

Old Covenant 舊約

The Torah Pt 3 托拉-3 Leviticus 利未記
וַיִּקְרָא (vaYikra) “and he Called” “並且

Torah: Revelation of Covenant God Overview

托拉：守約的神啟示縱覽

Genesis 創世記 “Will of God” Creation of Man for Son “神的旨意”-造人為兒子	Exodus 1-18 出埃及記 “Work of God” Redemption 神“救贖的工作”			Ex. 19- Levit 出19章-利未記 “Way of God” Covenant “神的方式”-約 主前1260-1258	Numbers 民數記 “Walk of God” Discipline “神的路”-管教 主前1258-1220	Deuteronomy 申命記 “Word of God” God’s Mercy “神的道”-神的憐憫 主前1220
Chosen Men 揀選人	Moses 摩西	Plague 災難	Salvation 救恩	Sinai Foundations 西乃的根基	Wilderness Lessons 曠野裡的功課	Preparing for Canaan 預備進迦南
Adam- image 亞當-形象 Abel- Blood sacrifice 亞伯-血的祭 Enoch - Walk with God 以諾-與神同行 Noah- Righteous 諾亞-行義 Abram- Faith 亞伯蘭-信心 Isaac- Sonship 以撒-兒子的名分 Jacob - Discipline 雅各-管教 Joseph - Overcomer 約瑟-得勝	“drawn out” 拉上來 Pharaoh’s Daughter 法老的女兒 Flees Egypt 逃離埃及 40 yr exile 40年漂流 Burning Bush Call 燃燒荊棘的呼召 6-“I Am” Revealed “我是”的啟示 14-Exodus 出埃及 19-40 Sinai 西乃	river blood 水變血 frogs 青蛙 lice 虱子 flies 蒼蠅 live stock killed 牲畜被擊殺 boils 瘡 hail/fire 冰雹/火 locusts 蝗蟲 3 days darkness 3天黑暗 Death of First born 擊殺長子	Passover 逾越節 13-cloud & fire 雲柱及火柱 14-Red Sea 紅海 16 - Manna 嗎哪 17-Water from rock 磐石出水 Amalekites defeated 戰勝亞馬利人 70 Elders Chosen 選出70位長老	heart of God’s purpose 神心中的目的 20 - Decalog 十誡 21-23 Holy conduct 聖潔的行為 24-40 Holy worship 聖潔的敬拜 25 Tabernacle 會幕 Levit 1-7 offerings 利未記 1-7：獻祭 Levit 6 Nazirite Vow 利未記 6：拿細爾人的約 Levit 8-10 Priesthood 利未記 8-10：祭司條例 Levit 23 Feasts 利未記23：節慶 Levit 25 Jubilee 利未記25：禧年	33.2 - 42 stations/lessons 民33:2-42 站/功課 God ordered people around Tabernacle- travel ready 神吩咐民眾在會幕四週 - 隨時準備起行 10-Journey in Wilderness 民10-曠野之行 11 Quail lesson 民11-鵪鶉的功課 12 Miriam leprous 民12-米利暗的癩瘋 13 Spies evil report 民12-探子的惡訊 14- Unbelief at Kadesh 民14-在迦低斯的背信 16- Korah rebellion 民16-可拉一黨的背叛 20- Moses strikes rock 民20-摩西擊打磐石 21- Serpent lifted on pole 民21-舉起銅蛇 25 Baal Peor prostitutes 民25-巴力毘珥的妓女	1-4 - 40 yr retrospective 申1-4 回顧過去40年 1:-2-3 Covenant given 11 days → 40 yrs 申1:-2-3立約：11天至40年 5-11 Law re-stated in new light - of Canaan’s entry -of wilderness lessons -of God’s “HESED” 申5-11 在新的亮光下重申律法 - 有關進迦南 - 有關曠野的功課 - 有關神的“救法” 12-28 Practical Mitzvot 申12-28 實際操作的準則 29-34 Moses Prophetic Covenant in Moab 申12-28 摩西在摩亞地預言性的 Choose blessing or curse 選擇祝福或咒詛 34.10 Another like Moses 申34:10 另一個像摩西的人

Leviticus: Way of worship and service revealed by a Covenant God

利未記：守約的神啟示敬拜及服事的路

The God of Covenant reveals Himself

- He reveals "I am Holy" (11.44, 19.1-2, 20.26)
- He reveals "I am Jehovah YOUR God" 21 times
- He reveals the Way of service as "unto JHVH" 80 times
- He reveals the Way of worship as "before JHVH" 60 times

守約的神啟示祂自己

- 祂啟示了“我是聖潔的” (利11:44, 19:1-2, 20:26)
- 祂啟示了“我是耶和華，是你們的神” 21 次
- 祂啟示了服事的路乃是“歸耶和華為聖” 80次
- 祂啟示了敬拜的路乃是“獻給耶和華” 60次

Continuity and Contrast with Exodus 出埃及記的繼續及對比

Exodus

Begins with sinners 由罪人開始
Redemption in view 以得贖為觀點
Exodus is about righteousness
出埃及與稱義有關
Testimony of Deliverance 被釋放的見證
Union of God and People 神與人的聯合
God of Mercy (Hesed) 憐憫的神
God comes to man 神到人中間
God speaks from Mt Sinai 神從西乃山說話

Leviticus

Begins with saints 由聖徒開始
Worship/service in view 以敬拜及服事為觀點
Leviticus about holiness 利未記與聖潔有關
Testimony of Dedication 奉獻的見證
Communion with God 與神交通
God of Holiness (kadosh) 聖潔的神
Man approaches God 人靠近神
God speaks from Tabernacle 神從會幕中說話

Leviticus - VaYikra “And God called”

利未記-“神呼召”

1. From the Hebrew title of this book we immediately see the way of JHVH

由這卷書的希伯來名稱，我們馬上可見耶和華的道路

a. Exactly one month after the Tabernacle was completed, JHVH began to speak on the “way of Holiness”

a. 在會幕建成的一個月之後，耶和華開始曉諭
“聖潔的道路”

Ex. 40:17 And it came to pass in the first month in the second year, on the first day of the month, that the tabernacle was reared up.

