

## 第二週

享受基督作素祭的實際，  
而有素祭的基督徒生活  
與素祭的召會生活，  
終極完成於新耶路撒冷  
這極大的素祭—三一神  
與三部分人調和的終極完成

E. M. 詩歌：77

讀經：利二 1～16，約六 57、63，十二 24，林前  
十 17，十二 12、24～25

### 【週一】

壹 素祭豫表在神人生活裏的基督—利二 1～16：

一 細麵是素祭的主要成分，表徵基督的人性，在各方面都是柔細、完全、柔和、平衡、正確的，沒有過度或不及之處；這表徵基督人性生活和日常行事為人的優美和卓越—1 節，約十八 38，十九 4、6 下，路二 40，二三 14，賽五 3。

二 素祭的油表徵神的靈作基督的神聖元素—利二 1，路一 35，三 22，四 18，來一 9。

## Week Two

**Enjoying Christ as the Reality of the Meal Offering  
to Have a Meal-offering Christian Life  
and a Meal-offering Church Life, Consummating  
in the New Jerusalem as a Great Meal Offering—  
the Ultimate Consummation of the Mingling  
of the Triune God with the Tripartite Man**

E. M. Hymns: 86

Scripture Reading: Lev. 2:1-16; John 6:57, 63; 12:24; 1 Cor. 10:17; 12:12, 24-25

### § Day 1

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

A. Fine flour, the main element of the meal offering, signifies Christ's humanity, which is fine, perfect, tender, balanced, and right in every way, with no excess and no deficiency; this signifies the beauty and excellence of Christ's human living and daily walk—v. 1; John 18:38; 19:4, 6b; Luke 2:40; 23:14; Isa. 53:3.

B. The oil of the meal offering signifies the Spirit of God as the divine element of Christ—Lev. 2:1; Luke 1:35; 3:22; 4:18; Heb. 1:9.

三 素祭裏的細麵調油，表徵基督的人性與聖靈調和，並且祂的屬人性情與神的神聖性情調和，使祂成爲神人，獨特的兼有神性和人性，並沒有產生第三性—利二 4～5，太一 18、20。

## 【週二】

四 素祭中的乳香表徵基督在祂復活裏的馨香；乳香加在細麵上，表徵基督的人性含有祂復活的芬芳—利二 1～2，參太二 11，十一 20～30，路十 21：

- 1 四福音描繪基督在祂的人性裏調着祂的神性而生活，且從祂的受苦中彰顯復活—參約十八 4～8，十九 26～27 上。
- 2 基督那爲那靈充滿並被復活浸透的生活，對神乃是怡爽的香氣，使神得着安息、平安、喜樂、享受以及完全的滿足—利二 2，路四 1，約十一 25，太三 17，十七 5。

五 素祭所用以調和的鹽，表徵基督的死或十字架；鹽的功用乃是調味、殺菌並防腐—利二 13：

- 1 主耶穌一直過着一種調鹽的生活，就是在十字架下的生活—可十 38，約十二 24，路十二 49～50。
- 2 基督甚至在實際被釘十字架以前，就已經天天過着釘十字架的生活，否認祂的己和祂天然的生命，在復活裏活父的生命—約六 38，七 6、16～18，參加二 20。
- 3 神的約基本的因素是十字架，就是基督的釘死，由鹽所表徵；藉着十字架，神的約得蒙保守，成爲永遠的約—參來十三 20。

六 素祭沒有酵，表徵在基督裏沒有罪和任何消極

C. The mingling of fine flour with the oil in the meal offering signifies that Christ's humanity is mingled with the Holy Spirit and His human nature is mingled with God's divine nature, making Him a God-man, possessing the divine nature and the human nature distinctly, without a third nature being produced—Lev. 2:4-5; Matt. 1:18, 20.

## § Day 2

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

1. As portrayed in the four Gospels, Christ lived a life in His humanity mingled with His divinity and expressing resurrection out from His sufferings—cf. John 18:4-8; 19:26-27a.
2. Christ's Spirit-filled and resurrection-saturated living was a satisfying fragrance to God, giving God rest, peace, joy, enjoyment, and full satisfaction—Lev. 2:2; Luke 4:1; John 11:25; Matt. 3:17; 17:5.

E. Salt, with which the meal offering was seasoned, signifies the death, or the cross, of Christ; salt functions to season, kill germs, and preserve—Lev. 2:13:

1. The Lord Jesus always lived a life of being salted, a life under the cross—Mark 10:38; John 12:24; Luke 12:49-50.
2. Even before He was actually crucified, Christ daily lived a crucified life, denying Himself and His natural life and living the Father's life in resurrection—John 6:38; 7:6, 16-18; cf. Gal. 2:20.
3. The basic factor of God's covenant is the cross, the crucifixion of Christ, signified by salt; it is by the cross that God's covenant is preserved to be an eternal covenant—cf. Heb. 13:20.

F. That the meal offering was without leaven signifies that in Christ there is

的事物—利二 4～5、11，林後五 21，來四 15，彼前二 22，路二三 14，參林前五 6～8。

七 素祭沒有蜜，表徵在基督裏沒有天然的感情和天然的良善—利二 11，太十 34～39，十二 46～50，可十 18。

### 【週三】

貳 素祭豫表我們的基督徒生活，乃是基督之神人生活的翻版—利二 4，詩九二 10，彼前二 21，羅八 2～3、11、13：

一 我們需要天天享受基督作我們的素祭，作為我們祭司的食物，使祂能藉着我們，在祂那被神性所豐富的人性裏，再次活在地上；我們若喫基督作素祭，就會成為我們所喫的，並且憑我們所喫的而活—利二 3，約六 57、63，參詩九二 10，林前十 17，腓一 19～21 上。

二 藉着運用我們的靈，接觸具體實化在話裏的那靈，我們就喫耶穌的人性生命和生活，並被耶穌所構成，耶穌的人性生活也就成為我們的人性生活（弗六 17～18，耶十五 16，加六 17），有祂那被神性所豐富之人性的特徵如下：

- 1 耶穌的人性盡了全般的義—太三 13～15。
- 2 耶穌的人性沒有安歇的地方—八 20。
- 3 耶穌的人性是心裏謙卑的—十一 29。
- 4 耶穌的人性愛軟弱的人—十二 19～20。
- 5 耶穌的人性富有彈性—十七 27。
- 6 耶穌的人性是服事人的一可十 45，見一 10 註 1。
- 7 耶穌的人性是顧惜人的一路四 16～22，七 34，

no sin or any negative thing—Lev. 2:4-5, 11; 2 Cor. 5:21; Heb. 4:15; 1 Pet. 2:22; Luke 23:14; cf. 1 Cor. 5:6-8.

G. That the meal offering was without honey signifies that in Christ there is no natural affection or natural goodness—Lev. 2:11; Matt. 10:34-39; 12:46-50; Mark 10:18.

### § Day 3

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

A. We need to enjoy Christ as our meal offering day by day for our priestly diet so that He can live again on the earth through us in His divinely enriched humanity; if we eat Christ as the meal offering, we will become what we eat and live by what we eat—Lev. 2:3; John 6:57, 63; cf. Psa. 92:10; 1 Cor. 10:17; Phil. 1:19-21a.

