

A sweet savour unto the Lord. Lev. 1 : 9, 13, 17

How sweet the offering up of the Son was to the Father! "Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savour" (Eph. 5: 2). The burnt-offering was an imperfect type of his entire devotion to his Father's will. When Jesus saw the inability of man to keep the holy law, and volunteered to magnify it, and make it honourable; when He laid aside his glory, and stepped down from his throne, saying, "I delight to do thy will, O my God"; when He became obedient even to the death of the cross--it was as sweet to God as the fragrance of a garden of flowers to us.

Let us never forget the Godward aspect of the cross. The sacrificial fire fed on every part of the sacrifice, on the inwards as well as the carcase; so did the Holy God delight to witness the spotless and entire devotion of the Son to the great work in which the entire Godhead was most deeply interested. The fragrant graces of Christ were made manifest on the cross, and are perpetuated in his intercession.

There is a sense also in which our consecration to God is fragrant and precious. When we see his claims, and yield to them; when we submit to his will, and commit our lives wholly to his direction; when we offer and present ourselves to Him, a living sacrifice, keeping nothing back--his heart is gladdened, and his fire of complacency feeds on our act. Always count on this; you may feel no thrill, and see no light, but reckon on God, believe that He accepts what you give, and will crown your sacrifice with the fire of Pentecost. Who to-day will surrender to God, and become an offering of a sweet savour?

獻與耶和華為馨香的火祭。 利一9, 13, 17

聖子獻與父神的祭何等馨香！「基督愛我們，為我們捨了自己，當作馨香的供物和祭物獻與神。(弗五2)」燔祭不能完美預表祂對父神旨意完全的奉獻。當主耶穌看見人沒有能力遵守聖潔的律法，祂主動來加強律法，並使律法成為尊榮的；當祂放下祂的榮耀，從寶座下來，說：「神啊，我樂意照你的旨意行。(詩四十8)」祂順服至死，並且死在十字架上，這是獻給神的馨香之氣，如同花園裡的花給我們香氣。

我們不可忘記十字架向著神的那一面。祭壇的火焚燒祭牲的每一部分，燒祭牲的軀體，也燒祭牲的內臟。同樣的，聖潔的神喜悅看見子無瑕疵全然的奉獻，來作整個神格 [指父、子、靈] 深切關注的偉大工作。基督馨香的美德彰顯在十字架上，也長遠存留在祂的代禱上(來七25)。

燔祭還有另一面的意義，就是我們分別自己獻給神，是馨香且寶貴的。當我們看見祂的要求而順從祂；當我們順服祂的旨意，而將生命完全交出來，接受祂的引導；當我們將自己獻給祂作為活祭毫無保留 — 祂的心就喜悅，祂悅納的火收納我們的奉獻。要一直依賴這個祭，可能你不會覺得興奮，也沒看見火光，然而要盼望神，相信祂收納你所獻上的，並會在你的奉獻上賞賜五旬節的火。今日誰願降服神，成為馨香的供物呢？

Fine flour, and he shall pour oil upon it and put frankincense thereon. Lev. 2: 1

This type is only true in its fullest extent of the blessed Master; but as we are to be conformed to his image, we may humbly take the ingredients of the meat offering as indicating various qualities in our personal character and behaviour.

FINE FLOUR. There should be nothing coarse-grained or rough to the touch; but all even and tender. So that however great the pressure brought to bear on us, we should meet it with perfect grace and gentleness. Jesus reviled not again, but was led as a lamb to the slaughter. David Livingstone said that the promise of Christ was the word of a perfect gentleman. This should be our character.

OIL UPON IT. We must be mingled with oil--that is, the Holy Spirit must have access into the secret places of the inner life, and we must have the anointing of the Holy Ghost for service. In Christian work nothing is of any value or permanence, useful to man or pleasing to God, in which the Holy Spirit is not first.

FRANKINCENSE. Every act of our life should emit sweet fragrance towards God. Always moving forward in Christ's triumphant procession, bearing aloft the incense--bowls of thought, action, word, filled with love and praise.

SALT. "Let your conversation be always with grace, seasoned with salt." The words of Jesus were full of grace, and also of truth. There was a pungency and purity and uncorruptness in his speech, which have in every age arrested the progress of the world's evil. Let us give Him our lips.

NO LEAVEN--the symbol of the rising of pride and self.

NO HONEY--that which is merely attractive and sensuous.

細麵澆上油，加上乳香。 利二1

素祭的預表真實只在可頌之主身上達到完滿的極致，因為我們要被塑造成祂的形像（羅八29），我們可以謙卑接受素祭的成分所表明各種特質，在我們個人的品格和行為中。

細麵。必須沒有摸起來粗糙的東西，而是全部均勻且細緻。這樣任何壓力在我們身上，我們該有的反應是恩慈與溫柔。耶穌被罵不還口，好像羊被牽到宰殺之地（彼前二23，徒八32）。非洲宣教士李文斯敦說：基督的應許是一個完美君子的諾言。這就是我們該有的品格。

澆油。我們必須調油。就是聖靈必須進入我們生命的隱密處，我們服事必須有聖靈的膏抹。聖靈若不在先，基督徒的事奉就無價值也不長久，不會使人受益也不會得神喜悅。

乳香。我們生活中每個行動，都必須向著神散發馨香之氣。一直在基督凱旋的行列中往前行，高舉著香 — 在思想言行中，都充滿著愛與頌讚（林後二14-15）。

鹽。「你們的言語要常常帶著和氣，好像用鹽調和。（西四6）」耶穌的話語滿有恩典與真理。祂說話犀利、純淨、無誤，在每一個世代阻止世界的罪惡蔓延。讓我們把口舌交給祂。

不可有酵 — 酵表徵驕傲與自我的增大。

不可有蜜 — 蜜只是吸引人的，並訴諸感官的。

A sacrifice of Peace-offering. Lev. 3: 1

In the burnt-offering the priest burnt all; but in the peace-offering a part only was burnt, "the fat, kidneys, and caul." The inner parts were consumed as God's portion whilst Aaron and his sons fed on the breast and the shoulder. In that feast God and the priests participated; and it is an emblem of our participation in the joy of God, over the person and work of Jesus.

Think of this blessed feast with God. We who were once far off in the wicked and hostile imaginings, are now made nigh; we sit at God's table as his children, and hear Him say, Let us make merry and be glad; this my son was dead, and is alive again.

WE HAVE PEACE WITH GOD. We are justified by faith in Jesus. In Him we stand before God, accepted and beloved. The curse is exchanged for blessing; distance for presence; the husks of the swine for the fatted calf. The past is for ever under the blood; above us is the clear heaven of God's love.

WE HAVE THE PEACE OF GOD. The very peace that fills our Father's heart, undisturbed by the storms of care and strife which sweeps this lower world, is ours also. We sit in heavenly places; his peace, like a sentry, keeps our hearts and minds against molestation; the peace of God rules in us bringing every thought into subjection to itself. We have perfect peace because our mind is stayed on Him.

WE HAVE THE GOD OF PEACE. According to the Apostle's fervent hope and prayer, He is with us. Not the gift, but the Giver; not I, but He; not the river only, but the source. We may well open our doors to admit such a guest, in having whom we receive the Author and Giver of concord, unity, and unbroken rest.

平安祭。 利三1

在獻燔祭時，祭司將祭牲全部燒盡，而平安祭只燒一部分，就是「脂油、腰子和蓋臟的網子。」平安祭的內臟是歸給神享受的分，而亞倫和他兒子享受的是胸和肩膀(利七34)。在這盛筵上，神與祭司們一起參與，這表徵在耶穌的身位和工作上，我們分享神的喜樂。

請思想這與神同享的有福盛筵。我們從前在罪惡和敵對的想像中遠離神的人，如今得親近了(弗二13)；並且以兒女的身分坐在神的桌子上，聽祂說：讓我們歡喜快樂，因為我這兒子是死而復活的(路十五32)。

我們與神和好。我們在基督裡因信稱義。在祂裡面得以站在神面前，被接納、蒙眷愛。咒詛換作祝福，遠離換作親近，豬吃的豆莢換為肥牛犢。過去的一切永在寶血之下，在我們頭上是神愛晴朗的天。

我們有神的平安。神心中充滿平安，不受世俗憂慮爭競的風暴侵擾。我們的心也是如此。我們坐在天上；祂的平安如同一個哨兵，保守我們的心懷意念不受攪擾；神的平安在我們心裡作主，使我們每一思念都服在這平安之下(西三15)。因我們的心停留在神面前，就有完全的平安。

我們有平安的神。照著使徒熱切的盼望與祈禱，祂必與我們同在。不是恩賜，而是賜恩的神。不再是我，而是祂。不只是河流，而是河流的源頭。我們很可能開門迎接這樣的一位賓客；有了祂，我們就得到和諧、合一及完整安息的創造者和賜予者。

If a soul shall sin through ignorance. Lev. 4: 2

Sin is something more than that of which our conscience convicts us. Our conscience may excuse or palliate our sins, or may fail to detect them for want of proper enlightenment, or may be misled by the practices and sentiments of those around. Therefore we may do things which are grievously wrong in God's sight without realizing their evil or bemoaning it.

All such sin must be met and atoned for ere God can admit us into his holy presence. Sin must be dealt with and put away, not only as it appears to us, but as it is in itself and in the sight of the All-Holy. So, in the types of Leviticus, provision was made for sins of ignorance; and the blood of Jesus cleanseth from all sin, whether known to us or not.

There is more sin in us than any of us know. If we think we have passed a day without conscious sin, we have only to wait till an intenser light is flashed on our motives and intentions--for firelight to be exchanged for electric light--and we shall see specks and flaws. If we do not actually violate known commands, there may be a grievous coming short of the infinite standard of the divine perfection. Who shall dare to say that he has loved God with all his heart, and soul, and strength? Besides, there is always the liability to sinfulness; and this needs to be perpetually met and atoned for.

