allow Him to live Himself through us. (Life Lessons, vol. 2, pp. 44-45)

God wants us to worship Him with Christ as the reality of the offerings. God does not want a people who worship Him by bowing down, kneeling, or even merely by singing and praising. Genuine worship, the worship which satisfies God's heart, is a matter of our coming to worship God by offering to Him the Christ whom we have experienced and offering Him according to our experiences, reviewing the experiences we have had in our daily life. This is the worship the Father is seeking, the worship He desires.

In Philippians 3:10 Paul tells us that we can be conformed to Christ's death if we experience the sustaining and strengthening power of Christ's resurrection. In one of his hymns, A. B. Simpson says, "Tis not hard to die with Christ when His risen life we know" (Hymns, #481)...We have an all-sufficient supply within us, and this supply is the Spirit of Christ in His resurrection. This was the reason Paul could say, "I am able to do all things in Him who empowers me" (Phil. 4:13).

In Him and by Him we can do all the things related to experiencing Christ as the burnt offering. In Him and by Him we can live an overcoming life in our married life and a victorious life in the church life, overcoming all difficulties in our family life and all problems in the church life...We can experience Christ in His experiences and have Him to offer to God as the burnt offering.

When we offer a burnt offering in smoke to God, a fragrance well-pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering. (Life-study of Leviticus, pp. 89-90, 39)

Further Reading: CWWL, 1954, vol. 3, "The Service for Building Up the House of God," ch. 2; CWWL, 1954, vol. 3, "Dead to Law but Living to God," ch. 6

第三周诗歌

WEEK 3 — HYMN

227

圣灵的丰满 — 借十字架

7 7 7 7 双副 (英 279, 不同调, 不同律)

降 E 大调

6/8

一 后 是 膏 油 先 是 血, 要 得 滋 润 先 得 洁;
 若 非 经 过 各 各 他, 必 不 能 到 五 旬 节。
 我 们 若 未 蒙 洗 净, 能 力 必 不 从 上 倾;
 我 们 若 要 作 见 证, 必 须 钉 死 己 生 命。
 (副) 因 此 求 主 借 十 字 架, 治 死 我 的 魂 生 命;
 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; 先 是 经 过 约 但 河, 后 是 灵 感 加 倍 多;
 死 亡 若 未 作 过 工, 圣 灵 必 定 不 充 满。 先 受 死 亡 的 浸 洗, 后 得 荣 耀 的 圣 鸽。
 我 们 若 真 同 主 死, 愿 意 万 有 都 损 失, 五 当 你 举 目 望 禾 田, 金 谷 丰 盈 你 称 羨;
 主 的 能 力 要 降 临, 使 用 我 们 救 亡 世。 当 念 果 实 未 生 时, 就 有 麦 种 死 在 先。
 三 先 是 祭 坛 后 是 火, 若 没 丧 失 就 没 果; 若 要 生 命 的 子 粒, 须 有 死 亡 的 经 历;
 若 非 所 有 先 奉 献, 必 定 不 能 登 宝 座。 凡 人 未 到 髑 髅 地, 就 无 圣 灵 的 能 力。
 我 们 若 真 肯 牺 牲, 舍 弃 万 事 降 服 神, 六 既 是 这 样, 求 我 主, 使 我 忠 诚 走 窄 路,
 我 们 必 定 得 能 力, 因 主 信 托 顺 从 人。 除 去 雄 心 和 大 志, 只 愿 顺 服 并 受 苦;
 四 先 是 预 备 瓶 子 空, 后 是 膏 油 盛 其 中; 更 大 能 力 我 不 取, 更 深 的 死 我 所 需;
 先 是 山 谷 挖 成 沟, 后 来 活 水 才 深 泓; 但 愿 加 略 的 意 义, 完 全 成 功 在 我 躯。

Through the Cross, O Lord, I pray

Fulness of the Spirit — By the Cross

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1. First the blood, and then the ointment, Cleansing, then anointing
 comes; If we pass not through Golgotha, Ne'er to Pentecost 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. (C) Through the Cross, O Lord, I pray, Put my soul-life all a -
 way; Make me a - ny price to pay, Full anointing to receive.

- 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.
- 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.
- 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 pow'r display.
- 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.
First we must go thru the Jordan
Ere anointed from above;
First in death we must be baptized,
Then experience the Dove.
- 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.