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

1. The humanity of Jesus fulfills all righteousness—Matt. 3:13-15.
2. The humanity of Jesus has no resting place—8:20.
3. The humanity of Jesus is lowly in heart—11:29.
4. The humanity of Jesus loves the weak ones—12:19-20.
5. The humanity of Jesus is flexible—17:27.
6. The humanity of Jesus serves others—Mark 10:45; see footnote 1 on 1:10.
7. The humanity of Jesus cherishes people—Luke 4:16-22; 7:34; 19:1-10.

十九 1 ~ 10。

8 耶穌的人性是有次有序，毫不散漫的一可六 39 ~ 40，約六 12。

9 耶穌的人性是受時間限制的一七 6。

10 耶穌的人性是獨特的—一七 46。

11 耶穌的人性知道該在何時哭—十一 33、35。

12 耶穌的人性是卑微的一十三 4 ~ 5。

### 【週四】

參 基督的生活和我們個人基督徒的生活，產生一個總和—召會生活，作為團體的素祭—利二 1 ~ 2、4 ~ 5，林前十 17，十二 12、24 ~ 25：

一 這樣的生活是人性調着聖靈的生活，且有聖靈澆灌在其上；也是有鹽和乳香，但沒有酵或蜜的生活；這兩種形態的素祭—個人的基督和團體的基督（召會生活）—都是食物，使神得滿足，也使我们得滋養。

二 素祭是相調的豫表，相調將我們帶進基督身體的實際，使神的經綸得以完成：

1 『在林前十章十七節保羅說，「因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。」保羅看召會是一個餅，這種想法…乃是取自舊約。利未記二章四節的素祭，是由細麵調油所作的餅組成的。面的每一部分都是用油混合或調和的。那就是相調。』（李常受文集一九九四至一九九七年第一冊，關於相調的實行，一三九頁）

2 那由素祭所豫表之基督身體的實際，藉着我們的相調

8. The humanity of Jesus is orderly, not sloppy—Mark 6:39-40; John 6:12.

9. The humanity of Jesus is limited by time—7:6.

10. The humanity of Jesus is unique—7:46.

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

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

### § Day 4

**III. Christ's life and our individual Christian life issue in a totality—the church life as a corporate meal offering—Lev. 2:1-2, 4-5; 1 Cor. 10:17; 12:12, 24-25:**

A. Such a life is a life of humanity mingled with the Holy Spirit and that has the Holy Spirit poured upon it, a life with salt and frankincense, but with no leaven or honey; both forms of the meal offering—the individual Christ and the corporate Christ, the church life—are food for God's satisfaction and our nourishment.

B. The meal offering is a type of blending to bring us into the reality of the Body of Christ for the fulfillment of God's economy:

1. "In 1 Corinthians 10:17 Paul says, 'Seeing that there is one bread, we who are many are one Body; for we all partake of the one bread.' Paul's thought of the church being one bread was...taken from the Old Testament. The meal offering in Leviticus 2:4 consisted of cakes made of fine flour mingled with oil. Every part of the fine flour was mixed, or mingled, with the oil. That is blending" (The Collected Works of Witness Lee, 1994-1997, vol. 1, "The Practical Points concerning Blending," p. 112).

2. The reality of the Body of Christ realized through our being blended together,



得以實現出來，乃是被成全之神人所過的團體生活，他們是真正的人，但他們不憑自己的生命，乃憑經過過程之神的生命而活；經過過程之神的屬性藉着他們的人性美德彰顯出來；被成全就是藉着不斷操練靈拒絕己，並憑另一個生命，就是作神生命的基督活着，而得以成熟—加二 20，腓三 10，一 19 ~ 21 上。

- 3 神已經將身體調和在一起（林前十二 24）；『調和』的希臘文含示失去區別；這辭的意思也是使之和諧、調整、調在一起並調節。
- 4 我們要調在身體生活裏，就是調在素祭的召會生活裏，就必須經過十字架，並憑着那靈作每一件事，將基督分賜給彼此，以建造基督的身體。
- 5 所有這些點的意思，就是我們該交通；交通使我們相調，也就是說，交通調節、調整我們，使我們和諧一致，並把我們調在一起，使我們失去區別，並使我們免於在召會的生活和工作上留下我們個性的印記，好叫基督能真實的成爲一切，又在一切之內—西三 10 ~ 11。
- 6 『若沒有與其他一同配搭的聖徒交通，我們就不該作甚麼。交通要求我們作甚麼的時候先停下來。在召會生活裏、在主的工作中，我們在配搭裏都必須學習，沒有交通就不要作甚麼。…調和的意思是，我們總該停下來與別人交通。』（李常受文集一九九四至一九九七年第四冊，神聖奧祕的範圍，二〇一頁）

## 【週五】

### 三 素祭的召會生活可見於哥林多前書：

- 1 基督乃是神所賜給我們的那人—— 2、9、30。
- 2 保羅對哥林多人的囑咐—『要作一個人』（十六 13，直譯）—意思就是我們該有耶穌那高超的、拔

as typified by the meal offering, is the corporate living by the perfected God-men, who are genuine men but are not living by their life but by the life of the processed God, whose attributes have been expressed through their human virtues; to be perfected is to be matured by continually exercising our spirit to reject the self and live by another life, which is Christ as the life of God—Gal. 2:20; Phil. 3:10; 1:19-21a.

3. God has blended the Body together (1 Cor. 12:24); the Greek word for blended implies the losing of distinctions; it also means "harmonized," "adjusted," "mingled," and "tempered."
4. In order to be blended in the Body life, the meal-offering church life, we have to go through the cross and do everything by the Spirit, dispensing Christ to one another for the building up of the Body of Christ.
5. All these points mean that we should fellowship; fellowship blends us; that is, it tempers, adjusts, harmonizes, and mingles us, causing us to lose our distinctions and saving us from leaving the impress of our personality upon the church's life and work, so that Christ can truly be all and in all—Col. 3:10-11.
6. "We should not do anything without fellowshiping with the other saints who are coordinating with us. Fellowship requires us to stop when we are about to do something. In our coordination in the church life and in the Lord's work, we all have to learn not to do anything without fellowship...Blending means that we should always stop to fellowship with others" (The Collected Works of Witness Lee, 1994-1997, vol. 4, "The Divine and Mystical Realm," p. 160).

## § Day 5

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

1. Christ is the man given to us by God—1:2, 9, 30.
2. Paul's charge to the Corinthians—"be a man" (16:13, lit.)—means that we should have the high, uplifted humanity of Jesus (9:26-27; 13:4-7) with

高的人性（九 26 ~ 27，十三 4 ~ 7），連同最高的美德，如超凡的愛、極廣的寬恕、無上的信實、盡致的卑微、絕頂的純潔、至聖至義、光明正大。

- 3 我們若愛主並愛主的顯現，仰望祂的來臨（希臘文，parousia，巴路西亞，意即『同在』），就會蒙保守在基督作我們人格的境地中；事奉主的人要在聖靈裏禱告，保守自己在神的愛中，好愛主到極點，並天天以奉獻為彩飾，為榮美，甘心將自己獻給主，而被孕育為滋潤基督的甘露，人格纔得到保障—猶 19 ~ 21，提後 4 8，太 24 3、37、39，林後 5 14 ~ 15，林前 2 9 ~ 10，詩 111 3。
- 4 召會生活乃是人性的靈所調抹，並用那靈調抹，且與那靈聯合之調和的生活—林前 2 4、12，三 16，六 17。
- 5 我們今天正在享受之神的恩典，乃是復活的基督作為賜生命的靈—十五 10、45 下：
  - a 我們必須同着基督天天向己死，好使我們能同着基督天天向神活—31、36 節，約 12 24 ~ 26。
  - b 我們必須留在我們於其中蒙召的身分裏，與神是一，並有神與我們同在，而證明復活的實際—林前 7 24、21 ~ 22 上、10 ~ 13。
  - c 我們的勞苦必須不是憑着我們天然的生命和能力，乃是憑着主作我們復活的生命和能力—十五 10、58。
- 6 我們必須享受釘十字架的基督，作為召會中一切問題的解答—一 9、18、22 ~ 23 上，參可 15 31 ~ 32 上。
- 7 我們必須享受基督作我們無酵的筵席—純誠真實的生命供應；祂是絕對純淨，沒有攙雜，並且滿了實際—林前五 6 下 ~ 8。

the highest virtues, such as extraordinary love, boundless forbearance, unparalleled faithfulness, absolute humility, utmost purity, supreme holiness and righteousness, and brightness and uprightness.