It is very needful, then, for us to be perpetually cleansed in the precious blood of Christ. We must ask to be forgiven for the many sins which we know not, as well as for those we know. The work of confession and forgiveness must therefore go on to life's end, applied to each heart and conscience by the Holy Spirit.

若有人... 誤犯了。 利四2（「誤」直譯作「疏忽」）

「罪」這件事，遠超過「我們的良心定罪我們」。我們的良心對我們的罪會辯解或掩飾，或因缺乏合適的教導而不察覺，或者可能被周圍人的習俗和觀點所誤導。因此我們可能犯了在神眼中嚴重的錯誤，而沒有意識到他們的邪惡，為此懊悔。

所有這樣的罪必定先被對付和賠罪，然後神才准許我們進到祂聖潔的面前。不但是顯在我們眼前的罪，而且是罪的本身，以及在全然聖潔的神面前的罪，都必須對付清理乾淨。因此在利未記的許多情形裡，訂了條例為著誤犯的罪；耶穌的血除去我們一切的罪，無論我們察覺與否。

我們的罪比我們所知道的更多。如果我們經過一天不感到有罪，我們只得等候，直到更強的光來照明我們的動機與意圖。將火光換為電光，我們就看清斑點與瑕疵。即使我們沒有實際違背已知的命令，可能離完全神聖的標準仍然非常遙遠。誰敢說他已經盡心、盡性、盡力愛神呢？此外，有罪始終該負責任，而這需要不斷被對付賠償。

我們需要不斷在基督的寶血裡得潔淨。我們必須求神赦免我們許多不知道的罪以及我們知道的罪。認罪與得赦免，是人畢生的功課，藉著聖靈運行在每個人的心與良心中。

He shall confess that wherein he hath sinned, and bring his Guilt-offering. Lev. 5 : 5, 6 (R.V.)

It is said that sometimes a soldier will come from the battle bleeding from a hidden wound which he has received without knowing it. So in the rush of life we may contract defilement by touching uncleanness, or speaking rashly, which in the sight of God will leave a foul stain upon the white robe of the soul.

The presence of unconscious sin with us is the reason why we are often unable to pray or read the Word of God at night. We are aware of a certain distance, a veil, a cloud, which has settled down between us and the beatific vision. At such times we do well to examine ourselves and the past more critically; for probably we shall be able to detect the hidden cause, which, when we know it, must be confessed and placed on the head of our guilt-offering, whilst we yield ourselves to God as a whole burnt-offering, in a new act of self-surrender.

But confession is all important. We must confess our sins, if the faithful Lord is to forgive them. Confession is taking God's side against ourselves. It is the act of judging evil in the light of the Throne. It is like the unpacking of a box, in which one begins with the lighter things at the top, and works steadily down to the heavy articles underneath. It is the repetition in the heart of Joshua's calling the roll of Israel until Achan, the son of Carmi, was taken.

When the atonement has been made as touching sin "in any of these things," there is forgiveness. Dare to believe that this is so, O penitent soul, who hast made Christ's soul an offering for thy sin. He says: "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins." Go thy way, and sin no more.

他有了罪的時候，就要承認所犯的罪，... 並把他的贖愆祭牲牽來。 利五5-6

據說有時士兵從戰場回來，從一個隱藏的傷口流出血來，他也不知道自己已經受了傷。同樣，在匆忙的生活中，我們會因接觸不潔或說話魯莽而沾染污穢，在神看來，這就在人潔白的衣袍上留下了污點。

我們有不察覺的罪，常是我們夜晚不能禱告讀經的原因。我們感到有距離、有遮蔽、有烏雲，阻礙我們看不見神的榮臉。在這時刻，我們要好好檢查自己，也更嚴格檢查過往；可能我們會找出隱藏的原因，我們一旦發覺，就得認罪，將手放在我們的贖愆祭牲頭上。同時將自己當燔祭獻給神，重新交出自己。

認罪十分重要。如果信實的神要赦免我們的罪，我們就必須認自己的罪。認罪是站在神的一邊定罪我們自己。這是按照寶座的光審判罪惡的一個行動。這好像人開箱卸物，開始從上面取出輕的東西，然後不斷地往下取出重的物件。在心中重覆的搜查罪的所在，如同約書亞在以色列人中按支派、宗族、家室逐一的點名，直到把犯罪的迦米的兒子亞干找出來(書七16-18)。

當贖罪已經完成，「在這其中的一件上有了罪(4節)」就得到赦免。悔罪的人啊！你已接受基督為你的罪被獻為祭了，要勇敢相信，你就是這樣蒙赦免的。祂說，「我塗抹了你的過犯，像厚雲消散；我塗抹了你的罪惡，如薄雲滅沒。(賽四十四22)」去吧，不要再犯罪了(約八11)。

Fire shall be kept burning upon the altar continually; it shall not go out. Lev. 6:13 (R.V.)

This is an emblem of the perpetual work of God for man.

THE LOVE OF GOD. There never was a time when God did not love. The bush that Moses saw gave no fuel to maintain the holy flame that trembled around it, because the love of God to Israel and to the human race demands no sustenance. Through the ages it burns and will burn; however much indifference and neglect and rejection are heaped upon it, or poured over it, like barrels of water over Elijah's sacrifice, it never goes out. It is as fresh and vigorous to-day as ever, and waits to consume your sin and mine; for God is a consuming fire.

THE INTERCESSION OF CHRIST. As the ages pass, this sacrifice retains its merit. What He did as Priest on the cross, He does as Priest on the throne. It is always "this same Jesus." What He was, He is, and will be; and as generations of saints bring their gifts to the altar, He takes them, and lifts them up to God, as the fire bears up the substances which are submitted to it. He ever liveth to make intercession; and the fire that burnt through the long night in the Tabernacle bore witness to the undimming, unwaning virtue of our Saviour's work.

THE MINISTRY OF THE HOLY GHOST. The fire that was lit on the Day of Pentecost burns still in the Church. There has been no intermission to its presence from the first day till now. Multitudes of unknown sects and persecuted saints have kept that fire burning in the world. On the perpetuity of its existence in our midst depends the constancy of our own love and purity and prayer. If the fire shall never go out in our hearts; if the life in our spirits is indeed everlasting--it is because He lives and loves always.

壇上的火要常常燒著，不可熄滅。 利六13

這是表徵神為著人持續不斷的工作。

神的愛。神從來未曾有過不愛。摩西所看見的荊棘並沒有提供燃料來維持在上面燃燒的聖火(出三2-3)，因為神對以色列及全人類的愛不需要任何東西來維持。這愛火焚燒經過世世代代，且要繼續的燒。雖然許多的冷淡、忽視和棄絕堆在上面，倒在其上像一桶一桶的水澆在以利亞的祭物上，但這火並不熄滅(王上十八30-39)。到如今依然清新有力，並且等待著要燒盡你我的罪，因為我們的神乃是烈火。

基督的代禱。年代逝去，這祭物仍保持它的功效。正如祂曾是十字架上的祭司，祂現在是寶座上的祭司。耶穌基督昨日、今日直到永遠是一樣的。歷世歷代聖徒們帶著禮物到祭壇，祂就收納，並舉起獻給神，好像火接受獻在火上之物。祂長遠活著為人代求。在帳幕中火整夜燒著，見證我們救主工作永不衰減的功效。

聖靈的工作。五旬節點燃的火仍在教會中燒著，從頭一天直到如今未曾中斷。無數的團體以及受逼迫的聖徒，保持這火繼續燃燒在世上。我們的愛、純潔和祈禱能持續不變，是靠著這火一直存留在我們中間。如果我們心中的火永不熄滅，如果我們靈裡的生命確實持久，乃是因為祂長遠活著，並永遠愛著。

Every one that is clean shall eat thereof. Lev. 7:19 (R.V.)

In verse 13, it is admitted that leaven must be present in this holy feast, inasmuch as it stands for the essential principle of evil, which intrudes into our holiest worship. The self-life is an all-pervasive leaven. We may not be conscious of it; there may be no sufficient recognition of its distastefulness to the holy God: but it follows us even into the Holy place.

The worshipper was not allowed, however, to be knowingly unclean. There must be no stain on the conscience, which he might remove by confession and repentance. If there were, he must be cut off; that is, he must be debarred from all participation in holy rites, and suspended from entering the sacred enclosure of the Tabernacle.

This cutting off answers to the suspension of a believer's communion with God, because of unconfessed sin. The presence of the leaven of the self-life is no barrier to the enjoyment of the divine fellowship, for we meet God in Jesus. But permitted sin makes such fellowship impossible, because we have not availed ourselves of the gracious arrangements made by God for the perpetual cleansing of the soul in the precious blood of Jesus Christ. For "it is the blood that maketh an atonement for the soul."

How many excommunicate Christians there are. You can easily see that they have been cut off; their joyless faces and powerless prayers, their inability to bear testimony for God--all tell the sad story. If you have been cut off, search your past history to discover the cause. Put away your sin, and seek the blessed cleansing of John 13; then come to feast with God, in holy communion, as at a common table.