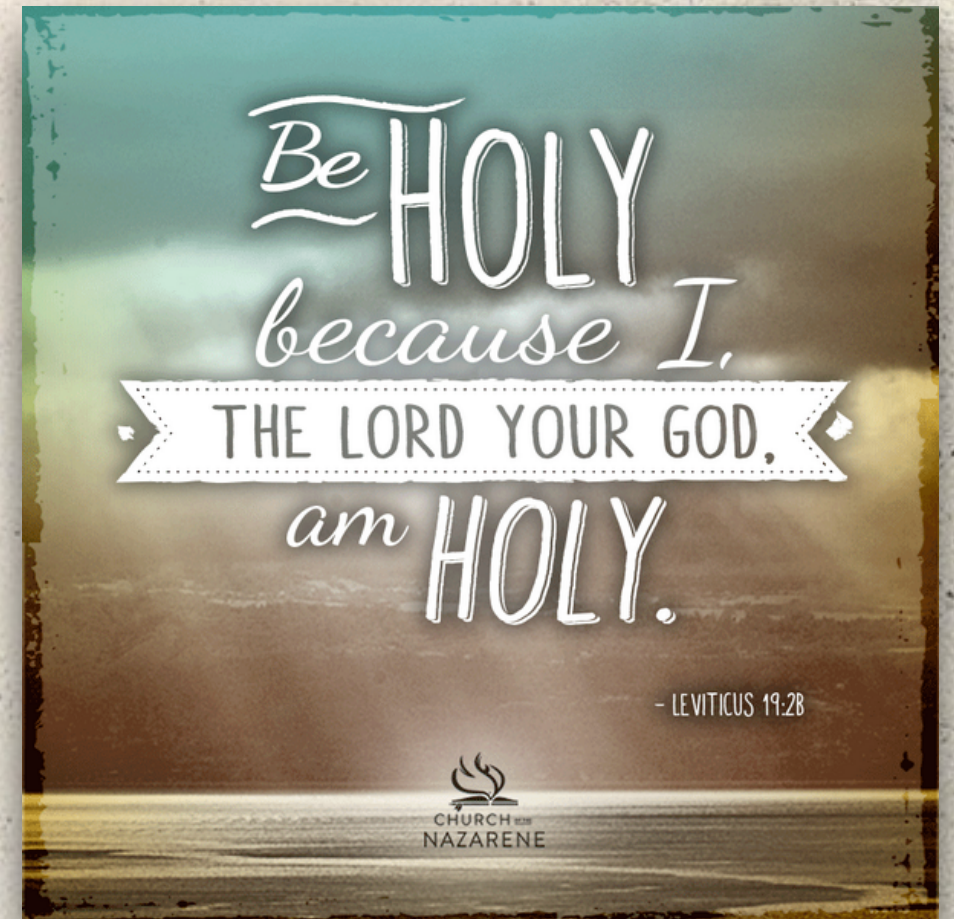
出40:17 第二年正月初一日、帳幕就立起來。

Num. 1:1 ¶ And the Lord spake unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt,

民1:1 以色列人出埃及地後、第二年二月初一日、耶和華在西乃的曠野、會幕中曉諭摩西說、

b.. Because JHVH speaks from the Holiest He calls the Tabernacle the Tent of Meeting because now He can “fellowship” with man

由於耶和華從至聖所說話，祂稱帳幕為會幕，因為現在祂可以與人“相會”



“Tent of meeting” is found in Lev1:1 and 40 more times in Leviticus

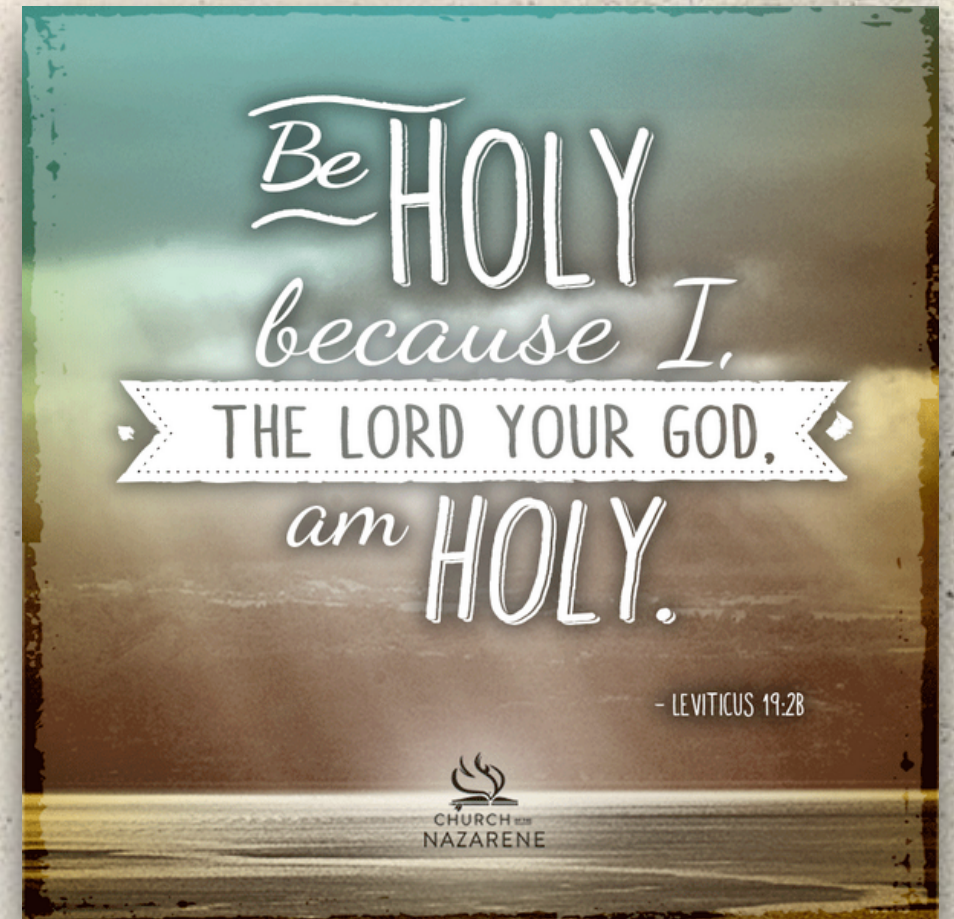
“會幕”在利未記1:1被提到過，並在利未記裡被提到過多40多次

Leviticus - VaYikra “And God called”

利未記-“神呼召”

2. God calls from the Holiest and draws us into the “way of the Holy Place”: this brought them into a “new” atmosphere, aroma, light and beauty of holy worship and service in the Presence of a holy God

2. 神從至聖所呼召，吸引我們走向“聖所的道路”- 這把他們帶進在神面前聖潔敬拜及服事的一個新領域、氣氛、亮光及榮美中



“Tent of meeting” is found in Lev1:1 and 40 more times in Leviticus

“會幕”在利未記1:1被提到過，並在利未記裡被提到過多40多次

Leviticus - VaYikra “And God called”

利未記-“神呼召”

3. The value of the Tabernacle for learning the **Father's holiness** cannot be overestimated
為了學習父神聖潔的事，我們不能忽視會幕的價值

a. - When Tabernacle completed; Glory fell; **then** the Father could speak from His Throne

a. -當會幕建成時，榮光降臨；自此之後，父神就可以從祂的寶座說話

b. - Lesson revealed: the Father's desired way of speaking, revealing, directing is by dwelling in His “ordered” House= holy, love, light, righteous

b. -顯明的功課：父神喜悅的說話、啟示、指引的方式乃是住在祂“有次序”的家=聖潔、慈愛、光明、公義



Ex. 33.11 And the Lord spake unto Moses face to face, as a man speaks unto his friend. ... his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

出33:11 耶和華與摩西面對面說話、好像人與朋友說話一般。摩西轉到營裡去、惟有他的幫手一個少年人嫩的兒子約書亞、不離開會幕。

Ex. 34.35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

出34:35 以色列人看見摩西的面皮發光、摩西又用帕子蒙上臉、等到他進去與耶和華說話就揭去帕子。

Leviticus - VaYikra “And God called”

利未記-“神呼召”

- [God may speak on a mountain, desert, anywhere - we cannot limit Dabar (logos)]
- 神可以在山上、沙漠……任何地方說話；我們不能限制神的話
- When His house is ordered rightly, the Father is “at home” speaking to His people
- 當祂的家有正確的次序時，父神就能“自在的”向祂的子民說話

4. So God spoke out of the Holiest of the Tent of meeting to Moses and revealed details of the Torah- creation, revelation, early genealogies (Genesis - Deuteronomy)

4. 所以，神從會幕中的至聖所向摩西說話，並且啟示了托拉裡的各樣細節-創造、啟示、早期的家譜（從創世記到申命記）



Ex. 33.11 And the Lord spake unto Moses face to face, as a man speaks unto his friend. ... his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

出33:11 耶和華與摩西面對面說話、好像人與朋友說話一般。摩西轉到營裡去、惟有他的幫手一個少年人嫩的兒子約書亞、不離開會幕。

Ex. 34.35 And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

出34:35 以色列人看見摩西的面皮發光、摩西又用帕子蒙上臉、等到他進去與耶和華說話就揭去帕子。

Leviticus - “Way of Holiness”