3. If we love the Lord and love His appearing, looking forward to His coming (Gk. parousia, meaning "presence"), we will be kept in the realm of having Christ as our humanity; the humanity of those who serve the Lord is safeguarded by their praying in the Holy Spirit to keep themselves in the love of God in order to love the Lord to the uttermost and by their daily offering themselves willingly to the Lord in the splendor, the beauty, of their consecration to be conceived as the dew to water Christ—Jude 19-21; 2 Tim. 4:8; Matt. 24:3, 37, 39; 2 Cor. 5:14-15; 1 Cor. 2:9-10; Psa. 110:3.
4. The church life is a mingling living of humanity oiled by and with the Spirit and joined to the Spirit—1 Cor. 2:4, 12; 3:16; 6:17.
5. The grace of God that we are enjoying today is the resurrected Christ as the life-giving Spirit—15:10, 45b:
  - a. We must die with Christ to self daily so that we may live with Christ to God daily—vv. 31, 36; John 12:24-26.
  - b. We must demonstrate the reality of resurrection by being one with God and having God with us in the status in which we were called—1 Cor. 7:24, 21-22a, 10-13.
  - c. We must labor not by our natural life and natural ability but by the Lord as our resurrection life and power—15:10, 58.
6. We must enjoy the crucified Christ as the solution to all the problems in the church—1:9, 18, 22-23a; cf. Mark 15:31-32a.
7. We must enjoy Christ as our unleavened banquet—the life supply of sincerity and truth—who is absolutely pure, without mixture, and full of reality—1 Cor. 5:6b-8.

8 在召會生活中，天然的生命必須被鹽—基督的十字架—所消殺—十五 10，十二 31，十三 8 上，林後五 16。

9 神渴望每個地方召會都是素祭，使祂滿足，並且每天給聖徒完滿的供應；這意思是，我們要喫我們的召會生活，因召會生活是我們每天的供應。

## 【週六】

肆 新耶路撒冷作為三一神與三部分人的調和，將是極大的素祭，就是三一神與三部分人調和的終極完成—利二 4，林後十三 14，帖前五 23：

一 十二這數字代表新耶路撒冷，指明新耶路撒冷是三一神（三）與祂所造之人（四）的調和—啓二—12、14、21，二二 2。

二 新耶路撒冷是經過過程並終極完成之三一神，與經過過程並終極完成之三部分召會的調和—17 節上。

三 至終，三一、永遠的神成為與我們眾人聯結、調和且合併的新耶路撒冷—二一 3、22。

8. In the church life, the natural life must be killed by the salt, by the cross of Christ—15:10; 12:31; 13:8a; 2 Cor. 5:16.

9. God desires that every local church be a meal offering to satisfy Him and fully supply the saints day by day; this means that we will eat our church life, for the church life will be our daily supply.

## § Day 6

**IV. As the mingling of the Triune God with the tripartite man, the New Jerusalem will be a great meal offering, the ultimate consummation of the mingling of the Triune God with the tripartite man—Lev. 2:4; 2 Cor. 13:14; 1 Thes. 5:23:**

A. The number twelve, which represents the New Jerusalem, indicates that the New Jerusalem is the mingling of the Triune God (three) with His creature man (four)—Rev. 21:12, 14, 21; 22:2.

B. The New Jerusalem is the mingling of the processed and consummated Triune God with the processed and consummated tripartite church—v. 17a.

C. Eventually, the triune, eternal God becomes the New Jerusalem united, mingled, and incorporated with all of us—21:3, 22.





## 第二週■週一

### 晨興餽養

利二 1『若有人獻素祭為供物給耶和華，就要用細麵澆上油，加上乳香。』

路四 1『耶穌滿有聖靈，從約但河回來，在曠野為那靈引導，四十天受魔鬼的試誘。』

素祭是細麵作的，所以細麵是素祭的主要成分。這細麵表徵基督的人性。

我們外表看起來很溫柔美好，但實際上很粗魯。在人類中間，惟有基督是溫柔的，只有祂是細麵。在祂身上沒有粗魯。祂的人性是柔細、完全、平衡的，在每一面都是對的。從每一角度看—從前、從後，從上、從下，從左、從右—祂都是對的（利未記生命讀經，一一六頁）。

### 信息選讀

作素祭的細麵是從麥子產生的；麥子經過了許多過程，包括撒下、埋在土裏、生長、風吹、霜打、雨淋、日曬，然後被收割、簸揚、過篩並磨碎。這些過程表徵基督各面的受苦，使祂成為『多受痛苦』的人（賽五三3）。

細麵是全然柔細、均勻、柔和並優雅的，也是完全平衡，沒有過度或不及之處的。這表徵基督人性生活和日常行事為人的優美和卓越。…祂的人性是我們天然、墮落的人性所無可比擬的。

素祭的油表徵神的靈（路四 18，來一 9）。基督是人，有卓越的人性。祂也有神聖的元素，就

## WEEK 2 — DAY 1

### Morning Nourishment

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

Luke 4:1 And Jesus, full of the Holy Spirit, returned from the Jordan and was led by the Spirit in the wilderness, while being tempted for forty days by the devil.

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

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

### Today's Reading

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

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

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

是神的靈。神聖的元素是在神的靈裏，並且就是神的靈。

基督是素祭，乃是滿了油的。我們甚至可以說，祂已經『給油調勻』了。祂已經與油調和了。這就是說，祂的人性已經與祂的神性調和了。

在素祭裏，油是澆在細麵上的。這表徵神的靈澆灌在基督身上（太三 16，約一 32）。

因着主耶穌乃是神成爲肉體來作人，祂乃是神人。…若沒有調和，祂怎能作爲神人來活着？基督的神性是與人性調和的。不過，這神性與人性的調和，的確沒有產生第三種元素，沒有產生既非神性又非人性的東西。…這當然不是我們對調和這辭的領會。我們同意韋氏新國際字典第三版對調和一辭的定義：『與別物相集或結合，以致結合後組成成分仍可區分。』在兩種元素這樣的調和裏，元素仍可區分，並沒有產生第三種元素。

基督是完整的神，又是完全的人，獨特的兼有神性和人性，並沒有產生第三性。這是新約所啓示，且是利未記二章的豫表所描繪的。…油與細麵…這兩種元素雖然調和一起，但二者的素質仍然有別，並沒有產生第三種元素。這是對調和正確的領會。

作爲我們的素祭，基督的超絕是在祂的神性裏，也在祂的人性裏。就着祂的神性而言，基督有神聖的屬性；這些屬性是藉着、同着且在祂的人性美德裏得着彰顯。因此，祂具有比全人類更高的倫理道德標準。祂是神的這所是，同神聖的屬性，都加到祂是人的這所是，同人性的美德裏。這就是耶穌基督的超絕，這超絕乃是神性與人性調和的產品（利未記生命讀經，一一七至一一八、一三一至一三二頁）。

參讀：利未記生命讀經，第十一至十二篇。

divine element, which is the Spirit of God. The divine element is in the Spirit of God and is the Spirit of God.