凡潔淨的人都要吃。 利七19

在13節，允許在神聖的祭物中有酵。既然酵代表邪惡的基本原則，它侵入我們最神聖的敬拜中。這個己生命是一種到處滲透的酵。我們可能沒有察覺；可能不夠認識這是聖潔的神厭惡的事：但是它甚至跟著我們進入聖所。

敬拜的人不容許有已知的不潔。必須在良心上沒有污點。這污點可藉著認罪與悔改除去。若有污點留著，他就必被剪除；就是被禁止參加一切的聖會，也不許進入帳幕神聖的院內。

這個「剪除」解答了信徒因著不認罪而與神交通的中斷。己生命的酵存在，並不阻礙我們享受神聖的交通，因我們是在主耶穌裡與神相會。但是容讓罪就不可能與神有交通，因為我們沒有運用神所設立的慈愛安排，讓耶穌基督的寶血不斷的洗淨我們的生命。因為「血可以為生命贖罪。(十七11)」

多少信徒已經與神中斷交通。你能夠很容易看出他們已經被剪除，他們的臉上沒有喜樂，禱告毫無能力，也沒有力量為神作見證——一切都說出這悲哀的故事。如果你已經被剪除，就該搜尋你的過去，找出原因。除去你的罪，尋求約翰福音十三章所說蒙福的潔淨；然後在神聖的交通中與神同坐席。

Ye shall not go out. Lev. 8: 33

For seven days Aaron and his sons, newly consecrated by the blood and oil, waited together in the Holy Place. They were prohibited from going beyond the door, but fed on the consecrated food till the eighth day summoned them to begin their priestly duties. Similarly we are shut in with our Great Aaron, the High Priest of our profession. We are in Christ in the purposes of God, for we were chosen in Him before the foundation of the world. We are in Him, as Noah was in the ark, and as the child is in the home; as the member is in the body, and the branch in the vine; as the sponge in the ocean, or the jewel in the sunbeam. We are in Him as a strong enclosure, through which the malice and strength of our foes cannot break--a fortress, a strong tower, a castle keep. We are in Him, as a banqueting-hall, a Tabernacle with its shew-bread, an upper room with its descending fire.

It is highly necessary that we should maintain our walk and experience on this blessed elevation. The great enemy of our souls is perpetually tempting us to leave our abiding-place, and to try issues with him in the plains beneath. What is temptation but his subtle solicitation to come out from the secret place of the Most High. Beware! The bait may be very attractive, but the end is death. Keep the charge of the Lord, and abide day and night in the company of the Great High Priest. "He shall dwell among them."

On what viands do such happy souls feast with Christ! A table is provided before them by the Lord Himself, and they feast on all that pertains to Him in blessed partnership. "Son, thou art ever with Me, and all that I have is thine."

不可出會幕的門。 利八33

亞倫和他的眾子剛藉著血和膏油被分別為聖，要一起留在神聖之處七天。他們不可出會幕的門，只能吃聖物，等到第八天才受命開始祭司的職任。我們也該與我們所承認的大祭司一起關在裡裡面。我們在基督裡乃是神的旨意，因為在創立世界以前我們已經在祂裡面蒙揀選了(弗一4)。我們在祂裡面，好像挪亞在方舟裡(創七1-10)，像孩子在家中，像肢體在子身上(林前十二12)，像枝子連在葡萄樹上(約十五5)；像海綿在海洋裡，或寶石在陽光下。我們在祂裡面，祂作我們堅固的牆垣，是仇敵的惡意及力量不能攻破，又是堡壘、堅塔、城堡的城樓。我們在祂裡面，祂像宴會大廳，像有陳設餅的帳幕，像有火焰降下的樓房(徒二2-3)。

我們的生活與經歷非常需要維持在這蒙福的高地。我們靈魂的大仇敵不斷的引誘我們離開我們的住處、下到平原與他一起嘗試有爭論性的議題。試探只不過是他狡滑的引誘人離開至高者的隱密處。(詩九十一1)。小心！誘餌可能很有吸引力，但結局卻是死亡。要守住主的吩咐，日夜都住在大祭司的陪伴裡。「祂必住在他們中間。」

這些快樂的人要與基督坐席享受何等的佳餚！主親自在他們面前預備筵宴，他們一同分享祂的一切。「兒啊，你常和我同在，我一切所有的，都是你的。(路十五31)」

Aaron lifted up his hand toward the people, and blessed them. Lev. 9: 22

The eighth day is evidently the type of the bright millennial morning. During the present age we are hidden with Christ in God; the world knoweth us not, as it knew Him not; our hopes, and joys, and aims, are largely secret. But the day is not far distant when He shall be manifested, and then we shall be manifested with Him in glory. That group of priests, following the high priest out from the recesses of the Holy Place, is a picture of the Second Advent, when Christ and his own shall come forth to bless the world. When Jesus was parted in the Ascension from his disciples, He was in the act of blessing them; and in that attitude He will return. Who can doubt that all through the intervening ages those blessed hands have still been outstretched, that heart ever going forth, in blessing.

What a Saviour is ours! In Him are combined meekness that bears all insult and hatred, and mercy that retaliates on wrongdoing in ministries of love. He fulfils his own idea of blessing those that hate, and praying for those that despitefully use. How truly can it be said of Him, as of Archbishop Ussher, that to do him a wrong is to make him your friend for ever!

Let us imitate Him in this, and let the going forth of our lives be one incessant stream of benediction to men, until they shall fall on their faces and acknowledge the overwhelming power of love. But in order to do this we must be much in company with our blessed Lord; gazing on his face we shall reflect his likeness; the lineaments of the divine beauty shall pass into our life, and light it up with a loveliness which is not of earth. Thus shall we bring glory to our God.

亞倫向百姓舉手，為他們祝福。 利九22

第八天顯然是千禧年光明早晨的預表。在現今的世代我們是與基督一同藏在神裡面(西三3)；世界不認識我們，正如他們不認識主；我們的盼望、喜樂與目標對世人來說大部分都是祕密。但是日子快到，祂必要顯現，我們也要與祂一同顯現在榮耀裡(西三4)。祭司團隊跟隨大祭司從聖所的隱密處出來，是基督再來的寫照，那時基督必與一切屬祂的人一起出來祝福這世界。當耶穌升天時，祂是以「祝福他們」的方式離開門徒；祂必以同樣的方式回來。誰會懷疑，在祂升天與再來之間的所有年代，祂祝福的雙手仍然張開，祂的心仍一直在祝福裡向前。

我們有何等一位救主！在祂裡面滿有溫柔，能擔當一切憎恨與侮辱，並且滿有憐憫，用愛心服事回報惡待。祂實現祂的理念，祝福恨祂的人，為惡待祂的人禱告。正如大主教俄希爾所說：惡待祂，就叫祂成為你永遠的朋友。這是對祂何等真實的評價。

讓我們在這點效法祂，也讓我們的生命流露，對於他人成為不間斷的祝福水流，直到他們面伏於地，認識愛的無法抗拒的能力。為達這境界，我們必須多多與主同行，注視祂的榮臉而反映主的形像，祂聖潔美麗的容貌，傳輸進入我們的生命裡，而發出非屬塵世的可愛光芒。這樣我們就榮耀我們的神。

Aaron held his peace. Lev. 10: 3

His heart must have been rent with paroxysms of grief, as he beheld the bodies of his beloved sons on the floor of the Tabernacle, stretched out in death. He repressed the cry, choked back the sob, stanching the flowing tear, and continued to perform the holy duties with which he was charged. He was no stoic, and tears are not wrong for our dead; but his relationship to God was so overmastering as to still the expressions of nature.

HE SAW THE WRONG FROM GOD'S STANDPOINT. It was of great importance that the divine regulations and enactments should be maintained, and that the ministering priests should always prefer God's work and service above their own ideas. Aaron was able to appreciate that position, and saw the sin of which his children were guilty. They had forgotten the voice which said, Sanctify thou Me. Obedience is the foundation of reverence, honour, and service; and if it were relaxed with the priests, how for the people! How careful they should be who bear the vessels of the Lord! With what fear and trembling must they work, who work with God!

HE ACQUIESCED IN THE DIVINE DEALINGS. To take the yoke, and meekly bear it; to put the hand on the mouth, and bow in the dust--this is rest and peace. In this way we drink Christ's cup and become partakers of his sufferings.

HE FELT THAT HIS WORK AS PRIEST MUST TAKE PRECEDENCE. It was a solemn and awful thing to be God's anointed priest, and the office must come first, even to the denial of the dues of nature, if that were necessary: so always with us, there must be the subordination of everything to our service and work for God.

亞倫就默默不言。 利十3

亞倫的心必定因突然的悲哀而撕裂，當他眼看他兩個兒子身體躺在會幕的地上死了。他忍住哀號、止住哭泣、停止淚水，繼續執行所託付他的神聖職責。他不是一個禁慾主義者，況且為自己的死人流淚也沒有錯；但是他與神的關係勝過一切，使他止住天性的流露。

他從神的角度看所犯的錯誤。遵守神聖的規則和條例，並且將神的工作與事奉放在自己的想法之上，對一個事奉的祭司都是十分重要的。亞倫重視他的職分，他知道他兒子有罪。他們忘記神的聲音說：你們要尊我為聖。順服是敬虔、尊敬與事奉的基礎；如果祭司放鬆隨便，一般人會怎樣呢！所以攜帶主器皿的人該何等謹慎！與神同工的人該用何等恐懼戰兢作工！

他對神的處分默然不語。溫順地負軛；用手摀口，在塵土中屈身，這樣才有安息與平安。我們應這樣喝主的杯，與祂一同受苦。

他覺得他祭司的工作必須居於優先。作為神所膏的祭司是嚴肅可畏的事，而這職責必須居首位，若是必要，甚至要拒絕天性的要求。我們也要這樣，將一切的事都放在服事神這件事之下。

Whatsoever parteth the hoof and cheweth the cud. Lev. 11 : 3 (R.V.)

The animals, in which these two characteristics met, were reckoned clean, and therefore fit for food. It is certain that the minute particularity of these words has some further reference than to the diet of Israel, important though that was, or to accentuate with every meal the necessity of their being a separate people. We, at least, may gather this lesson, that in our daily experience we must combine meditation and separation.