利未記-“通往聖潔的道路”

1. God only calls from the Holiest to his priests who must have garments of holiness in order to enter in

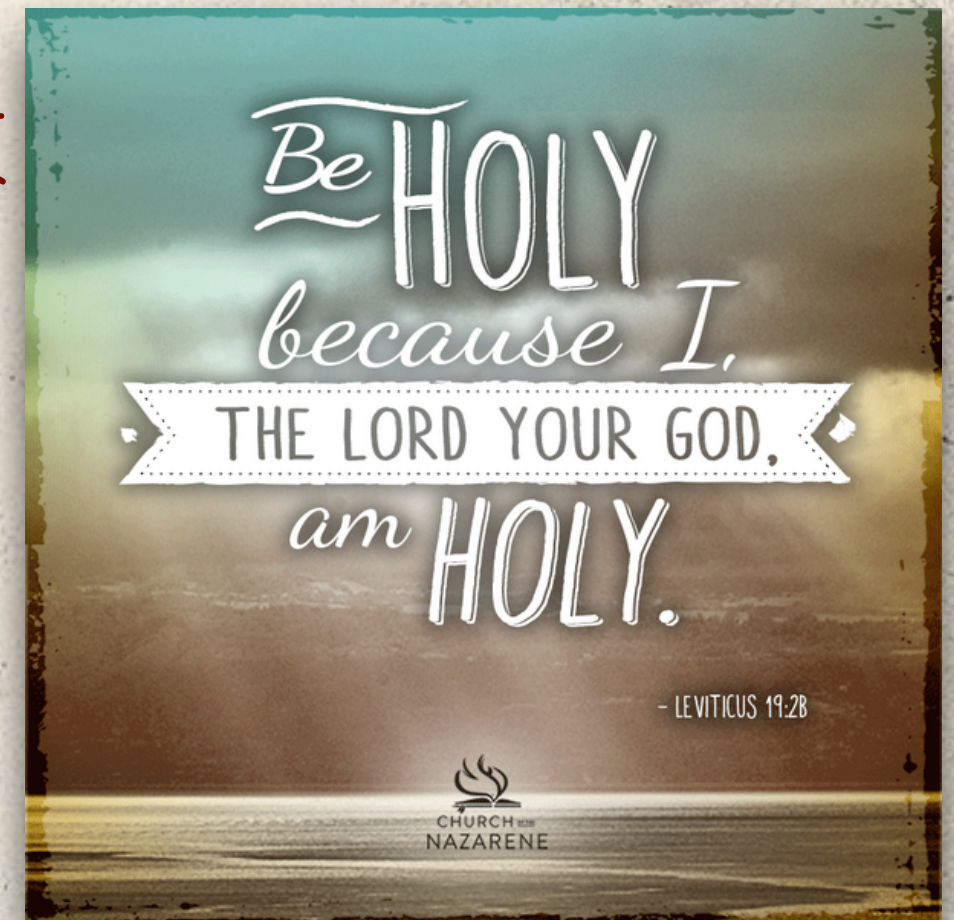
1. 神只從至聖所裡呼召祂的祭司們，他們必須有聖潔的裝飾才能進入

- As “royal priests” we have been clothed with white linen **robes of Righteousness** through the redemption of the Passover Lamb and now can “come into” the outer court

- 作為“君尊的祭司”，我們必須穿白色麻的義袍-藉著逾越節羔羊的救贖，現在我們可以進入“外院”

- As “royal priests” we must also be clothed in the sanctified **“beauty of Holiness”** to draw near into the Holy Place to worship/serve

- 作為“君尊的祭司”，我們也必須穿戴蒙聖別的“聖潔的美麗”來靠近聖所去敬拜/服事



Leviticus - “Way of Holiness”

利未記-“通往聖潔的道路”

2. Only in the holy place can we learn the difference between “holy” and “common” in service and worship **Lev 10.10**

2. 只有在聖所裡，我們才能藉著服事及敬拜學會“聖的”跟“俗的”的差別
(利10:10)

3. Leviticus reveals that our “**Way of Holiness**” is in the details

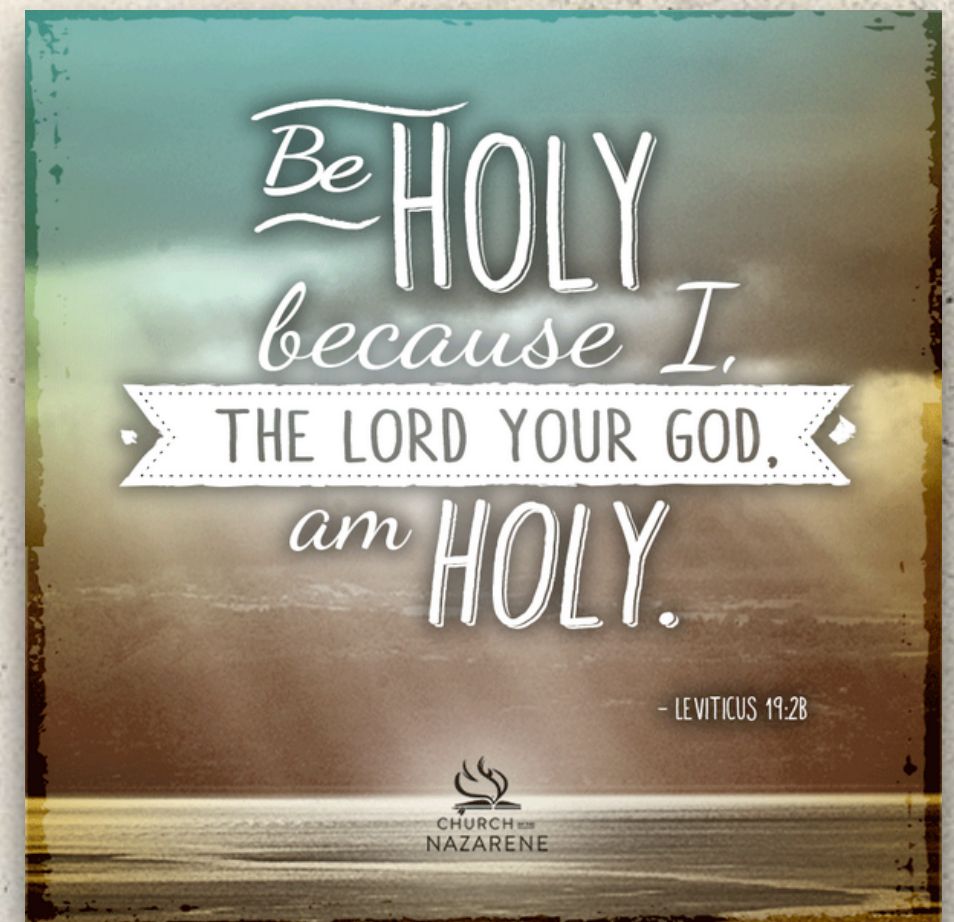
3. 利未記啟示了我們“通往聖潔的道路”的細節

a. - Our Holy God loves ordered, detailed, uniqueness, fullness in all that is Holy

a. - 我們聖潔的神喜歡在所有聖別的事上有秩序、細節、獨特及豐富

b. - As priests we both learn and teach the ordered details of the way of holiness

b. - 作為祭司，我們不但要學習，也要教導關於聖潔道路的秩序及細節



Leviticus - “Way of Holiness”