As the meal offering, Christ is full of oil. We may even say that He has been “oiled.” He has been mingled with oil. This means that His humanity has been mingled with His divinity.

In the meal offering the oil is poured upon the fine flour. This signifies that the Spirit of God was poured upon Christ (Matt. 3:16; John 1:32).

Because the Lord Jesus is God incarnated to be a man, He is a God-man... If there were no mingling, how could He live as a God-man? Christ’s divinity is mingled with His humanity. However, this mingling of divinity and humanity surely has not produced a third element, something that is neither divine nor human... This certainly is not our understanding of the word mingle. We agree with the definition in Webster’s Third New International Dictionary: mingle— “to bring or combine together or with something else so that the components remain distinguishable in the combination.” In such a mingling of two elements, the elements remain distinct, and there is not the producing of a third element.

Christ is both the complete God and the perfect man, possessing the divine nature and the human nature distinctly, without a third nature being produced. This is revealed in the New Testament, and it is portrayed by the type in Leviticus 2... Although [the oil and fine flour] are mingled, the essence of each element remains distinct, and a third element is not produced. This is the correct understanding of mingling.

The excellency of Christ, who is our meal offering, is in both His divinity and His humanity. With respect to His divinity, Christ has the divine attributes, and these divine attributes are expressed through, with, and in His human virtues. For this reason He is ethical and moral in a higher standard than all human beings. What He is as God with the divine attributes is added to what He is as man with the human virtues. This is the excellence of Jesus Christ, an excellence which is the produce of the mingling of divinity and humanity. (Life-study of Leviticus, pp. 100-101, 113-114)

Further Reading: Life-study of Leviticus, msgs. 11-12

## 第二週■週二

### 晨興餽養

利二 11『你們獻給耶和華的素祭都不可攙酵；因為你們不可燒一點酵、一點蜜當作火祭獻給耶和華。』

腓三 10『使我認識基督、並祂復活的大能、以及同祂受苦的交通，模成祂的死。』

乳香有甜美的香味，使人有非常愉快的感覺。在豫表裏，素祭中的乳香表徵基督在祂復活裏的馨香。…乳香是加在細麵上的。這表徵基督的人性含有祂復活的芬芳，從祂的受苦中彰顯出來（參太十一 20～30，路十 21）。…祂雖然非常受苦，卻散發出一種甜美的馨香，就是祂復活的芬芳。…在素祭裏有…細麵、油和乳香。…主耶穌一直在這三者裏生活行動—在祂的人性裏，調和着祂的神性，並彰顯祂的復活。

素祭的第四種成分是鹽。在豫表中，鹽表徵基督的死或十字架。鹽調味、殺菌並防腐。這是基督十字架的功效（利未記生命讀經，一一八至一一九、一五六頁）。

### 信息選讀

我們需要認識組成素祭的成分。素祭包括四種成分，同時特別排除另外兩種成分。認識這一切成分，就是在實際和細節上認識基督。

素祭不可有酵或蜜。酵表徵罪和其他消極的事物。在福音書中，主耶穌說到法利賽人的酵、撒都該人的酵以及希律黨人的酵（太十六 6、11～12，路十二 1，可八 15）。

## WEEK 2 — DAY 2

### Morning Nourishment

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

Phil. 3:10 To know Him and the power of His resurrection and the fellowship of His sufferings, being conformed to His death.

Frankincense is sweet smelling and causes people to have a very pleasant feeling. In typology, the frankincense in the meal offering signifies the fragrance of Christ in His resurrection. The frankincense was put upon the fine flour. This signifies that Christ's humanity bears the aroma of His resurrection manifested out from His sufferings (cf. Matt. 11:20-30; Luke 10:21)...Although He suffered very much, He exuded a sweet fragrance, the aroma of His resurrection. In the meal offering there are...the fine flour, the oil, and the frankincense...The Lord Jesus continually lived and walked in these three things—in His humanity mingled with His divinity and expressing His resurrection.

The fourth element of the meal offering is salt. In typology salt signifies the death, or the cross, of Christ. Salt seasons, kills germs, and preserves. This is the effect of the cross of Christ. (Life-study of Leviticus, pp. 101, 133)

### Today's Reading

We need to realize that the meal offering includes four elements but specifically excludes two other elements. To know all these elements is to know Christ in a practical and detailed way.

The meal offering is to have neither leaven nor honey. Leaven signifies sin and other negative things. In the Gospels the Lord Jesus speaks of the leaven of the Pharisees, the leaven of the Sadducees, and the leaven of Herod (Matt. 16:6, 11-12; Luke 12:1; Mark 8:15).

蜜表徵天然人的生命，不是表徵這生命壞的方面，乃是表徵好的方面。我們不該以為人總是壞的，人有時也會很好，但天然的好乃是蜜。憎恨是酵，但天然的愛是蜜。同樣的，驕傲是酵，但天然的謙卑乃是蜜。…蜜過一段時間以後會發酵，這發酵就產生了酵。這指明我們不管是善是惡，至終結果都是一樣的。這就是創世記二章說到善惡知識樹的原因。我們可能是善或是惡的，但二者結果都是酵。…我們可以用離婚作例子說明蜜的發酵。有許多婚姻結束於離婚，就是因為蜜—天然的愛—發酵而產生了酵。…憎恨（酵）和天然的愛（蜜），結果是一樣的。消極的事物是酵，天然生命好的方面，就是蜜所表徵的，至終也發酵成爲酵。

基督在地上所過的生活，乃是沒有酵也沒有蜜的生活，我們今天也該過同樣的生活。我們需要有四種積極的成分—細麵、油、乳香和鹽，而不要有兩種消極的成分—酵和蜜。我們的光景若是這樣，我們就是正確的素祭，就是一種藉着基督的死，在復活裏以神性調和着人性所組成，而不帶着酵和蜜的祭。這種生活乃是滿足神，並餵養我們這些事奉神者的食物。

我們需要在婚姻生活和家庭生活中活在復活裏。假定你的婚姻生活中發生一些事叫你不快樂，這時你若活你自己並你自己的生命，就必定會發脾氣。但你可以不活自己的生命，而活加拉太二章二十節所啓示的那種生命。保羅在這節裏首先說，『我已經與基督同釘十字架。』這就是經歷鹽，經歷被治死，經歷被除去。然後保羅說，『現在活着的，不再是我，乃是基督在我裏面活着。』這就是復活（利未記生命讀經，一五四、一五六至一五七、一六二至一六三頁）。

參讀：利未記生命讀經，第十三至十五篇。

Honey signifies the natural human life. It signifies our natural life, not in its bad aspect but in its good aspect. We should not think that people are always bad, for sometimes they are very good...Hatred is leaven, but natural love is honey. Likewise, pride is leaven, but natural humility is honey. After a period of time honey can ferment, and this fermentation will issue in leaven. This indicates that whether we are good or bad, the result will eventually be the same. This is the reason Genesis 2 speaks of the tree of the knowledge of good and evil. We may be either good or bad, but in either case the result will be leaven. With a marriage that ends in divorce, a certain kind of honey—natural love—has fermented and issued in leaven...The issue of both hatred, which is leaven, and natural love, which is honey, is the same. The negative things are leaven, and the good aspects of the natural life signified by honey eventually ferment and become leaven.