MEDITATION. The cattle do not simply browse on the pastures, but they lie down to chew the cud. It is not enough to peruse our allotted Scripture portion; we must ruminate upon it, comparing spiritual things with spiritual, and scripture with scripture. The Holy Ghost will take of the things of Christ and show them unto us, and He will bring all things to our remembrance.

SEPARATION. "Whosoever doeth not righteousness is not of God." "The Word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." We have not meditated to good purpose unless we have felt its keen edge. Detachment from the world must follow on true attachment to Christ. Love to Naomi will draw Ruth from Moab across the Jordan.

THE TWO MUST BE COMBINED. The swine divideth the hoof, but cheweth not the cud, and was therefore unclean. A man may profess to love his Bible, but the supreme test is his daily separation from evil. On the other hand, our daily life ought to emanate, not from without, which is Pharisaism, but from within, where we chew the cud of holy meditation.

凡蹄分兩瓣，倒嚼的。 利十一3

走獸符合這兩個特點，算為潔淨，才可作食物。這些關於以色列人飲食的話語，強調作為分別的子民每餐必要的講究雖然很重要；但其細微的特點確實有更深的意義。我們從這個教導至少可以學到，在日常生活中，必須將默想與分別二者結合在一起。

默想。牛不只是在牧場上吃草，牠們也躺下倒嚼。細讀我們分配的那部分經文是不夠的；必須默想，將屬靈的事與屬靈的事作比較，將經文與經文作比較。聖靈必將基督的事向我們顯明，叫我們想起一切的事(約十四26)。

分別。「凡不行義的就不屬神。(約壹三10)」「神的話是活潑的，是有功效的，比一切兩刃的劍更快，甚至魂與靈，骨節與骨髓，都能刺入、剖開，連心中的思念和主意都能辨明。(來四12)」除非我們已經感受到神話語的鋒利，否則我們的默想就還沒有達到有益的目的。要脫離世界必須緊緊跟隨基督。路得對拿俄米的愛，使他離開摩押過約但河(得一22)。

二者必須結合。豬分蹄，卻不倒嚼，所以不潔淨。一個人可以聲稱他愛聖經，但最大的考驗是他每天是否離開罪惡。另一方面，我們的生命應該散發香氣，不是從外表，好像法利賽人，而是從裡面，由神聖默想的倒嚼出來的。

Two young pigeons. Lev. 12: 8

These were the offerings of the poor, of those whose means did not suffice to buy a lamb. All these offerings pointed to the one great Sacrifice which was to be offered on Calvary.

THE BLOOD of CHRIST IS WITHIN THE REACH OF THE POOREST AND FEEBLEST. None can say that it is beyond them, that they cannot afford to procure it, that they are too poor. To the poor the Gospel is preached. The divine call is to those who have no money. Salvation is to him that worketh not, but believeth on Him that justifies the ungodly. "It is nigh thee."

THE FAITH THAT APPREHENDS BUT A PART OF THE SAVIOUR'S WORK SAVES. The pigeon may stand for the meagre apprehension of Christ that is the portion of the faltering and timid; but it saves equally with that fuller conception of his saving work, which might be compared to the bullock of the priest. The question is not as to the quantity but the object of faith. Is it fixed on Jesus ? All faith directed to Him cannot but be genuine. It may but touch his garment's hem, yet it saves.

THE BENEFICENCE OF GOD'S LAW. What tender touches there are through this strong ancient code! There is such a one here, framed partly in anticipation of the mother of our Lord, who gladly availed herself of its provision. What a glimpse into our Master's humiliation! He owned the cattle on a thousand hills, yet He so emptied Himself that his parents were compelled to bring the poorest offering the law allowed. He stooped that we might rise; emptied Himself that we might be full; became poor that we might be made rich; was made human that we might be made divine.

兩隻雛鴿。 利十二8

這是窮人的祭物，因為他們的財力不夠買一隻羊羔。這一切的祭都指向那偉大的祭牲，就是在各各他獻上的。

基督的寶血擣到最貧窮的與最軟弱的人。沒有人能說這是越過他們所能的，就是說他們太窮，買不起祭物。福音是傳給貧窮人的(路四18)。神的呼召是向著沒有錢財的人。救恩是為著那些「不作工，只信稱罪人為義的神。」的人(羅四5)。「這道離你不遠。(羅十8)」

即使「只理解救主工作的一部分」的信心，仍然叫人得救。雛鴿是軟弱膽小的人所獻的祭，代表他們對基督微弱的認識；但是這樣微弱的認識叫他們得救，正如獻上公牛犢的祭司，對基督救贖的工作有更完全的認識，同樣使他得救。問題不在份量多少，而在信心的對象。信心是否定準在耶穌身上？一切對準祂的信心都是真誠的。即使只摸主的衣裳襁子，這信心也叫人得救(太九20-22)。

神律法的益處。從這個堅強古老的律法規條，顯出神何等恩慈。這一個規定有部分是為著我們主的母親預先設計的，她歡喜的運用這個條例為生嬰兒耶穌獻祭。由此我們看見主是多麼卑微！祂擁有千山的牛，但祂如此倒空自己，以致祂肉身的父母只勉強為祂獻上律法所允許最微薄的祭物。祂降卑，使我們升高；祂倒空，我們才被充滿；祂貧窮，我們才成為富足；祂成為人，我們才可以成為屬神的。

Behold, if the leprosy have covered all his flesh, he shall pronounce him clean. Lev. 13: 13

At first sight this seems a very extraordinary provision. When the leprosy was beginning to show itself, and whilst the marks were hardly distinguishable, the poor patient was treated as unclean; but, when it was fully developed, from the crown of the head to the sole of the foot, the priest pronounced the leper clean.

As long as we palliate and excuse our sins, and dream that there is much in us which is noble and lovely, we are not fit subjects for God's saving grace. But when we take our place as helpless and undone, without one plea or one redeeming trait, we are in the position in which the free grace of God can have its blessed way with us.

We must come to an end of ourselves, and fall prostrate, in the very helplessness of our despair, in the very dust at our Saviour's feet; we must confess that from the crown of our head to the sole of our foot we are full of need and sin--then we are nearest Christ, and in a fit condition to be richly blest, and made the channel of blessing to others.

Would you rise? then you must humble yourself before God. God's thrones are approached, not by steps up to them, but by steps down to them. It is the publican who beats his breast, saying, "God be merciful to me the sinner," that goes down justified to his house. It is when sin abounds, that grace much more abounds. He that humbleth himself shall be exalted. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. 57: 15).

全身的肉若長滿了大麻瘋，就要定那患災病的為潔淨。 利十三13

第一眼看來，這條例好像非常特別。麻瘋開始出現時，它的跡象難以分辨出來，這個可憐的病人要算為不潔淨；但是麻瘋完全發散，從頭頂至腳底都有了，祭司就宣布他是潔淨了。

只要我們為自己的罪辯解，幻想在我們裡面有許多尊貴可愛之處，我們就還不是神救贖恩典的合適子民。但是當我們承認自己是無助且無能，沒有任何辯解，不帶任何彌補的味道，我們就在正確的立場上，讓神白白的恩典可以臨到我們身上。

我們必須來到自己的盡頭，在絕望無助之中，俯伏在主腳前的塵土裡。我們必須承認自己從頭頂到腳底都充滿罪，需要拯救，那麼我們就與基督最靠近了。我們就在一個合適的情況中可以蒙神豐富的賜福，也成為祝福別人的管道。

你願升高麼？那麼你必須在神面前謙卑下來。人就近神的寶座，不是從台階走上去，而是從台階走下來。那個稅吏捶著胸說：「神啊，開恩可憐我這個罪人。」這人走下台階，回家時就得以稱義了。罪在哪裡顯多，恩典就更顯多了(羅五20)。凡謙卑的必升高(路十八13-14)。「那至高至上、永遠長存、名為聖者的如此說：『我住在至高至聖的所在，也與心靈痛悔謙卑的人同居；要使謙卑人的靈甦醒，也使痛悔人的心甦醒。(賽五十七15)』」

Shall let go the living bird into the open field. Lev. 14:7 (R.V.)

That is thou, O trembling soul. Thine iniquities have come between thee and freedom, like the bars of a cage to a bird caught from its native woods and imprisoned. See the quickly-palpitating breast, beaten against the bars, pining for the open field--is not that an apt symbol of thy deep yearning for deliverance from the tyranny and thrall of besetting sin?

WE ARE MADE FREE FROM THE PENALTY OF SIN THROUGH THE BLOOD OF HIM WHO DIED. One of the birds was killed in an earthen vessel over running water--here is symbolized the precious death of thy Saviour, in the earthen vessel of his human nature, and in connection with the living power of the Holy Spirit, which bore forth the tidings into all the world. We have dipped into the crimson tide and are freed--as the leper was--from the taint of our disease. He might go freely among men, and join the congregation of worshippers: and we may mingle with the saints, and enter the very presence-chamber of God.

WE ARE MADE FREE FROM THE POWER OF SIN THROUGH THE GRACE OF HIM WHO ROSE. He has passed into the resurrection life, and we in Him. When He rose through all the heavens to his native home, we ascended too. We are made free from the thralldom of evil by identification with the risen Lord; and the Holy Spirit, entering our hearts from our exalted Head, makes us possessors of all the privileges which are ours in the divine purpose (Rom. 8 : 3, 4). Fly away, happy soul, to thy nest in the heart of God! Seek those things which are above! It is your privilege to live in the heavenlies with Christ. Sursum Corda!