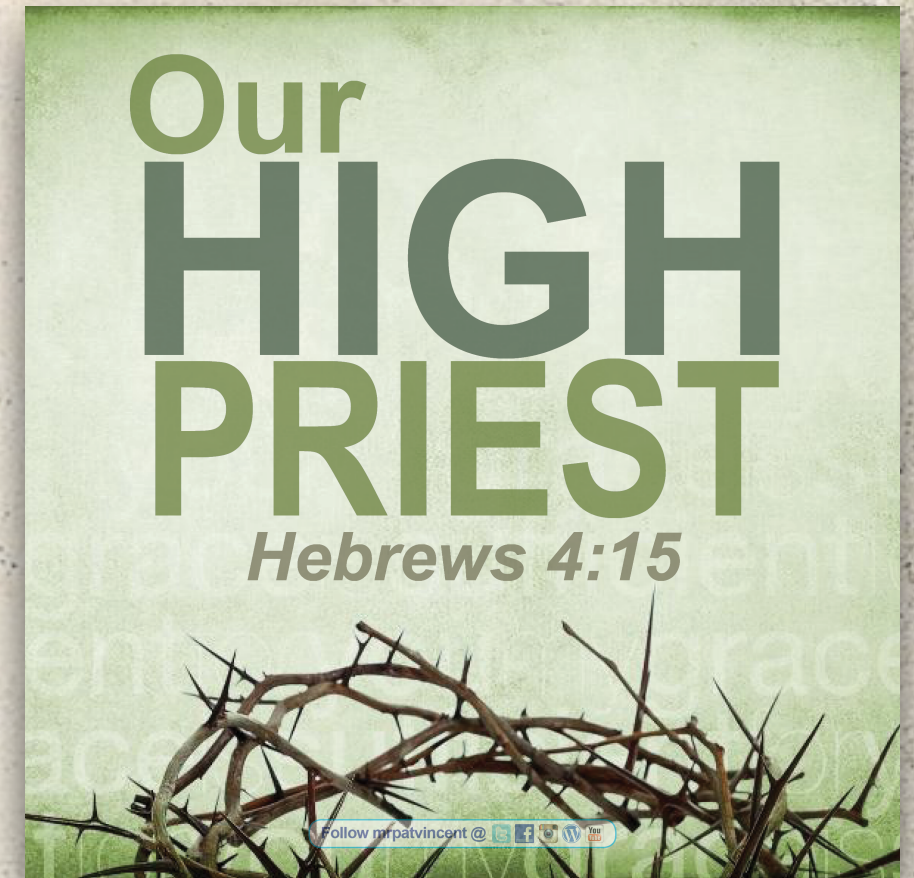
利未記-“通往聖潔的道路”

4. Way of holiness means a **separation** from all that is common, unclean and profane

4. 聖潔的道路意味著與一切俗的、不潔的與褻瀆的相分離

5. Way of holiness means a **refining, a sanctifying** “in the details” of soul and spirit

5. 聖潔的道路意味著在我們魂與靈之間的“細節裡”不斷的經歷著煉淨與聖別



Heb. 4.15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

來4:15 因我們的大祭司、並非不能體恤我們的軟弱。他也曾凡事受過試探、與我們一樣。只是他沒有犯罪。

Leviticus - “Way of Holiness”

利未記-“通往聖潔的道路”

6. Way of holiness means a **filling** with Christlike uniqueness as intended for humanity

6. 聖潔的道路意味著為了人類而充滿了像基督一樣的獨特性質

7. **Our model of holiness is Jesus**

- His life and character = “beauty of Holiness”

7. 我們的聖潔榜樣乃是基督

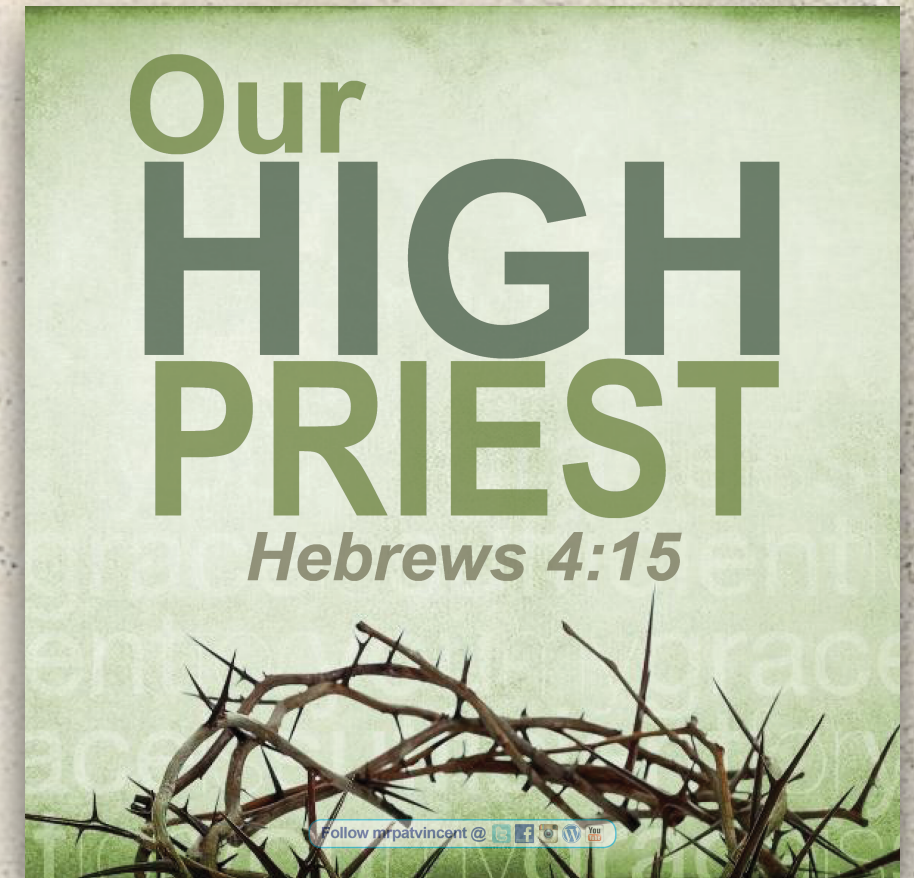
- 祂的生命及性情=“聖潔的美麗”

8. The overall message of Leviticus:

“Be Holy for I the Lord your God am Holy”

8. 整卷利未記的信息是：

“你們該當聖潔，因為我是你們的神是聖潔的”



Heb. 4.15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

來4:15 因我們的大祭司、並非不能體恤我們的軟弱。他也曾凡事受過試探、與我們一樣。只是他沒有犯罪。

Leviticus - Priests Consecrated

利未記-祭司的奉獻

The priest must be prepared to enter into the Holy Place in service and worship

祭司必須先作預備，然後才能進入聖所進行服事與敬拜

1. First washed with water from the Laver (8.6)

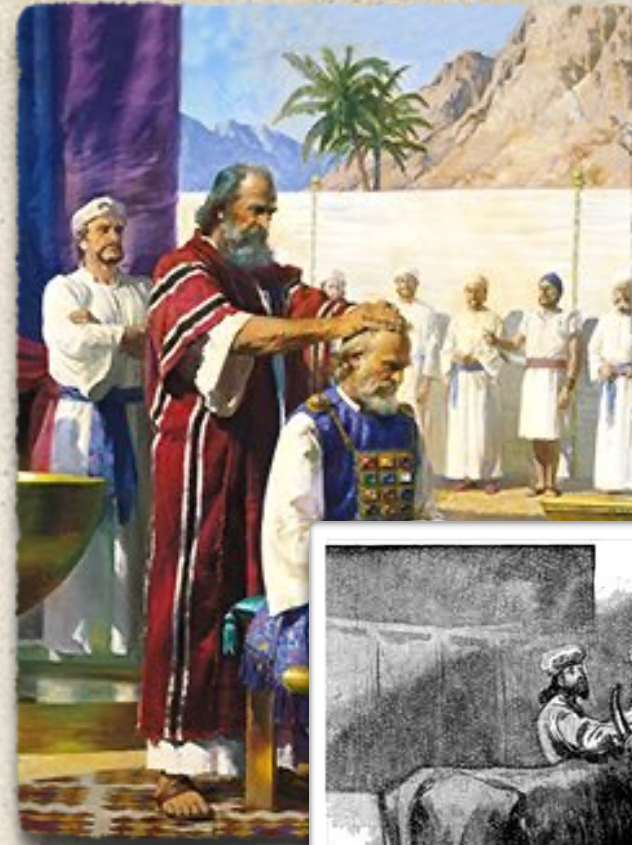
1. 他先要在洗濯盆用水潔淨自己 (利8: 6)