The life Christ lived on earth was a life without leaven and without honey, and we should live the same kind of life today. We need to have the four positive elements—fine flour, oil, frankincense, and salt—but not the two negative elements—leaven and honey. If this is our situation, we will be a proper meal offering, an offering composed of humanity oiled with divinity in resurrection through Christ's death and without leaven and honey. This kind of life is food to satisfy God and also to nourish us as God's serving ones.

We need to live in resurrection in our married life and family life. Suppose something happens in your married life to make you unhappy. If at such a time you live yourself and your own life, surely you will lose your temper. But instead of living your own life, you may live the kind of life revealed in Galatians 2:20. In this verse Paul first says, "I am crucified with Christ." This is a matter of experiencing the salt, of being put to death, of being crossed out. Then Paul continues, "It is no longer I who live, but it is Christ who lives in me." This is resurrection. (Life-study of Leviticus, pp. 132-134, 138)

Further Reading: Life-study of Leviticus, msgs. 13-15



## 第二週■週三

### 晨興餽養

約六 57『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

腓一 21『因為在我，活着就是基督，死了就有益處。』

主耶穌在地上的時候，祂乃是細麵，被聖靈作油所調抹，常常加上了鹽；祂也活在復活裏，有乳香的味道。但在祂身上沒有酵或蜜。所以，祂能作素祭。

我們今天的光景也應該是這樣。這就是說，我們基督徒的生活該是基督之生活的翻版，複印。…（在羅馬八章）有基督的人性（3）、生命之靈（2）、十字架（13）和復活（13），四者如同一個，交織在一起。這給我們看見，我們今天該有怎樣的生活。我們該過基督所過同樣的生活。祂是人，我們也是人。祂被那靈所調抹，我們也至少有一點那靈的調抹。我們已經與那使耶穌從死人中復活者的靈調和。基督與鹽調和，被釘十字架，我們也該將自己天然的人治死。不僅如此，基督活在復活裏，我們也可以活在復活裏（利未記生命讀經，一六三頁）。

### 信息選讀

我們必須知道，素祭主要是為着我們。只有一把作為記念的是為着神，所有其餘的都歸給祭司（利二 3）。…祭司天天喫那作素祭的基督。我們是祭司，所以我們必須喫那作素祭的基督，作為祭司的食物。…如果我們喫素祭，我們要藉着祭物活着（約六 57）。我們就是我們所喫的。我們喫甚麼，至終那就變成我們的所是。如果我們天天喫那作我們素

## WEEK 2 — DAY 3

### Morning Nourishment

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

Phil. 1:21 For to me, to live is Christ and to die is gain.

When the Lord Jesus was on earth, He was fine flour, He was oiled with the Holy Spirit, He was always being salted, and He lived in resurrection, having the flavor of frankincense. But with Him there was neither leaven nor honey. Therefore, He could be a meal offering.

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

### Today's Reading

We must realize that the meal offering is mainly for us. Only a handful as a memorial is for God; all the remainder, the major part, is for the priests [cf. Lev. 2:3]...The priests feed on Christ as the meal offering day by day. We are the priests, so we must eat Christ as the meal offering for our priestly diet. If we eat the meal offering, we will live because of this offering [cf. John 6:57]. We are what we eat. What we eat eventually becomes our being. If day by day we eat Christ as our meal offering, eventually we will become Christ. "To me,



祭的基督，至終我們會成爲基督。『在我，活着就是基督。』（腓一 21）

我們藉着所喫的東西活着，漸漸的，我們所喫的就變成我們的所是。素祭包括耶穌的人性、耶穌的神性、耶穌的十字架和耶穌的復活。在素祭中有細麵、油、乳香和鹽，而沒有酵和蜜的地位。在耶穌爲人的生活中，沒有任何不純潔或腐敗的地方。如果我們喫這樣一位耶穌，我們就會有細麵、油、鹽和乳香，而不會有酵或蜜（李常受文集一九七一年第二冊，四六至四七、五六頁）。

利未記二章裏的圖畫有力的指明，我們享受基督人性生活的路，乃是藉着那靈。…主耶穌在約翰六章六十三節說，『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』這指明喫耶穌的路乃是藉着那靈。…我們若要藉着那靈來喫耶穌，就需要看見那靈今天乃是具體化在話中。我們接觸話的時候，就接觸了具體化於話中的東西。我們要喫耶穌、接受耶穌、享受耶穌，就必須接觸祂的話；我們接觸祂話的時候，那靈就在那裏。那靈調和着基督的人性。因此，藉着運用我們的靈，接觸具體化於話裏的那靈，我們就喫進了基督的人性生命與生活。

我們在自己裏面無法過一種爲人生活，像主耶穌所過的那樣。只有祂能過這樣的生活。但我們藉着來到祂的話跟前，運用我們的靈禱讀主話，就能隨時接受主耶穌。我們這樣作的時候，就接觸了那靈，那靈也就將主耶穌供應我們作我們的滋養。因爲我們所喫的就成了我們的所是，所以我們越喫耶穌，就越被耶穌所構成。藉着喫耶穌的人性生活，祂的生活就成了我們的。自然而然的，不用憑自己努力，我們就會像耶穌一樣的謙卑和聖別。這就是享受主耶穌作我們的食物，使我們過一種穀資格事奉神的生活（利未記生命讀經，一二七至一二八頁）。

參讀：基督是實際，第四至七篇。

to live is Christ” (Phil. 1:21).

We live by what we eat, and gradually what we eat becomes what we are. The meal offering includes the humanity of Jesus, the divinity of Jesus, the cross of Jesus, and the resurrection of Jesus. There is the fine flour, the oil, the frankincense, and the salt. There is no ground for any leaven or honey in this meal offering. In the life of Jesus as a man there is no place for any kind of impurity or corruption. If we are feeding on such a Jesus, we will have the fine flour, the oil, the salt, and the frankincense, without any leaven or honey. (CWWL, 1971, vol. 2, “Christ as the Reality,” pp. 34, 41)

The picture in Leviticus 2 indicates strongly that the way for us to enjoy Christ’s human living is by the Spirit...In John 6:63 the Lord Jesus said, “It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.” This indicates that the way to eat Jesus is by the Spirit. If we would eat Jesus by the Spirit, we need to realize that the Spirit today is consolidated in the word. When we touch the word, we touch what is consolidated, or embodied, in the word. To eat Jesus, to take Jesus, to enjoy Jesus, we must touch His word, and when we touch His word, the Spirit is there...The Spirit is mingled with the humanity of Christ. Hence, by exercising our spirit to touch the Spirit consolidated in the word, we eat the human life and living of Christ.