把活鳥放在田野裡。 利十四7

驚恐的人啊，這就是你！你的罪孽已經妨礙你的自由，好像鳥從樹林被捉住，而關在籠子裡。看看牠跳動的胸膛拍打籠子的欄杆，渴慕著寬闊的田野。這不正是一個最貼切的表徵，說到你深深渴望脫離那纏磨人的罪殘暴的轄制嗎？

因祂受死流血，使我們從罪的刑罰得自由。一隻鳥必須被宰在盛活水的瓦器裡，這是表徵基督的死，祂的死是在人性的瓦器裡，並且連於聖靈永活的能力，這聖靈就是傳好消息給世人的。我們蘸在血水裡而得自由，好像癲瘋病人脫離災病的污染。那痊愈的癲瘋病人可以自由加入人群，參加敬拜；而我們可以與聖徒在一起進去朝見神。

因那復活者的恩典，使我們從罪的權勢得自由。祂已進入復活的生命，我們也在祂裡面與祂一同復活。祂升入高天之上，我們也與祂一同高升。我們與復活的主一起，不再受罪的轄制。聖靈從被高舉的元首基督那裡，來進入我們的心，使我們擁有神旨意中一切的權利(羅八3-4)。快樂的人啊，飛翔吧！到神的心中安居。求上面的事，在天上與基督同住是你的權利。舉起你的心吧！

[註]長大癲瘋得潔淨的條例規定要獻兩隻活鳥，一隻宰在盛活水的瓦器裡(5節)，表徵祂的受死流血，使我們從罪的刑罰得自由；一隻放在田野裡(6-7節)，表徵祂的復活，使我們從罪的權勢得自由。

He that toucheth . . . shall be unclean. Lev. 15:7

There were doubtless great sanitary reasons for many of these enactments. This book is one of the greatest sanitary codes in existence. God made religious duty enforce regulations essential to the physical health and well-being of his people. But there were deeper reasons yet. The whole of these arrangements were contrived to teach profound lessons to us all of the nature and evil of sin, and of the need of being continually cleansed in the precious blood of Jesus Christ.

THE UNCLEAR SOUL SPREADS UNCLEANNESS. Whatever the ceremonially unclean touched, used, or sat on, was polluted. Even those who came into contact with him were defiled. How wary all true Israelites must have been of their associates, lest they should contract pollution! Let us adopt similar precautions, and not voluntarily associate with the unholy or unclean. And if our business calls us into their daily company, let us seek cleansing for ourselves as we return to our homes, that any adhering germs of evil may be removed.

THE URGENT DEMAND FOR HOLINESS. The ordinary processes of life are not necessarily clean because they are natural. The foul heart may vitiate the most natural functions. We must bring the thought of God into the simplest, the commonest, and the most secret acts. Nothing is outside his jurisdiction. Though hid from sight, yet He is ever near the child of God. His grace, and blood, and cleansing, are always requisite, and ever ready. Amidst and after every act, incident, and episode of life, we should be quiet before God, considering if we have aught to confess, and asking to be ever kept from staining our white robes.

那摸... 的，必不潔淨。 利十五7

這些條例確實有很大衛生方面的理由，利未記是現今存在最偉大的衛生法典之一。神用宗教的責任，來執行對祂子民身體健康與幸福的必要規則。然而還有更深的理由。所有這些安排是設法來教導我們更深的功課，就是關於罪的一切性質和邪惡，以及在主耶穌基督寶血裡，不斷得潔淨的必要性。

不潔的人散布不潔。在禮儀上不潔之人摸到、用過或坐過任何物件，那物件就沾染不潔。甚至人碰到不潔的人，就染了污穢。真正的以色列人需要多麼謹慎他們的同伴，免得受污染！我們也要同樣謹慎，不隨意與不聖或污穢的人來往。如果我們的職務使我們天天遇到不潔的人，我們一回家就要立即潔淨自己，使附在身上邪惡的病菌除掉。

聖潔的迫切要求。生命平常的過程不都潔淨，這是很自然的。而邪惡的心可以敗壞大部分的自然功能。我們必須把神的思想帶進最單純、最平常、最隱祕的行動裡。沒有什麼事情在祂的管轄範圍之外。雖眼不能看見，但祂一直在祂兒女的身旁。祂的恩典、寶血與潔淨都是必需的且準備齊全的。在每一行動、事件及人生的片段經歷之中及過後，我們都應該在神面前安靜，且思量有什麼地方需要認罪，並求神潔淨我們的白衣(啟三4, 六11, 七9, 13)。

Unto a solitary land. Lev. 16:22 (R.V.)

This chapter is full of Christ in his most precious death for men. Its various aspects are set forth under these diverse sacrifices, as light reflected from the many facets of a diamond. We think now only of the live goat which was led away into the wilderness. We see in it:

CHRIST MADE SIN. With both hands Aaron, in symbol, transferred all the iniquities, sins, and transgressions of the people to the head of the goat, which became so identified with them that it was accounted an unclean thing; and even he who led it away must needs wash his clothes and bathe. This is what the apostle means when he says that Jesus was made sin for us. Our sins met in Him; were assumed by Him; He stood before God as though, in some mysterious sense, they were his own.

CHRIST BEARING SIN AWAY. As the goat went away, the eyes of the people followed it, and they were taught to believe that sin was no longer reckoned to them. Aaron put off his linen garments and arrayed himself in festal robes, and came forth to bless the congregation. What rejoicing must have broken from the crowds! So Jesus, in his matchless grace, has borne away the sin of the world into a land of forgetfulness. "Their sins and iniquities will I remember no more."

CHRIST'S LONELINESS. He was alone in his mediatorial work. None could bear Him company. Loved ones might stand beside his cross, or in after ages suffer, as He did, deaths of martyrdom; but none could do what He did as the sacrifice for sin. Ah, how lonely He was! Even the Father seemed to have forsaken Him! Before the universe in that dread hour, the Saviour stood in awful, unapproachable solitude !

帶到無人之地。 利十六22

本章充滿基督為人類至寶貴的「死」。基督的死各個不同的方面，展現在這些不同的祭物上，好像光芒從鑽石的許多刻面反射出來。我們現在只來思想這隻活著被帶到曠野的公山羊。我們看見：

基督成為罪。在表徵上，亞倫的雙手將百姓一切罪孽、罪愆和過犯都放在公山羊頭上，公山羊與百姓成為一體，牠就被算為不潔；連帶牠到無人之地的祭司，也必須洗衣服和洗身。這就是使徒所說的，耶穌為我們成為罪(林後五21)。我們的罪都歸在祂身上；由祂擔當；祂站在神面前，從奧祕的意義上來看，這些罪就是祂的。

基督將罪帶走。公山羊離開時，百姓目送著牠，他們被教導相信罪不再算在他們身上。亞倫脫去他的衣袍，換上禮服，才出來向會眾祝福。群眾一定興高采烈！耶穌在無比的恩典中，帶走世人的罪到遺忘之地。神說：「我不再記念他們的罪愆。(來八12)」**基督的孤寂。**祂獨自作中保的工作，無人能與祂一同承擔。在十字架邊雖站著祂所愛的人，歷代雖有人受苦甚至像祂殉道；但都不能像祂所作的，為罪作為祭牲。哦，祂多麼孤寂！甚至連天父也離棄祂！面對整個宇宙，在那最恐怖的時刻，這位救主，站在可畏的、不能靠近的孤獨裡！

The life of the flesh is in the blood. Lev. 17: 11

There is probably a deeper truth in these words than man has ever fathomed. The R.V. marg. translates "life," soul. Why that reverence for blood; that horror when it is unrighteously shed and gurgles forth; that perpetual reference of Scripture to the blood of Christ? Probably the answer to such questions would be given, if we perfectly understood the affirmation of this remarkable verse.

WHEN JESUS GAVE HIS BLOOD, HE GAVE HIS LIFE, THE LIFE OF HIS HOLY SOUL. We are accustomed often to speak about the blood of Christ, by which we mean the life of Jesus, shed forth for us substitutionally and sacrificially. The sinner takes this blood, this life, in his hands, and presents it to God as his plea. Does the broken law require satisfaction, homage, acknowledgment? Here it is in this priceless, pure, and sinless blood, never infected by pollution, never heated by passion. Let this shed life atone for thee! "God be propitious (because of the sacrifice on the altar) to me the sinner."

*Five bleeding wounds He bears,
Received on Calvary;
They pour effectual prayers,
They strongly plead for me:
"Forgive him, oh, forgive," they cry,
"Nor let that ransomed sinner die."*

WHEN WE ARE BIDDEN DRINK HIS BLOOD, IT IS OF HIS LIFE THAT WE PARTAKE. At the table of our Lord we symbolically drink of his blood; in doing this we identify ourselves with his death, and give up our self-life to the cross. Yea, we do more; we testify our desire to receive into our natures more and more of the soul and life of our Blessed Lord, so that we may dwell in Him, and He in us.

活物的生命是在血中。 利十七11

在這些話語裡可能有更深的真理，超過人所領悟的。英文修定本聖經的邊註把「生命」譯作「魂」。為何那麼尊重血；為何不義地流人血那麼可怕；為何聖經不斷提到基督的血呢？如果我們完全明白這節引人注意的經文所肯定的，就可能得到答案。

當耶穌流出祂的血時，祂是付出祂的生命，祂神聖魂的生命。我們習慣說到基督的血就是祂的生命，流出來是代替我們作犧牲。罪人將這血，就是這生命，拿在他手裡，呈現於神前作為他的懇求。被觸犯的律法不是要求賠償、尊敬、供認嗎？在此有寶貴、純潔、無罪的血，從未沾染污穢，未被情慾激動的。讓這流出的生命為你贖罪！「神對我這罪人是慈悲的，因有在祭壇上的犧牲。」

五道血流自祂的傷口， [註：五道血流即雙手、雙腳及肋旁。]
是主在各各他所受的；
這傷口發出有效祈禱，
強力呼籲為我懇求：
赦免他，哦，赦免他，
不讓那得贖的罪人死亡。

當我們照所吩咐的飲祂的血，就有分於祂的生命。在主的桌子我們喝祂的血；藉此表明我們與祂同死，把「己生命」釘在十字架上。是的，我們更進一步要領受更多主的魂與生命到我們裡面，使我們可以住在祂裡面，祂也住在我們裡面。

Therefore shall ye keep My Charge. Lev. 18 : 30 (R.V.)