2. He is dressed in full garments (8.7)

2. 他必須穿上祭司該穿的全套袍子 (利8:7)

3. Anointing oil poured upon head (8.12)

3. 又要把聖膏油澆在他的頭上 (利8:12)



Leviticus - Priests Consecrated

利未記-祭司的奉獻

The priest must be prepared to enter into the Holy Place in service and worship

祭司必須先作預備，然後才能進入聖所
進行服事與敬拜

4. Laid hands upon bull of **sin** offering, offered (8.14)

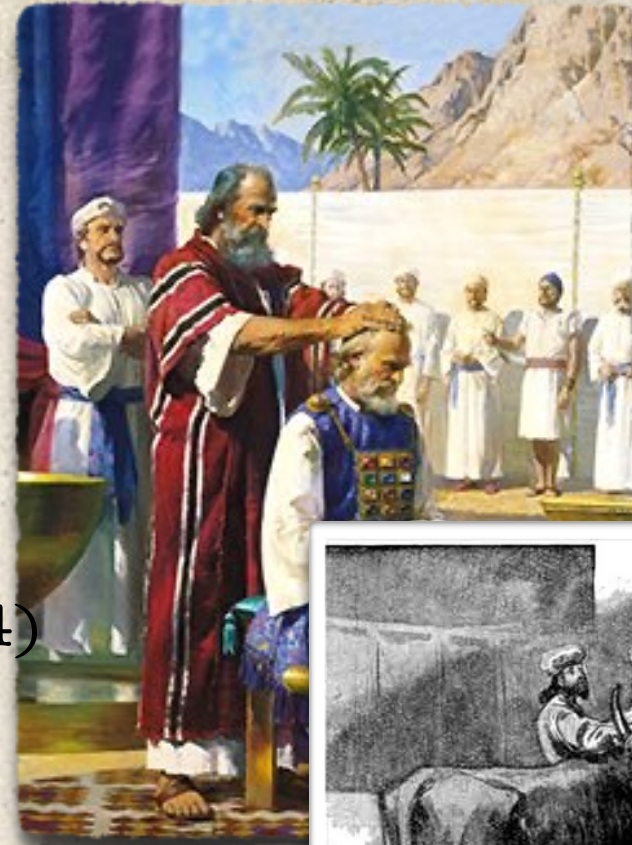
4. 他要按手在贖罪祭的公牛上，並獻上 (利8:14)

5. Laid hands on Ram of **burnt** offering and offered in consecration (8.18)

5. 要按手在獻為燔祭的公綿羊上，並為分別為聖而獻上 (利8:18)

6. Laid hands on Ram of **ordination**, killed and blood put upon right ear, thumb and big toe (8.22)

6. 要按手在承接聖禮的公羊上，宰殺公羊，並將血塗在右耳垂、右手的大拇指及右腳的大腳趾上 (利8:22)



Leviticus - Priests Consecrated

利未記-祭司的奉獻

The priest must be prepared to enter into the Holy Place in service and worship

祭司必須先作預備，然後才能進入聖所
進行服事與敬拜

7. Hands filled with the fat and inner parts of the ram with a loaf from the Bread of Presence and waved them before the Lord before sacrificing as a burnt offering (8.27)

7. 手中要有一切臟上的脂油及一個陳設餅的餅，並在神面前搖一搖，然後獻為燔祭 (利8:27)

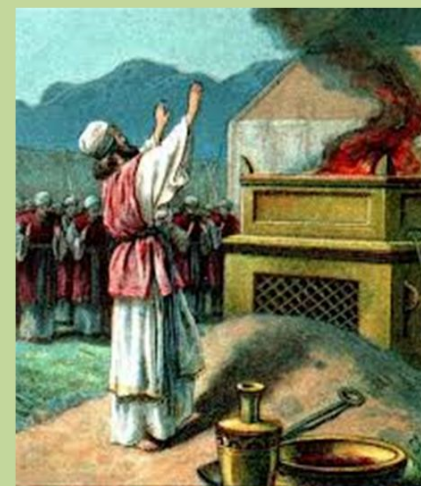
8. Anointing oil and blood sprinkled upon priest's garments (8.30)

8. 聖膏油和血要彈在祭司的衣服上 (利8:30)

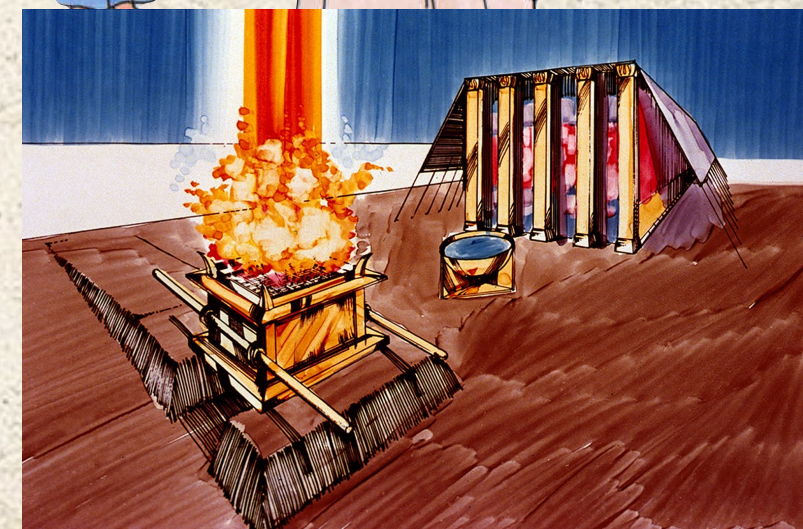
9. Eat these daily sacrifices for 7 days (8.35)

9. 每天吃這些獻祭，連續7天 (利8:35)

Wave Offerings



Leviticus 8:27 He then put all these on the hands of Aaron and on the hands of his sons and presented them as a wave offering before the LORD.



Leviticus - Priests Consecrated

利未記-祭司的奉獻

The priest must be prepared to enter into the Holy Place in service and worship

祭司必須先作預備，然後才能進入聖所
進行服事與敬拜

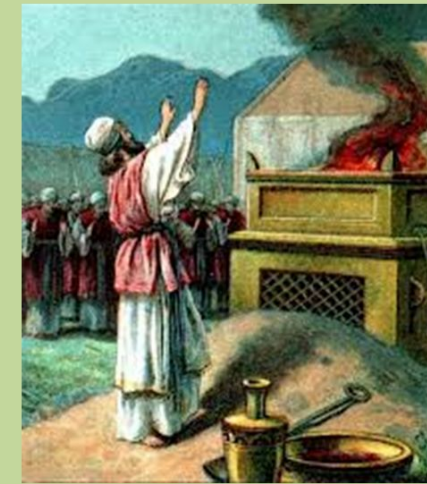
10. On 8th day offer up a sin offering, burnt offering, peace offering, and meal offering for yourself and the people (9.1)