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

Further Reading: CWWL, 1971, vol. 2, “Christ as the Reality,” chs. 4-7

## 第二週■週四

### 晨興餽養

林前十二 12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

十 17『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』

我們在利未記二章看見，素祭可以有不同的形態。…素祭（可以是）…調着油的細麵，或是餅。面的素祭表徵個人的基督，也表徵個別的基督徒。餅的素祭表徵團體的基督，就是基督同祂的身體，召會。新約啓示，個人的基督已經成了團體的基督（林前十二 12），由餅所表徵。保羅說，『因着只有一個餅，我們雖多，還是一個身體，因我們都分受這一個餅。』（十 17）這一個餅就是素祭的『餅』。

今天基督不僅以個人的方式活着，祂更與祂的身體，召會，一同活着。基督是以團體的方式活在神面前。祂是頭，祂有祂的身體同其肢體。所以，就着餅之形態的素祭來說，我們有召會生活（利未記生命讀經，一六五頁）。

### 信息選讀

我們要有餅的素祭，就需要細麵調油。細麵與油調和，就產生麵團。麵團拿到爐子裏烤，就成了餅。這餅乃是召會生活的象徵。這象徵指明，基督的生活和我們基督徒的生活至終成了一個總和，這總和就是召會生活。

為着召會生活，我們非常需要有人性。但這人性不該與聖靈分開，乃該是一種與聖靈調和，且有聖

## WEEK 2 — DAY 4

### Morning Nourishment

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

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

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

Today Christ does not live merely in an individual way; He also lives with His Body, the church. Christ lives before God in a corporate way. He is the Head, and He has His Body with its members. Therefore, with the meal offering in the form of a cake we have the church life. (Life-study of Leviticus, p. 140)

### Today's Reading

In order to have a cake meal offering, we need fine flour mingled with oil. The mingling of flour and oil will produce dough. The dough is then baked in an oven and becomes a cake. This cake is a symbol of the church life. This symbol indicates that eventually Christ's life and our individual Christian life become a totality, and this totality is the church life.

For the church life we need to be very human. But this humanity should not be separate from the Holy Spirit; rather, it should be a humanity which

靈澆灌其上的人性。換句話說，為着召會生活，我們需要作有油的人，就是被那靈，且以那靈所調抹的人。不僅如此，我們不該有酵或蜜，而該有鹽和乳香。我們的生活中該應用許多鹽，就是十字架的死，也該滿了復活。這纔是正確的召會生活。

我們若要有這種召會生活，就必須滿了人性，活着像人，不是像天使。有些姊妹，甚至有些弟兄，都想活着像天使。這些聖徒很特殊，缺少人性。…所以我再說，在召會生活中需要滿了人性，但這種人性不是向聖靈獨立的。

我們該完全倚靠聖靈，在裏面被祂調抹，在外面有祂澆灌在身上。我們若是這樣的人，我們就必滿有那靈。我們會以那靈為中心，且為那靈所佔有。我們也會過一種經過鹽且在乳香裏的生活，就是一種經過基督的死且在祂的復活裏的生活。鹽對付酵，對付罪的細菌；鹽也對付蜜，將天然的生命治死。這是過素祭的召會生活之路。

素祭的召會生活可以焚燒，產生使神滿足的馨香之氣，並且這供物剩下的部分要成為我們的食物。這就是說，我們要喫召會生活，召會生活要成為我們日常的供應。因此，作我們日常供應的素祭不僅是基督，更是基督同召會生活。現今我們從基督得餵養，也從召會生活得餵養。我們不僅喫頭一種形態，面的形態的素祭一個人的基督；我們也喫第二種形態，餅的形態的素祭一團體的基督，就是召會。我信在要來的日子裏，我們要在眾召會中看見一種素祭的召會生活，一種首先滿足神，然後又餵養我們的生活（利未記生命讀經，一六五至一六七頁）。

參讀：關於相調的實行，第二至四篇；神聖奧祕的範圍，第六篇。

is mingled with the Holy Spirit and which has the Holy Spirit poured upon it. In other words, for the church life we need to be oiled persons, those who are oiled by the Spirit and with the Spirit. Furthermore, we should not have leaven or honey, but we should have salt and frankincense. In our life much salt, the death of the cross, should be applied, and we should be full of resurrection. This is the proper church life.

If we would have this kind of church life, we must be full of humanity and live like men, not like angels. However, certain sisters, and even some brothers, are trying to live as if they were angels. These saints are peculiar and lacking in humanity...Therefore, I say again that in the church life we need to be full of humanity, but not with a humanity that is independent of the Holy Spirit.

We should be fully dependent on the Holy Spirit, being oiled with Him inwardly and having Him poured upon us outwardly. If we are such persons, we will be full of the Spirit. We will be centered on the Spirit and possessed by the Spirit. We will also live a life that is through salt and in frankincense, that is, a life that is through the death of Christ and in His resurrection. The salt will deal with the leaven, with the germs of sin; the salt will also deal with the honey, putting the natural life to death. This is the way to have a meal-offering church life.

The meal-offering church life can be burned to produce a satisfying fragrance for God, and the remainder of this offering will be our food. This means that we will eat our church life, for the church life will be our daily supply. Thus, the meal offering which is our daily supply is not merely Christ but Christ with the church life. Now we are feeding on Christ, and we are also feeding on the church life. We eat the meal offering not only in the first form as flour—the individual Christ; we also eat the meal offering in the second form as a cake—the corporate Christ, the church. I believe that in the coming days in all the churches we will see a meal-offering church life, a life that first satisfies God and then feeds us. (Life-study of Leviticus, pp. 140-142)

Further Reading: CWWL, 1994-1997, vol. 1, “The Practical Points concerning Blending,” chs. 2-4; CWWL, 1994-1997, vol. 4, “The Divine and Mystical Realm,” ch. 6

## 第二週■週五

### 晨興餽養

林前十六 13『你們要儆醒，在信仰上站立得住，要作大丈夫〔直譯，要作一個人〕，要剛強。』

二 2『因為我曾定了主意，在你們中間不知道別的，只知道耶穌基督，並這位釘十字架的。』

4『我說的話，講的道，不是用智慧動聽的言語，乃是用那靈和能力的明證。』

我們的基督徒生活要成為素祭，就必須有最高人性的生活。這就是保羅囑咐哥林多人要作『大丈夫』（林前十六 13）的原因。按照哥林多前書的上下文，作大丈夫（直譯，作一個人）的意思就是我們有一種高超的、拔高的人性。

從倫理的角度看，我們該是大丈夫；從自我節制的角度看，我們該是大丈夫（九 26～27）；從智慧和愛的角度看，我們該是大丈夫（一 30，十三 4～7）。這就是有拔高的人性。在哥林多前書，我們看見真正的細麵。這卷書的確陳明了素祭的召會生活（利未記生命讀經，一六九至一七〇頁）。

### 信息選讀

素祭的第二種成分是油，表徵神的靈。關於那靈，哥林多前書說了許多。保羅在二至三章說到神的靈。他在二章四節說，他說的話，講的道，乃是『用那靈…的明證』；在十二節，他又告訴我們，我們已經領受『那出於神的靈，使我們能知道神白白恩賜我們的事』。然後在三章十六節他接着說，『豈不知你們是神的殿，神的靈住在你們裏面麼？』…那靈已經賜給我們，現今祂就住在我們裏面。…我們若沒有與那靈是一，就無法有召會生活。召會生活

## WEEK 2 — DAY 5

### Morning Nourishment

1 Cor. 16:13 Watch, stand firm in the faith, be full-grown men, be strong.

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

4 And my speech and my proclamation were not in persuasive words of wisdom but in demonstration of the Spirit and of power.