Literal obedience was God's perpetual demand of his chosen people. Why should we claim to be exonerated from an equally exact obedience to the commands of Jesus? And yet how few of us do exactly as He has bidden! Let us take some tests.

THE LORD'S SUPPER is a case in point. In the present day there are many who, from year's end to year's end, never go to the Table, though Jesus said that his disciples were to do it in remembrance of Him.

BAPTISM is another. Christians shelter themselves under the excuse that it is not essential, and therefore may be omitted. But what do they mean by essential? It is not essential to salvation, because that has been achieved by our Lord; but it may be essential to show that we love Him, that we have a genuine faith, that we are ready to take Him as King. Surely a soldier is not freed from obeying the command of his officer because he cannot see it to be essential!

GOING TO LAW is another. If there is one thing clearer than others, it is the reiterated charge of the New Testament that we should rather suffer wrong than avenge ourselves. Yet how many professing Christians will this day issue a County Court summons against defaulters !

FORGIVENESS is another. "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Yet there are hundreds of Christ's professing followers who are at feud with their relatives or fellow-members.

Let us remember the imperative tone of these words, and ask God to work in us to will and to do of his good pleasure.

所以你們要守我所吩咐的。 利十八30

照律法的字面順服，是神對祂選民以色列人永遠的要求。為什麼我們會要求免除對耶穌的命令作出同樣的順服？真正照著祂所吩咐去行的人何等的少！讓我們來作幾項測試。

領主的晚餐是一個合適的例子。雖然耶穌吩咐門徒如此行是為著記念祂，但是現今有很多人，從歲首到年終，從未來到主的桌前。

受洗是另一個實例。有基督徒以這不是必要的，所以可以不受洗。但他們說「必要的」是什麼意思？他們認為受洗不是得救恩的必要條件，因為救恩是主完成的。然而要表示我們愛祂，表明我們有真實的信心，表明我們甘願接受祂作王，受洗是必要的。士兵不能因為他看不出長官的命令是必要的，就可以不服從。

提出訴訟是另一實例。若有一件事比別的事都更清楚，那就是新約一再吩咐的，我們寧願受冤曲而不報復。然而今日有這麼多自稱是基督徒的，把欠債者告上法庭。

饒恕是又一實例。「你們不饒恕人的過犯，你們的天父也必不饒恕你們的過犯。(太六15)」然而有許多自稱是跟隨基督的人，與他們的親人或同伴結仇。

但願我們記得這一切話裡命令的語氣，求神在我們心裡作工，使我們立志照祂所喜悅的去行。

I am the Lord your God. Lev. 19: 3

This is the refrain of the entire chapter; count how many times it recurs. Evidently the thought of God should ring out in our lives, as a perpetual chime.

Sometimes as an inspiration to duty. We should seek to be holy because He is holy. "Imitators of God." Or as a remonstrance against yielding to temptation. Lo, God is in this place; his pure eye is upon me: how can I do this great wickedness! Or as an incentive to liberality. We can afford to be generous to the poor and hireling, because we are children of so great and rich a parent. Or as a reason for mercy and gentle kindness. How can we act otherwise than lovingly, when his love encompasses us with its persuasive bands?

Thus the perpetual consciousness of God becomes the source of holy and happy living. But how may it become ours ? We may make many resolutions, only to break them. We forget after our most definite purposing. There is no help but in the Holy Spirit, whose office it is to teach us all things, and bring all things to our remembrance. He is able also to help our infirmity: "for we know not how to pray as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered."

In the morning let the thought of God's presence with you in your secret closet sink well into your heart. Wait till his presence is made real to you, and you cry, Lo, God is here. Then entrust yourself to the Holy Spirit, asking Him to keep you in the current of the love and thought of God. Reckon on Him to do so. Now and then in the course of daily duty stop and remember God. Thus you will live in his fear and love all the day long.

我是耶和華你們的神。 利十九3

這是本章的重疊句，數數看它重複了多少遍。在我們的生活中，對神的思念顯然該像不斷響起的鐘聲。

這句話有時作為盡責任的激勵。我們必須追求聖潔，因為祂是聖潔的。「你們該效法神。(弗五1)」這話或作忠告避免向試探讓步。看哪！神在這裡，祂純淨的眼目注視我，我怎可犯這大罪呢？或作慷慨大方的獎勵。我們能夠對窮人和雇工慷慨，因我們是這位豐富偉大之父神的兒女。或作憐憫慈愛的緣由。當神的愛像折服人的天使天軍圍繞著我們，我們怎能不愛呢？

於是常常想念神，成為聖潔喜樂生活的源頭。然而這個怎麼成為我們的經歷呢？我們可以下了許多決心，結果卻一無所成。在最明確的決心之後，我們就忘記了。只有聖靈可以幫助我們，祂必教導我們一切的事，使我們想起所有的事。祂能幫助我們的軟弱：「我們本不曉得當怎樣禱告，只是聖靈親自用說不出來的嘆息替我們禱告。(羅八26)」

每日清晨你在內室時，讓神同在的思想深刻銘記在你心中。等候祂，一直到神的同在對你變成那麼真實，使你呼喊說，看哪，神就在這裡。然後將自己交託聖靈，求祂保守你留在愛的潮流與對神的思念中。要期望祂這樣作。在盡日常生活的職責中，時時停下來想起神。這樣你就整天活在對祂敬畏與慈愛之中。

I have separated you from the peoples, that ye should be Mine. Lev. 20:26 (R.V.)

"Separate me Barnabas and Saul," said the Holy Ghost. And in after days Paul spoke of himself as being separated unto the Gospel of God. It is a mistake to make the act of separation our own resolve and deed. We shall inevitably drop back unless God has come into the transaction, and has set us apart for Himself. We must be separated from sin and sinners unto a holy God.

WE ARE NEEDED FOR A SPECIFIC PURPOSE. God can bless men only through men. As once He used the Jews to be the medium of communicating his truth to men, so now He is eager to use his Church; if only she will allow Him to deliver her from the taint of sin and the world, and separate her for a peculiar possession unto Himself. Let us individually yield ourselves to the blessed influences of the Holy Spirit, that He may realize in us the purpose for which He has called us.

WE ARE REQUIRED TO SATISFY GOD'S HEART. He needs love for love. Throughout the world He seeks for those who can afford Him pleasure, as his enclosed gardens, his sealed fountains, his peculiar treasure.

THIS SEPARATION IS EFFECTED BY THE HOLY GHOST, and is referred to in the word "sealing." "He hath sealed us unto the day of redemption."

What an honour is this! To be for God Himself: to do his errands, to fulfil his behests and give Him pleasure! Rejoice greatly when God says, "Thou art mine." We also can take up his words, and answer back, "Thou also art mine." Let us be glad, if we know that the oil of separation has come on our heads, and let us walk worthily of our high calling, separated to the Holy Ghost, and counting it sacrilege to be used for any unholy purpose.

我... 叫你們與萬民有分別，使你們作我的民。 利二十26

聖靈說：「要為我分別巴拿巴和掃羅。(徒十三2直譯)」後來保羅說自己被分別為傳神的福音。將「分別」這個舉動當作我們自己的決心與行動是錯誤的。除非神進到這分別的過程中，我們將無可避免的後退下來。我們必須從罪及罪人中間分別出來，歸於聖潔的神。

我們是為神特別的目的。神只能藉著人來祝福人。像祂曾使用猶太人向世人傳遞祂的真理。同樣，現今祂渴望使用祂的教會傳遞真理；只要教會讓神救她脫離罪惡與世俗的污染，分別她特作神的產業。但願我們每個人都服在聖靈有福的影響之下，使祂實現神呼召我們的目的。

我們必須滿足神的心。祂需要人的愛來回應祂的愛。祂在世上到處尋找那些能夠討祂喜悅的人，作為祂關鎖的園，封閉的泉源，作祂的珍寶。(歌四12，詩一三五4直譯)。

分別是藉著聖靈完成，因著在「印」這個行動裡。「祂已經用印印了我們，等候得贖的日子。(弗四30)」

這是何等的尊榮！為神自己 — 去作祂的工，去完成祂的命令，討祂喜悅！當神說「你是屬我的！」我們該大大喜樂接受祂的話，並且回應說：「你也屬我。」但願我們歡喜，當我們知道聖別的油已經膏在我們頭上，讓我們行事為人與上面來的呼召相稱，分別歸於聖靈，並以任何不聖的用途當作褻瀆聖物。

I the Lord, which Sanctify you. Lev. 21:8, 15, 23

This chapter is full of restrictions and cautions against anything that might defile the priests, the sons of Aaron. The holiness of God was set in a clear light by the care that there should be no ceremonial pollution or personal defect in those who ministered before his presence. What Aaron and his sons were in the ancient typical worship, that Jesus and his people are in the spiritual dispensation which has taken its place. "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession."

How holy we should be "in all manner of living"! What may be innocent and natural for others would be wrong and inconsistent in us. Even the pointing of the beard after the fashion of the nations around, and for appearance' sake, was forbidden them; and contact with death in the home of domestic mourning. These, with many suchlike cautions, indicate that our spiritual separation for the service of God must enter into the minutest details. The clothes we wear, the books we read, the amusements we engage in, the details of the home-life—will all be affected by the thought, "I have been set apart for God; the anointing of the Spirit is on me; I am called to offer Him the bread of a holy life; I may not do as others, who have not realized the sacredness of life, as I do; and who may permit without compunction what I forgo."