10.到了第八天，為自己和以色列百姓獻上贖罪祭、燔祭、平安祭和素祭

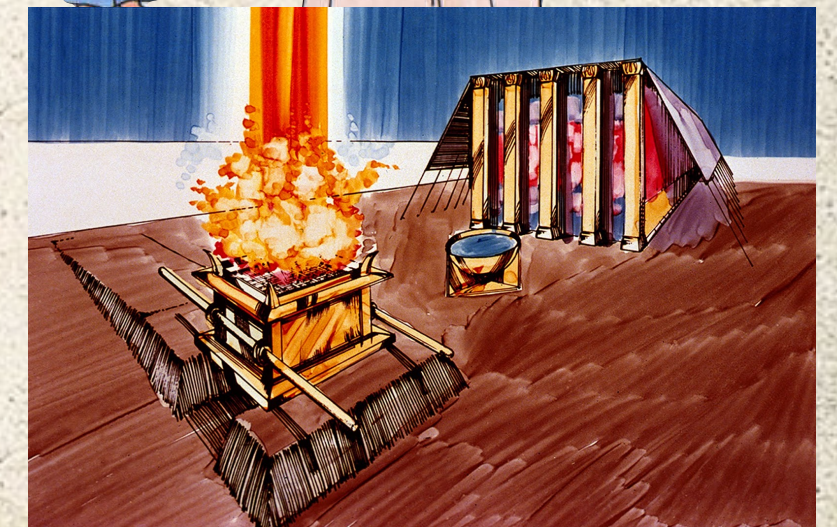
11. When all was done the **glory** of the Lord came down and **fire** also came down and burned up the sacrifices (9.23-24)

11. 當這些都完成之後，主的榮耀從上面降下，並且有火降下，燒盡這些祭物 (利9:23-24)

Wave Offerings



Leviticus 8:27 He then put all these on the hands of Aaron and on the hands of his sons and presented them as a wave offering before the LORD.



Leviticus 1-7: Revelation of Jesus in the 5 Offerings

利未記 1-7：啟示跟耶穌有關的五個祭

Name 名稱	Purpose 目的	Offered 祭物	How offered 獻的方式	Type 表號
whole Burnt 燔祭	Consecration of self 獻身 (Dedication)	Ox 牛, Sheep 羊 Goat 山羊, Dove 鴿子	Burned whole animal 整個燒光	Christ offered self completely Consecration 基督將自己全部獻上
Meal 素祭 (Grain)	Offering of possessions and service 獻上財產及服事	Flour 麵粉, Spices 香料, No Leaven 不可摻酵, No honey 不可摻蜜	Handful on altar 在祭壇上撒一把 Rest to priests 其他的給祭司	Christ perfect grain of wheat-Our Substance 基督是完美的一粒麥子 祂是我們的份 (實質)
Peace 平安祭	Peace with God 與神相和 (有平安) Reconciled with man 與人和好	Ox 牛, Sheep 綿羊 Goat 山羊	Fat offered 獻上脂油 Meat for priests 肉給祭司 Family feast 全家享用	Christ our Peace 基督是 我們的平安 Rom 5.1 羅5:1 Mediator with God/man 是神與人之間的中保
Sin 贖罪祭	Atone for sins 罪得潔淨 (original, fall short) (原本的有缺失)	Bullock 公牛犢 Goat 公山羊	Hands laid on and Blood sprinkled 按手在祭牲頭上，並 要彈血	Christ our sin Offering- 2Cor 5.21 林後5:21-基督是我們的 贖罪祭
Trespass 贖愆祭	Atone a specific sin 為了特別的罪得潔淨 Restitution 得恢復	Ram 公綿羊 Goat 山 羊 Dove 鴿子 Bullock 公牛犢	Identified with sacrifice 連於犧牲 Confession 認罪	Christ our trespass offering-Col 2.13 林後2:13 基督是我們的 贖愆祭

Leviticus 1-7: Revelation of Jesus in the 5 Offerings

利未記 1-7: 啟示跟耶穌有關的五個祭

OFFERINGS 不同的祭	THE NATURE 祭牲	OFFER'S WORK 獻者程序	PRIESTS WORK 祭司程序	GOD'S PORTION 歸給神	SYMBOLISM 表號	TYPICAL TEACHING 一般教導
燔祭 BURNT 約翰 JOHN						CHRIST GIVING HIMSELF AS A WHOLE BURNT OFFERING ON THE ALTAR OF THE CROSS. EPH 5:2, HEB 9:14 基督將自己獻上，如同一個完全的燔祭，在十字架的祭壇上 弗5:2，來9:14
素祭 MEAL 路加 LUKE	 CORN MEASURED, UNBROKEN, WITH OIL & SALT AND LAMEN'S OIL				THE CONSECRATION OF THE OFFERERS TOIL AND POSSESSIONS TO GOD 這個祭是把獻祭的人辛苦所得的及財產獻給神	FAITHFULNESS 忠誠 CHRIST WAS THE "CORN OF WHEAT" (John 12:24) BRUISED ON THE HILL OF CALVARY AND OFFERED AS THE BREAD OF LIFE FOR HIS PEOPLE. 基督如同一粒麥子在加略山上受壓，為了祂的子民成了生命的餅
平安 PEACE 使徒行傳 ACTS					THE RECONCILIATION OF THE OFFERER WITH GOD 獻祭的人與神和好	FITNESS 合適 CHRIST IS OUR "PEACE OFFERING" Rom 5:1, Col 1:20 基督是我們的平安祭 羅5:1，歌1:20
贖罪 SIN 馬可 MARK				ALL OF PRIESTS AND CONGREGATION'S OFFERING THAT WAS NOT CONSUMED ON THE ALTAR WAS BURNED WITHOUT THE CAMP 祭司或會眾在壇上沒燒完的祭，要搬到營外燒了	APPRECIATION 感謝 THE EXPIATION OF THE SIN OF THE OFFERER 是獻祭的人的希望	FELLOWSHIP 交通 CHRIST IS OUR "SIN OFFERING" 2 Cor 5:21, 1 Th 2:24 基督是我們的「贖罪祭」 林後5:21，彼前2:24
贖愆 TRESPASS 馬太 MATT					RESTORATION 得恢復 WAS TO MAKE REPARATION & RESTITUTION FOR THE TRESPASS OF THE OFFERER 為了預備及修復獻祭者的過犯	FAILURE 失敗 CHRIST IS OUR "TRESPASS OFFERING" Col 2:13-14, 2 Cor 5:18 基督是我們的贖愆祭 歌2:13-14，林後5:18
贖愆 TRESPASS 馬太 MATT					RESTITUTION 修復 ALL THAT WAS BURNED 全燒盡	FRAUDULENCE 罪愆

Leviticus 1-7: Jesus the way of the whole burnt offering

整個燔祭的全部過程是預表耶穌

OFFERINGS 不同的祭	THE NATURE 祭牲	OFFERER'S WORK 獻者程序	PRIEST'S WORK 祭司程序
燔祭 BURNT 約翰 JOHN			
VOLUNTARY 自願的	ACCORDING TO POSSESSION 基於財力	IDENTIFICATION 按手	SPRINKLING OF BLOOD 彈血
GOD'S PORTION 歸給神	PRIEST'S PORTION 祭司的份	SYMBOLISM 表號	TYPICAL TEACHING 一般教導
			CHRIST GIVING HIMSELF AS A <u>WHOLE</u> BURNT OFFERING ON THE ALTAR OF THE CROSS. EPH 5:2, HEB 9:14 基督將自己獻上，如同 一個<u>完全的</u>燔祭，在十字架 的祭壇上 弗5:2，來9:14
ALL THAT WAS BURNED 全燒盡	THE SKIN 皮	DEVOTION 奉獻	FAITHFULNESS 忠誠