In order for our Christian life to be a meal offering, it must be a life with the highest humanity. This is the reason Paul charged the Corinthians, saying, “Be a man” (1 Cor. 16:13, lit.). According to the context of 1 Corinthians, to be a man means that we should have a high, uplifted humanity.

From the angle of ethics, we should be a man. From the angle of self-control, we should be a man [9:26-27]. From the angles of wisdom and love, we should be a man [1:30; 13:4-7]. This is to have an uplifted humanity. In the book of 1 Corinthians, we can see the genuine fine flour. This book surely presents the meal-offering church life. (Life-study of Leviticus, p. 144)

### Today's Reading

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

乃是為聖靈所調抹並有聖靈調抹之人性的生活。我們與聖靈是一，就需要留在這一裏。

在哥林多前書我們也有乳香，就是在復活裏的基督。事實上，十五章整章是講復活的事。所以，我們在這卷書裏的確看見復活基督的馨香之氣。…保羅在五十八節給我們鼓勵的話：『所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。』我們的勞苦不是徒然的，因為我們不是在自己天然的生命裏勞苦，乃是在基督的復活裏勞苦。我們在祂復活生命裏為着祂的勞苦，絕不會是徒然的。…在七章保羅囑咐信徒留在他們蒙召時的身分裏：『弟兄們，你們各人是在甚麼身分裏蒙召，仍要與神一同留在這身分裏。』（24）他用奴僕作比方。『你是一個奴僕蒙召麼？不要在意；但即使你能自由，也寧可仍用奴僕的身分。因為一個奴僕在主裏蒙召，就是屬於主得自由的人。』（21～22上）保羅不是在作釋放奴僕的工作，乃是鼓勵作奴僕的信徒留在奴僕的身分裏，就是留在他們蒙召時的身分裏，過一種能忍受奴役並勝過奴役的生活。奴僕特別有機會，證明復活的實際，並藉着過一種勝過奴役的生活來榮耀基督。…〔人蒙召時的〕身分越差，人就越有機會活基督。…這就是作大丈夫。我們都能成為被那靈調抹而與那靈聯為一靈的人，我們也能完全在復活裏，彰顯復活基督的馨香之氣。

素祭的第四種成分—鹽，也見於哥林多前書。保羅寫信給哥林多人的時候，說到基督的十字架和釘十字架的基督。『猶太人是求神蹟，希利尼人是尋求智慧，我們卻是傳揚釘十字架的基督。』（一 22～23上）保羅不是說他傳揚得榮耀的基督。…保羅不是傳揚神蹟或智慧，他乃是傳揚釘十字架的基督（利未記生命讀經，一七二至一七六頁）。

參讀：榮耀的異象與十字架的道路，第三至四篇；詩篇生命讀經，第三十八篇；利未記生命讀經，第十六篇。

The church life is a life of humanity oiled by the Holy Spirit and with the Holy Spirit. We are one with the Holy Spirit, and we need to remain in this oneness.

In 1 Corinthians we also have the frankincense, that is, Christ in resurrection. In fact, one entire chapter, chapter 15, is devoted to the matter of resurrection. Paul gives us a word of encouragement. “Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord” (v. 58). Our labor is not in vain because we are laboring not in our natural life but in the resurrection of Christ. Our labor for the Lord in His resurrection life will never be in vain. In chapter 7 Paul charges the believers to remain in the state in which they were called. “Each one, brothers, in what status he was called, in this let him remain with God” (v. 24). He uses the slaves as an example. “Were you called as a slave? Let it not concern you; but even if you are able to become free, use your status as a slave rather. For the slave who has been called in the Lord is the Lord’s freedman” (vv. 21-22a). Instead of doing a work of emancipation, Paul encouraged the believers who were slaves to remain in slavery, the state in which they were called, and live a life that can endure slavery and overcome it. The slaves have a particular opportunity to demonstrate the reality of resurrection and to glorify Christ by living a life that overcomes slavery. The worse this state [in which one is called] is, the more opportunity one has to live Christ...This is to be a man. We all can be men oiled with the Spirit and joined to the Spirit to be one spirit, and we can be fully in resurrection, manifesting the fragrance of the resurrected Christ.

The salt—the fourth element of the meal offering—can also be found in 1 Corinthians. In writing to the Corinthians, Paul spoke regarding the cross of Christ and the crucified Christ. “Indeed Jews require signs and Greeks seek wisdom, but we preach Christ crucified” (1:22-23a). Paul did not say that he preached Christ glorified...[or] miracles or wisdom—he preached Christ crucified. (Life-study of Leviticus, pp. 145-149)

Further Reading: CWWL, 1989, vol. 1, “The Glorious Vision and the Way of the Cross,” chs. 3-4; Life-study of the Psalms, msg. 38; Life-study of Leviticus, msg. 16



## 第二週■週六

### 晨興餽養

啓二一 12『有高大的牆；有十二個門，門上有十二位天使；門上又寫着以色列十二個支派的名字。』

14『城牆有十二根基，根基上有羔羊十二使徒的十二個名字。』

新耶路撒冷也是三一神與人調和的終極完成。…（神花了那麼多工夫，）不僅拯救我們，還使祂自己與我們聯合，與我們調和。…新耶路撒冷遠勝物質的天上華廈；她是三一神與祂所救贖、重生、變化之人完全的調和。利未記二章四節的素祭由細麵調油而成，我們在這豫表裏能看見神與人調和。整個新耶路撒冷就是細麵調油。…今天三一神與我們調和，這個調和要完成於新耶路撒冷（李常受文集一九八四年第三冊，四八九至四九〇頁）。

### 信息選讀

新耶路撒冷有十二根基，根基上有十二使徒的名字；還有十二個門，就是十二顆珍珠，門上有十二支派的名字；此外還有生命樹的十二樣果子。就空間說，城的長寬高各為一萬二千斯泰底亞，是一千乘十二；城牆高一百四十四肘，是十二乘十二。就時間說，新天新地每年有十二個月，白晝有十二小時，夜晚也有十二小時。十二乃是新耶路撒冷的數字。

聖城的四邊，每邊各有三門。三乘四等於十二；因此，四邊共有十二個門。四這數字表徵神的受造

## WEEK 2 — DAY 6

### Morning Nourishment

Rev. 21:12 It had a great and high wall and had twelve gates, and at the gates twelve angels, and names inscribed, which are the names of the twelve tribes of the sons of Israel.

14 And the wall of the city had twelve foundations, and on them the twelve names of the twelve apostles of the Lamb.

The New Jerusalem is the ultimate consummation of the mingling of the Triune God with man...[God] went to so much trouble not only to save us but also to join Himself to us and to mingle with us. The New Jerusalem is much better than a physical, heavenly mansion. It is the full mingling of the Triune God with His redeemed, regenerated, and transformed people. The mingling of God with man can be seen in typology in Leviticus 2:4 with the meal offering, composed of fine flour mingled with oil. The entire New Jerusalem will be the fine flour mingled with the oil...The Triune God is being mingled with us today, and this mingling will consummate in the New Jerusalem. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 355-356)

### Today's Reading

In the New Jerusalem there are the twelve foundations with the names of the twelve apostles; twelve gates, which are twelve pearls with the names of the twelve tribes; and twelve fruits of the tree of life. Spacewise, the city proper is twelve thousand stadia—one thousand times twelve—in three dimensions, and its wall is one hundred forty-four cubits, which is twelve times twelve. Timewise, in the new heaven and new earth there are twelve months yearly, twelve hours daily, and twelve hours nightly. Twelve is the number of the New Jerusalem.