This is a high ideal; and it is only practicable to those who realize the thrice-made announcement of our text, that God will sanctify us: setting us apart for Himself—by the precious blood of Christ, by the anointing of the Spirit, and by the separation of our thoughts, and aims, and practices.

我是使你們成聖的耶和華。 利二十一8, 15, 23

本章經文充滿禁止與警戒，防止任何事物可能玷污作祭司的亞倫眾子。凡在祂面前服事的人，不該沾染禮儀的不潔，也不該有身體上的殘缺，藉著這些謹慎的規定，神的聖潔很清楚地表明出來。亞倫與他眾子在古時的敬拜，預表在代之而來的聖靈時代，基督與祂的子民所是的。「你們是被揀選的族類，是有君尊的祭司，是聖潔的國度，是屬神的子民。（彼前二9）」

我們生活的各方面應該何等的聖潔！對別人來說可能是清潔、自然的事，在我們卻是錯誤且不合宜的。甚至對鬍鬚的指示，在容貌上隨著列邦的習俗都被禁止。還有關於為家人過世，守喪的規定。諸如此類的警戒，表明我們為著服事神，屬靈的分別要注意到極微小細節。我們所穿的衣服，所閱讀的書報，所從事的娛樂，以及家庭生活的細節，都該受到以下思想的影響。「我已經分別為聖歸給神；聖靈的恩膏也在我們裡面；我蒙召來向祂獻上神聖生命的餅；我不可像那些不認識「生命之神聖」的人一樣行事，我們因良心責備而放棄的事，他們可以毫不在乎地行。」

這是一個很高的理想，而且只對著某種人是可行的，這種人認識在經文中三次宣告耶和華是使人成聖的(8, 15, 23節)：神藉著救主的寶血，藉著聖靈的恩膏，藉著分別我們的思想、目的、與行為，把我們分別出來歸祂自己。

He shall not eat of the holy things till he be clean. Lev. 22: 4

The holy things referred to here are the offerings made by Israel to Jehovah, a part of which was presented to God in fire, and the rest partaken of by the priests and their families. None, however, might feed on them whilst ceremonially unclean. This suggests some useful precautions for ourselves, if we would fully enjoy the privileges and blessings attending the worship of the holy God.

WE MUST BE CLEAN BEFORE WE CAN ENJOY THE PRIVATE READING OF THE WORD OF GOD. We would wash our hands, soiled with the dust and grime of toil, before opening an exquisitely printed copy of the Scriptures; how much more should we seek cleansing at the hands of Christ before we feed on the holy things of Scripture!

WE MUST BE CLEAN BEFORE ENTERING THE HOUSE OF GOD. It is a holy habit for each intending worshipper to be quiet before leaving the house on the Lord's day; or to use carefully the moment of the bent head at the commencement of the public service, in order that the soul may be made clean from any contracted stain, and resolve henceforth to abstain from all evil.

WE MUST BE CLEAN BEFORE PARTAKING OF THE LORD'S SUPPER. There we feed upon the bread of God; and as we wash our hands before we sit at the table of a friend, so should our hearts be cleansed ere we partake of the emblems of the body and blood of Christ. Holiness becomes God's house. Those that ascend the hill of the Lord must have clean hands and a pure heart. The reason why religious exercises do not profit you, may lie in your failure to comply with this demand. "He shall not eat of the holy things until he be clean."

不可吃聖物，直等他潔淨了。 利二十二4

聖物在這裡是指以色列人獻給耶和華的祭物，一部分在火中獻給神，其餘的由祭司和他們的家人分享。然而當他們在禮儀上不潔時，就不可吃聖物。如果我們要充分享受敬拜聖潔之神的權利與祝福，這個條例提示某些有用的警戒。

我們享受私下讀神的話之前必須潔淨。在打開一本精美印刷的聖經之前，我們會把工作中沾染灰塵污垢的手洗淨。在我們享受經文中的聖物之前，該何等更多尋求基督的手來潔淨呢！

我們進到神的家之前必須潔淨。每一個打算要來禮拜的人，都要有一個聖潔的習慣，就是主日離家前先要安靜；在禮拜開始之前，小心用一點時間低下頭來，為著使我們的心潔淨，脫離沾染的污穢，並決心杜絕一切邪惡。

在領主的晚餐之前我們必須潔淨。在那裡我們吃神的餅；正如在朋友家坐席吃飯前我們洗手；同樣，在我們領受表徵基督的身體與血之前，我們的心必須要潔淨。聖潔才與神的家相稱。凡登耶和華的山，必須手潔心清(詩廿四3-4)。禮拜沒使你受益的原因，可能是你沒有遵守這個潔淨的要求。「不可吃聖物，直等他潔淨了。」

Ye shall afflict your souls. Lev. 23 : 27, 29, 32

Whilst Aaron was making the solemn atonement for the people, confessing their sins on the victims and sending them away, the camp was pervaded with the atmosphere of the Sabbath rest. No servile work was done on penalty of death. Probably for the most part the people abode in their tents. No sound was heard save sighs, and groans and cries of penitence. The people afflicted themselves for their sins.

SIN IS FORGIVEN BY GOD, BUT IT SHOULD NOT BE FORGOTTEN BY US. We should remember it, in order to refresh our memory of God's great grace in putting it away; in order to deepen our sense of gratitude and to promote our self-humiliation; in order to make us watchful and careful in our daily walk and conversation. Holding the hand of our Saviour, we need not dread to look down into the abyss from which He has redeemed us. We shall turn from it to Him with tenderer love and gratitude.

REPENTENCE IS ONCE FOR ALL; PENITENCE IS PERENNIAL. We repent when we turn from the kingdom of darkness to that of God's dear Son; it is the act of the will, the utter reversal of the course we had been pursuing. But we are penitent after we have seen the face of Jesus: it is the act of emotions; the sense of Christ's love and of our unworthiness together makes us weep, as the forgiven sinner did at his feet.

PENITENCE DOES NOT PURCHASE FORGIVENESS, BUT ACCOMPANIES AND FOLLOWS IT. Could our tears for ever flow, they could not bring God's pardon into our souls. That is secured by the offering of our Substitute on Calvary. But being forgiven, we wash his feet with our tears, we break our alabaster boxes on his head, and love much.

要刻苦己心。 利二十三27, 29, 32

當亞倫為百姓嚴肅地贖罪，他按手在犧牲的頭上承認百姓的罪，然後打發人將這替罪的羊送到曠野去，全營就瀰漫著安息日特有的安息氣氛。任何奴婢作的工都不可作，違者處死。可能大多數的人都停留在帳棚之內。嘆息與認罪的呼號之外，沒有聽到其他聲音。人們都為罪刻苦己心。

罪蒙神赦免，但我們不可忘記它。我們要記得所犯的罪，為要提醒我們記念神除罪的宏恩；為要加深我們感謝的心，也更加降卑自己；為要在日常的生活與言行上謹慎自守。我們緊握救主的手，就不必怕往下看主所救我們脫離的那深淵。我們轉眼望著祂，更加敬愛祂，並感謝祂。

悔改只要一次；痛悔是長年不斷的。我們悔改，就從黑暗的權勢遷到祂愛子的國裡；這是意志的行動，完全更改我們追求的路線。但是我們見過主耶穌的面之後，仍然痛悔；這是情感的行為；感覺基督的愛和我們的不堪不配，使我們痛哭，像蒙赦免的罪人俯伏在祂腳前。

痛悔並不能買赦免，然而蒙赦免時必定伴隨著痛悔。即使我們流淚不止，並不能帶來神的赦免。赦免是來自各各他替罪的獻祭。我們既蒙了赦免，就用眼淚洗祂的腳，打破玉瓶，將香膏倒在祂頭上，更多愛祂(路七36-50)。

Before the Lord continually. Lev. 24 : 4-8

The light of the candlestick and the twelve cakes of fine flour were to be before the Lord continually, as symbols of the twofold office his people were to sustain, on the one hand to the world's darkness, on the other to God Himself.

WE MUST SHINE AS LIGHTS IN THE WORLD. As a candle in the hand of the housewife, who sweeps her house diligently; as a lamp in the hand of the virgin expecting the bridegroom; or as the lighthouse on a rocky coast. We must dispel the darkness, and guide wanderers through the murky night. Light is soft and still, and is thus a fitting emblem of the influence of a holy life, which burns steadily on before the Lord continually, and is unaffected by the heed or comment of man. If no one seems the better for our consistent testimony, aim to satisfy the Lord. The lamps of the pure candlestick of a holy life are not for man only, but for Him. But they can only be maintained through the constant supply of the pure oil of the Holy Ghost, ministered by Him who walks amid the seven golden candlesticks. "Ye are the light of the world."

WE MUST BE AS BREAD TO GOD. In a blessed sense we feed on God, but God also feeds on us. He finds satisfaction in beholding his people's unity and love, in receiving their sacrifices of praise, and in watching their growing conformity to his will. The two rows of six cakes foreshadow the unity and order of the Church; the fine flour, its holy, equable character; the pure frankincense, the fragrance of Christian love. There is a testimony in all these to the world; but we do not always realize the satisfaction afforded to the great God, who has made such costly sacrifices on behalf of his Church.