Leviticus 1-7: Jesus the way of the meal offering

利未記1-7: 素祭是預表耶穌

OFFERINGS 不同的祭	THE NATURE 祭牲	OFFER'S WORK 獻者程序	PRIEST'S WORK 祭司程序
素祭 MEAL 路加 LUKE	CORN BEATEN WHEAT GREEN EARS OF WHEAT WITH OIL & SALT		
VOLUNTARY 自願的	ACCORDING TO PROPERTY 基於土地	BRING TO PRIEST 拿給祭司	OFFER A HANDFUL 獻上一把
GOD'S PORTION 歸給神	PRIEST'S PORTION 祭司的份	SYMBOLISM 表號	TYPICAL TEACHING 一般教導
	CORN BEATEN WHEAT GREEN EARS OF WHEAT WITH OIL & SALT	THE CONSECRATION OF THE OFFERERS TOIL AND POSSESSIONS TO GOD 這個祭是把獻祭的人辛苦所得的及財產獻給神	CHRIST WAS THE "CORN OF WHEAT" (John 12:24) BRUISED ON THE HILL OF CALVARY AND OFFERED AS THE BREAD OF LIFE TO HIS PEOPLE. 基督如同一粒麥子在加略山上受壓，為了祂的子民成了生命的餅
THE HANDFUL 一把	THE REMAINDER 剩餘的	PERFECTION 完美	FITNESS 合適

Leviticus 1-7: Jesus the way of the Peace offering

利未記1-7: 平安祭是預表耶穌

OFFERINGS 不同的祭	THE NATURE 祭牲	OFFER'S WORK 獻者程序	PRIEST'S WORK 祭司程序
平安 PEACE 使徒行傳 ACTS			
VOLUNTARY 自願的	COMMON TO ALL 都一樣	SLAY OFFERING 宰殺祭牲	WAVE BREAST AND SHOULDER 搖胸與肩
GOD'S PORTION 歸給神	PRIEST'S PORTION 祭司的份	SYMBOLISM 表號	TYPICAL TEACHING 一般教導
		THE RECONCILIATION OF THE OFFERER WITH GOD 獻祭的人 與神和好	CHRIST IS OUR "PEACE OFFERING" Rom 5:1, Col 1:20 基督是我們的 平安祭 羅5:1, 歌1:20
FAT OF INWARDS 內臟脂油	BREAST AND SHOULDER 肩與胸	APPRECIATION 感謝	FELLOWSHIP 交通

Leviticus 1-7: Jesus the way of the Sin offering

利未記1-7: 贖罪祭是預表耶穌

OFFERINGS 不同的祭	THE NATURE 祭牲	OFFER'S WORK 獻者程序	PRIESTS WORK 祭司程序
贖罪 SIN 馬可 MARK			
COMPULSORY 必須的	ACCORDING TO POSITION 基於地位	IDENTIFY TO HIMSELF 連於自己	SPRINKLING BLOOD 灑血
GOD'S PORTION 歸給神	PRIEST'S PORTION 祭司的份	SYMBOLISM 表號	TYPICAL TEACHING 一般教導
ALL OF PRIESTS AND CONGREGATION'S OFFERING THAT WAS NOT CONSUMED ON THE ALTAR WAS BURNED WITHOUT THE CAMP 祭司或會眾在壇上沒燒完的祭，要搬到營外燒了	A PORTION OF PRIESTS OR COMMONER'S OFFERINGS NOT BURNT WAS TO BE BOILED AND EATEN 祭司或是百姓獻的一部分祭若是沒燒，要煮了吃	THE EXPIATION OF THE SIN OF THE OFFERER 是獻祭的人的希望	CHRIST IS OUR "SIN OFFERING" 2 Cor 5:21, 1 Pt 2:24 基督是我們的“贖罪祭” 林後5:21，彼前2:24
THE WHOLE 全部	PART OF COMMONERS 百姓的份	RESTORATION 得恢復	FAILURE 失敗

Leviticus 1-7: Jesus the way of the Trespass offering

利未記1-7: 贖愆祭是預表耶穌

OFFERINGS 不同的祭	THE NATURE 祭牲	OFFER'S WORK 獻者程序	PRIESTS WORK 祭司程序
贖愆 TRESPASS 馬太 MATT			
COMPULSORY 必須的	ACCORDING TO PRACTICE 基於操練	CONFESSION 認罪	SPRINKLING BLOOD 灑血
GOD'S PORTION 歸給神	PRIEST'S PORTION 祭司的份	SYMBOLISM 表號	TYPICAL TEACHING 一般教導
	WHAT WAS NOT BURNED ON THE ALTAR BELONGED TO THE PRIEST. 在祭壇上沒燒的就屬於祭司	WAS TO MAKE REPARATION & RESTITUTION FOR THE TRESPASS OF THE OFFERER. 為了預備及修復獻祭者的過犯	CHRIST IS OUR <u>TRESPASS OFFERING</u> . Col 2:13-14, 2 Cor 5:19 基督是我們的贖愆祭 歌2:13-14, 林後5:19
ALL THAT WAS BURNED 全燒盡	THE REMAINDER 剩下的	RESTITUTION 修復	FRAUDULENCE 罪愆

Leviticus 23: Revelation of Jesus seen in the Feasts

利未記23: 不同的節慶啟示了耶穌

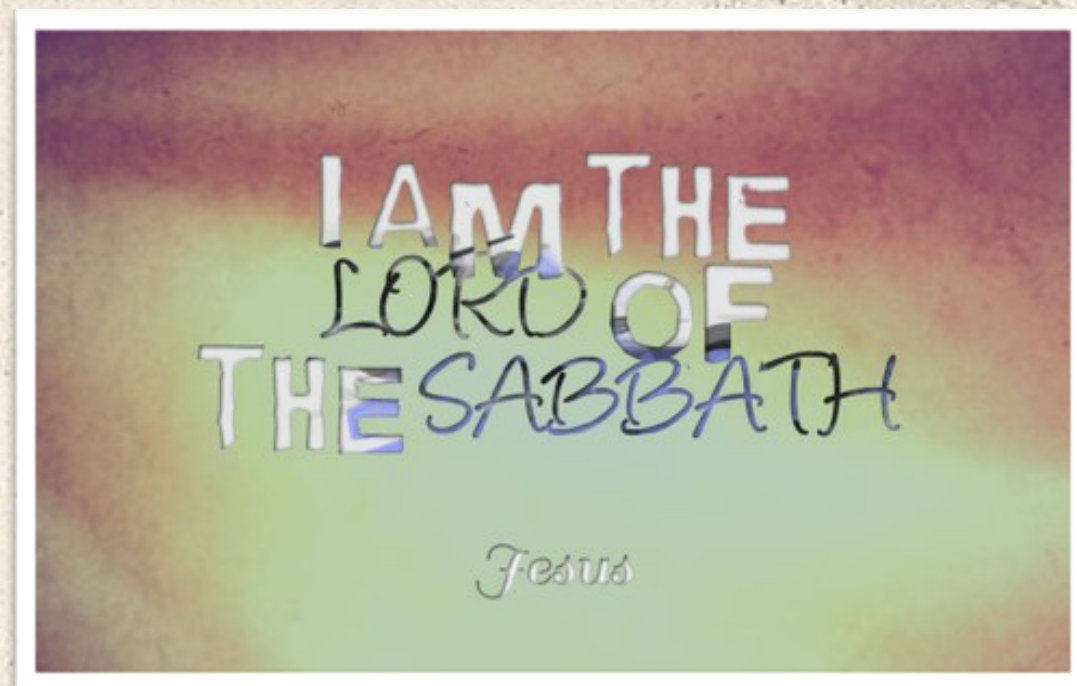
PASSOVER			PENTECOST			TABERNACLES		
PASSOVER	UNLEAVEN BREAD	FIRSTFRUIT	FEAST OF WEEKS	PENTECOST	NO FEASTS	TRUMPETS	ATONEMENT	TABERNACLES
			"WEEK of SABBATHS" OR "SEVEN SABBATHS"		PRESENT DISPENSATION			
14 TH DAY	15 TH DAY	16 TH DAY	(50 DAYS)	6 TH DAY		1 ST DAY	10 TH DAY	15 TH -22 ND DAYS
			DURING THIS SEVEN WEEKS THE HARVEST WAS GATHERED		THE HOLY SPIRIT GATHERING THE CHURCH			
1 ST MONTH	1 ST MONTH	1 ST MONTH	2 ND MONTH	3 RD MONTH	4 TH 5 TH 6 TH MONTHS	7 TH MONTH	7 TH MONTH	7 TH MONTH
SALVATION	SEPARATION	RESURRECTION	"TARRY HERE"	BAPTISM OF THE HOLY SPIRIT		COMING	CLEAN-SING	CONSUMMATION
ABIB APRIL	OR	NISAN APRIL	ZIF MAY	SIVAN JUNE	TAMMUZ-AB-ELUL JULY-AUG-SEPT	ETHANIM OCTOBER	OR	TISRI OCTOBER