There are three gates on each of the four sides of the holy city...Therefore, there are a total of twelve gates on four sides. The number four refers to God's

之物。在啓示錄四章六節，我們看見四活物代表一切別的活物（參結一 5 ~ 14）。四表徵我們是神的造物，三表徵三一神。…十二這數字乃是由三與四…調和而得的。這就是說，整個新耶路撒冷乃是三一神與我們人的…調和。在新耶路撒冷神永遠的行政裏，神與祂所造的人調和。

十二是神行政中絕對完全並永遠完整的數字。在舊約裏，神藉着十二支派來執行祂的行政。…在新約裏，十二使徒的傳講是爲着產生眾召會，而眾召會乃是爲着神行政的管理。…十二這數字指明神行政的管理，而整個新耶路撒冷乃是神行政的完成。這就何以新耶路撒冷的中心是神的寶座，寶座主要就是爲着神行政的管理（李常受文集一九八四年第三冊，五九三至五九四頁）。

基督身體的實際不僅僅是一個團體的生活，也…是蒙重生、被變化、得榮耀的三部分神人，在基督的復活裏，與三一神在永遠聯結裏調和的生活。這位三一神乃是那是靈的基督，作經過過程、終極完成之三一神的具體化身，是包羅萬有的靈，作是靈之基督的實際和經過過程之三一神的終極完成。…這樣一個調和的生活作爲基督身體的實際，要終極完成於新天新地裏的新耶路撒冷，作神的擴增並彰顯，直到永遠。

任何一個人過這樣一種調和的生活，就絕不會成爲任何人的難處。他們已經蒙拯救脫離自己，得着變化，得着成全了（李常受文集一九九四至一九九七年第一冊，一六一至一六二頁）。

參讀：神新約的經綸，第二十六至二十八、三十五、三十七篇。

creation. In Revelation 4:6 we see that the four living creatures represent all other living creatures (cf. Ezek. 1:5-14). Four refers to us as God's creatures, and three refers to the Triune God...The number twelve is mingled, or blended, by three times four. This means that the entire New Jerusalem is a blending, a mingling, of the Triune God with us human beings. God is mingled with His creature man in His eternal administration in the New Jerusalem.

Twelve is the number of absolute perfection and eternal completion in God's administration. In the Old Testament, God administrated His government through the twelve tribes...In the New Testament the twelve apostles' preaching was for the producing of the churches, and the churches are God's government for God's administration...The number twelve indicates God's governmental administration, and the entire New Jerusalem will be the consummation of God's administration. This is why the center of the New Jerusalem is God's throne, which is mainly for God's governmental administration. (CWWL, 1984, vol. 3, "God's New Testament Economy," pp. 436-437)

The reality of the Body of Christ is not just a corporate living but...the mingling living in the eternal union of the regenerated, transformed, glorified tripartite God-men with the Triune God in the resurrection of Christ. This Triune God is the very pneumatic Christ as the embodiment of the processed and consummated Triune God, who is the all-inclusive Spirit as the reality of the pneumatic Christ and as the consummation of the processed Triune God. Such a mingling living as the reality of the Body of Christ will consummate ultimately in the New Jerusalem in the new heaven and new earth as God's increase and expression for eternity.

Anyone who lives such a mingling life would never be a trouble to anyone. They have been delivered out of themselves and have been transformed and perfected. (CWWL, 1994-1997, vol. 1, "The Practical Points concerning Blending," pp. 130-131)

Further Reading: CWWL, 1984, vol. 3, "God's New Testament Economy," chs. 26-28, 35, 37

## 第二週詩歌

77

### 讚美主—祂的生平

8 8 8 6 (英 86)

降 B 大調

6/8

$B^b$  5 3 4 5  $\dot{1}$   $\dot{1}$  |  $E^b$   $\dot{1}$  7 6 5 . |  $B^b$   $F_7$  4 2 3  
 一 你 是 至 高、 榮 耀 的 神， 竟 肯 降  
 4 6 6 | 6 5 4  $B^b$  3 . | 5 3 4 5  $\dot{1}$   $\dot{2}$  |  
 卑 成 爲 肉 身， 作 了 一 個 式  
 $B^b_7$   $\dot{3}$   $\dot{2}$   $\dot{1}$   $E^b$  6 6 |  $B^b$  5 5  $F_7$  5 |  $B^b$  5 . 5 . ||  
 微 的 人， 主 阿， 我 記 念 你！

- |              |            |
|--------------|------------|
| 二 你將一切神性榮耀，  | 全用肉身幔子遮罩，  |
| 顯於外者不過枯槁，    | 主阿，我記念你！   |
| 三 你乃像根出於乾地，  | 多受痛苦，常經憂悒， |
| 被人藐視，受人厭棄，   | 主阿，我記念你！   |
| 四 你的心裏謙卑、溫柔， | 任何遭遇都肯接受，  |
| 對神、對人從無怨尤，   | 主阿，我記念你！   |
| 五 你的爲人甜美、柔細， | 各方均平、不偏不倚， |
| 在神眼中猶如素祭，    | 主阿，我記念你！   |
| 六 神的旨意你所顧念，  | 從未接受撒但欺騙，  |
| 無人像你忠誠、完全，   | 主阿，我記念你！   |
| 七 爲着順服神的旨意，  | 你竟甘願走到死地，  |
| 且在十架捨了自己，    | 主阿，我記念你！   |
| 八 父神因此將你升高，  | 使你得着尊貴、榮耀， |
| 天地一切無不拜朝，    | 主阿，我敬拜你！   |

## WEEK 2 — HYMN

### Though Thou art God, most glorious, high

#### Praise of the Lord — His Life

86

$B^b$   $B^b/D$   $E^b$   $B^b$   $Cm$   $Cm/B^b$   $F^7$   $B^b$   
 1. Though Thou art God, most glo - ri - ous, high, Thou in the flesh to us came nigh,  
 $B^b$   $F/A$   $Gm$   $E^b$   $B^b/F$   $F^7$   $B^b$   $E^b/B^b$   $B^b$   
 A low - ly man be - come there-by; Lord, I re - mem - ber Thee!

- |  |   |
|--|---|
| 2. Glory divine was put away<br>Under the tent of flesh to stay,<br>No outward beauty to display;<br>Lord, I remember Thee!                | 6. Doing the Father's will Thy prize,<br>Never accepting Satan's lies,<br>None like Thyself, so faithful, wise;<br>Lord, I remember Thee! |
| 3. Thou art a root from out dry ground,<br>Thou wast the Man of sorrows found,<br>Hated, despised by man around;<br>Lord, I remember Thee! | 7. For Thine obedience to God's will,<br>Willing to suffer deathly ill,<br>E'en on the Cross my place to fill,<br>Lord, I remember Thee!  |
| 4. Gentle and lowly is Thy heart,<br>Willing to suffer all Thou art,<br>To God and man complaining not;<br>Lord, I remember Thee!          | 8. Therefore hath God exalted Thee,<br>Given Thee glory, majesty,<br>Heaven and earth will bow the knee;<br>O Lord, I worship Thee!       |
| 5. Thou as a man art tender, sweet,<br>Balanced in every way, complete,<br>Meal-offering to the Father meet;<br>Lord, I remember Thee!     |   |