常... 在耶和華面前。 利二十四4-8

燈臺的光與十二個細麵做的陳設餅，要常在耶和華面前，作為記號表徵祂子民要維持的雙重職分：一方面向著這世界的黑暗，另一方面向著神。

我們必須像光，照亮在這世界。好像勤快打掃屋子的婦人手中的燈(路十五8-9)；也好像迎接新郎的童女手中的燈(太廿五1)；又好像燈塔在岩石的海岸上。我們必須消除黑暗，引領徬徨者經過黑夜。光是柔和的、安靜的，因此適合表徵聖潔生命的影響力。常在耶和華面前堅定不斷地燃點著，不受人的注意與批評影響。如果好像沒有人成為我們持續見證的更好對象，那就以滿足神為目標。聖潔生命的燈臺不只是為著人，也是為著神。燈的維持是藉著不斷地供應「聖靈純淨的油」，並由行走在七個金燈臺中間的主來經理(啟一12-13)。「你們是世上的光。(太五14)」

我們必須成為神的餅。在某種蒙福的意義上，我們從神得餵養，神也從我們得餵養。神看見祂的子民合一且相愛，接受他們獻上讚美為祭，看見他們在遵行祂旨意上有長進，就得到滿足。每摞六個餅，兩摞共十二個，表明教會的秩序與合一，細麵表徵聖潔穩定的品格，乳香表徵基督徒愛的馨香。這些特質有向著世人作見證的一面；可是我們不常領會到，這些特質也滿足這位偉大的神，祂曾為教會付出重大犧牲。

[註] 摞，讀作ㄌㄨㄛˋ，意：將東西從下往上一個一個整齊疊起來，摞成一摞。

His kinsman that is next to him. Lev. 25:25 (R.V.)

In the case of Naomi this was Boaz; in our case it is Jesus Christ. Redemption, as described in this chapter, had to do with persons and lands; and each illustrates Christ's work on behalf of believers throughout all ages.

HE HAS REDEEMED OUR PERSONS. It often happened that a Hebrew waxed poor, and was compelled to sell himself to some wealthy Gentile who sojourned in the land. He who had owned his own patrimony now wrought as a bondservant for another. But after he had sold himself he might be redeemed by his next kinsman. So we had sold ourselves for nought; we wrought the will of the flesh; we were enslaved to the fashions of the world; we obeyed the promptings of the prince of the power of the air. Alas for us! But we have been redeemed, not with corruptible things, but with the precious blood of Christ. We have been made free by right, and have only to claim and act upon the freedom with which the risen Christ has made us free.

HE HAS REDEEMED OUR INHERITANCE. What we lost in the first Adam we have more than regained in the second. For innocence, we have purity; for external fellowship with God, his indwelling; for the delights of an earthly paradise, the fulness of God's blessedness and joy.

HE IS OUR NEAREST KINSMAN. "My brother, my sister," He says of each who will do the will of his Father. He has made Himself one with us by taking on Himself our nature, and identifying Himself with our race. We know that Jesus, our Göel and Redeemer, liveth; and that He will come to redeem us from the power of the grave, and receive us to Himself.

他至近的親屬。 利二十五25

就著拿俄米的情形，她的至近親屬是波阿斯，而我們的至近親屬是耶穌基督。本章所描述的「贖回」是指人身與地業，每一項贖回都說明基督為歷代信徒所作的工作。

祂贖回我們人身。常有希伯來人漸漸貧窮，不得已賣身給寄居那地富有的外邦人。他原有自己祖傳的產業，現在卻成為別人的奴僕。但是他賣身之後，仍可由至近的親屬贖回。我們為著虛無的事出賣自己，隨肉體的私慾而行，受今世時尚轄制，順服空中掌權者的煽動。我們多麼悲慘！但是我們已經被贖回，不是藉著能壞之物，乃是藉著基督的寶血（彼前一18）。我們理當得著自由，只要宣告並取用這權利，照著復活的基督所為我們成就的自由而行。

祂贖回我們的產業。我們在首先的亞當裡所失去的，在末後的亞當（基督）裡我們得回更多。我們在亞當裡失去無罪的天真，但在基督裡得到純潔；在亞當裡失去外面與神的交往，在基督裡得到祂內住在我們裡面；我們在亞當裡失去地上樂園的歡愉，在基督裡卻得到神賜福與喜樂的豐滿。

祂是我們至近的親屬。祂說凡遵行父神旨意的都是「我的弟兄姊妹」（太十二50）。祂藉著取了人的性情，與我們成為一，並且與我們人類認同。我們知道耶穌我們的救贖主活著（伯十九25）[註]，祂必救贖我們脫離墳墓的權勢，接我們到祂那裡。

[註] 本章25節「至近的親屬」希伯來原文意「至近的贖者」，這個「贖者」與約伯記十九章25節的「救贖主」，在原文為同一個詞。

None shall make you afraid. Lev. 26: 6

But we are afraid, often very greatly so. How can we be secured from the dread of men and things which so easily besets us?

WE MUST BE ABSOLUTELY RIGHT WITH GOD. To walk in God's statutes, and keep his commandments, was the first condition of Israel's immunity from fear. When we know that there is no cause of controversy between us and God, we feel able to count confidently on his protection and deliverance. "Perfect love casteth out fear."

WE MUST COUNT ON GOD'S FAITHFULNESS. He has put us where we are, and we dare not think He will withdraw from us, as Joab did from Uriah. We are his partners, summoned to co-operate with Him: will He allow us to incur responsibilities in his name, and then leave the burden on our unassisted resources? Fear will yield before a clear sense of God's might; but it is still more likely to yield before a deep sense of God's perfect faithfulness.

WE MUST RELY ON THE ENVIRONMENT OF ANGEL KEEPERS. When David, during his flight before Absalom, slept in the open, he believed that the Angel of the Lord encamped around him. More are they which are for us than those that be against us. The mountain is full of horses and chariots of fire. Lord, open our eyes that we may see!

WE MUST BELIEVE THAT OUR ENEMIES ARE LESS FORMIDABLE THAN THEY SEEM. They surround us with their bluster and threatenings, they come against us in embattled array; but if we dare to go forward and do the right thing in the sight of God, they will vanish like a puff of smoke. "For, lo, the kings assembled themselves They were arrayed, they were dismayed, they hasted away."

無人驚嚇。 利二十六6

然而我們害怕，常常極其害怕。如何得到平安，脫離那些很容易困擾我們，使我們害怕的人與事呢？

我們必須與神關係完全正確。遵行神的律例，謹守祂的誡命，是以色列人免除懼怕的首要條件。當我們知道神與我們之間沒有爭辯的緣由時，就感覺能有把握期待祂的保護和拯救。「愛既完全，就把懼怕除去。(約壹四18)」

我們必須倚靠神的信實。祂把我們安放在現在所處的環境中，我們不敢想祂會離開我們，像約押對烏利亞所作的(撒下十一13-14)。我們是祂的同工，蒙召與祂合作。祂會讓我們因祂的名承擔責任，卻不協助嗎？只要清楚認識神的能力，懼怕就消失了。若深切體會神完全的信實，就更能消除懼怕。

我們必須依賴在環境中天使保護。大衛在逃避押沙龍的時候，露宿在野外，仍深信耶和華的使者四圍安營保護他(詩卅四7)。那幫助我們的，比敵擋我們的更多。山上盡是火車火馬，求主開我們的眼目(王下六16-17)。

我們必須相信，仇敵其實沒有那麼可怕。他們圍困我們，咆哮威脅，列陣攻擊。我們若勇敢向前，並行神眼中看為正的事，仇敵就必煙消雲散。「看哪！列王聚集，擺陣打仗，他們必喪膽，速速逃竄。」

No devoted thing... shall be sold or redeemed. Lev. 27: 28

There is a great principle involved in these words. When once a person or possession had been solemnly dedicated to God, it was not permissible to withdraw from the obligations which had been assumed. Once given, the offering was regarded as God's property, and might not be resumed by the offerer, or placed to any inferior use.

This regulation is specially applicable to our conception and practice of consecration. We are Christ's : by the gift of the Father, by the purchase of the blood of Christ, by the sealing of the Spirit; but a moment often comes in the life of the earnest believer when the Lord appears to claim a more earnest recognition of his rightful claim. Then thoughtfully and earnestly, spirit, soul, and body, are laid upon the altar, and we solemnly declare, "I am thine, O Lord!"

When once this is done, we must reckon that God has accepted us, and that we cannot repeat the gift. We may perpetually refer to it, and acknowledge its abiding obligation, and apply its principle to all those new departments and functions which are perpetually increasing on us; but we can no more repeat it, than could the Israelite give God the firstling lamb, since it was already his (ver. 26).

If we go back from the attitude we have once taken up, we must confess our relapse with tears and deep contrition, asking to be restored, waiting to be put back again into the old place by our merciful and compassionate High Priest. We cannot undo that past; but we may ask Him to restore us to the place we occupied before we went astray. Oh that we might never withdraw from the altar of entire consecration!

一切永獻的... 都不可賣，也不可贖。 利二十七28

這些話語裡面包含一個重要原則。一個人或一份財產，很嚴肅地被獻給神，就不許從該盡的責任撤回。一旦奉獻給神，就被認為是屬神的產業，不可再由奉獻者取回，或作次等的用途。

這項規則特別適用於我們在奉獻上的觀念與實行。藉著父神的賜予，藉著基督寶血的贖，並藉著聖靈的印記，我們成為屬基督的。認真的信徒在人生中會遇到主來向他提出要求，要求更誠摯確認祂合法的權利。於是我們經過深思，認真的將靈、魂及身體一併放在祭壇上，嚴肅地宣告說：「主啊，我是屬祢的！」

我們一旦獻上，就必須認為神已接納我們，不需要重複再獻。我們可以不斷提起這個奉獻，並承認這個奉獻永久的責任，將這個原則應用到我們身上，不斷增加的所有新的方面，和新的功用上；但我們不能重複再獻，就像以色列人不可將頭生的羊再分別為聖獻上，因為它已經是神的了(26節)。

如果我們從奉獻的心志上退後，就該流淚痛悔，承認我們故態復萌，求神使我們復原，等候慈悲忠信的大祭司，再把我們放回奉獻的地位上。我們不能改變已過的事，但我們可以求祂在我們失迷之前恢復我們。但願我們永不從奉獻的祭壇上撤回！