Leviticus 25 - Sabbath: “Feast” of Rest

利未記25章：守安息－安息的“宴席”

1. Sabbath was considered one of the four “holy convocations” that they were called together to feast (though this gathering was in the home)

安息日被認為是四個“神聖的聚集”之一，
神的子民被呼召聚集來宴席（雖然這聚集是在家中）



Heb. 4:9-11 So there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore let us be diligent to enter that rest,

來4:9-11 這樣看來、必另有一安息日的安息、為神的子民存留。因為那進入安息的、乃是歇了自己的工、正如 神歇了他的工一樣。所以我們務必竭力進入那安息、免得有人學那不信從的樣子跌倒了。

Leviticus 25 - Sabbath: “Feast” of Rest

利未記25章：守安息- 安息的“宴席”

2. Lev 23 - “Remember the Sabbath” is a **weekly** celebration feast of rest = type of our weekly “rest” as we remember at the Lord’s Table, “It is finished”

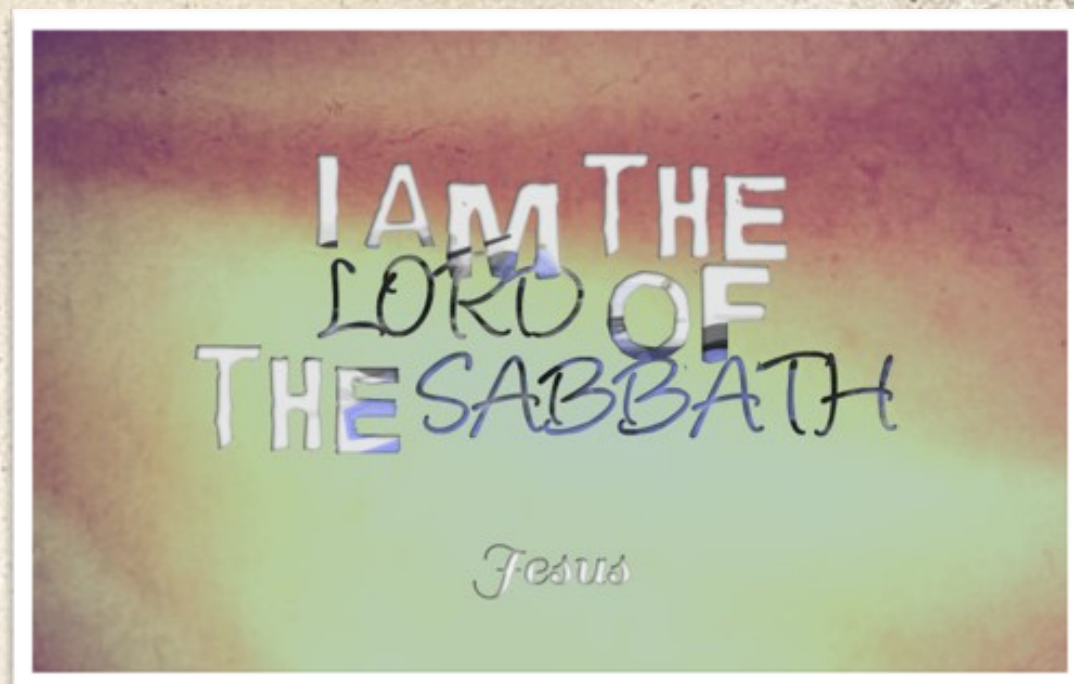
2. 利未記23章“守安息日”是每週對安息筵宴的慶祝= 我們每週“安息”的預表-是我們每週在主的桌前記念の安息，因為主已經“成就了”一切

a - Dt.5.15 Remember to feast at the Lord’s Table because the Lord’s victorious **finished** work delivered (saved) you from Egypt - **feast of a full salvation**

a - 申命記5:15 主**完成了**得勝的釋放（拯救）我們脫離了埃及，因此我們在主的桌子前記念-**完全救恩的筵席**

b - Ex 20.11 Remember to Rest in Christ Crucified from old works as a testimony to your Creator’s **New Creation**

b - 出埃及記20:11 要紀念安息在釘十字架的基督裡，脫離舊的工作，見證我們是在造物主の**新造**裡



Heb. 4.9-11 So there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore let us be diligent to enter that rest,

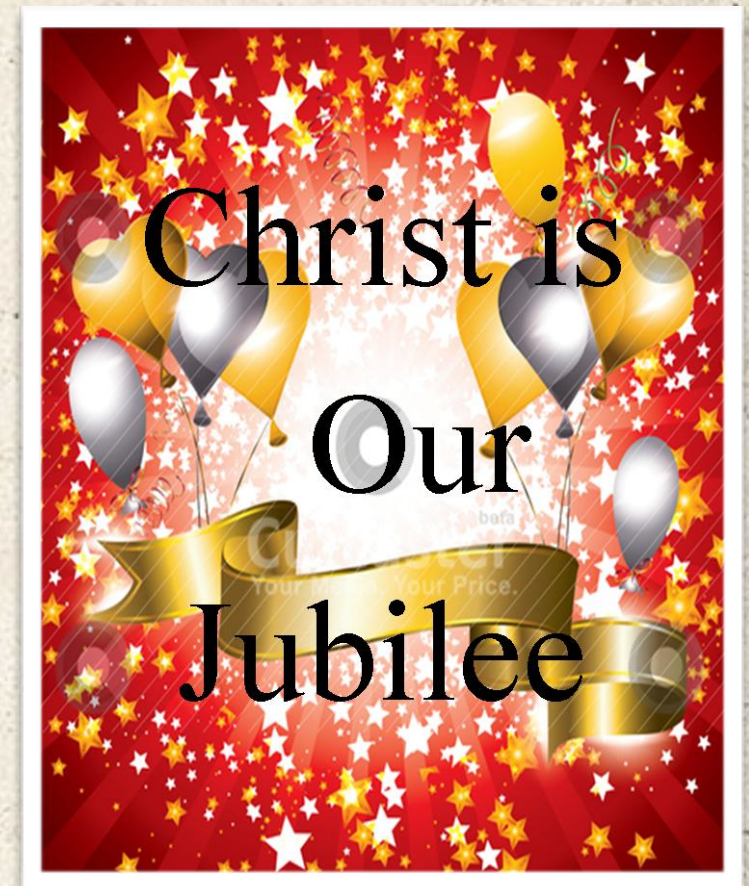
來4:9-11 這樣看來、必另有一安息日的安息、為神的子民存留。因為那進入安息的、乃是歇了自己的工、正如 神歇了他的工一樣。所以我們務必竭力進入那安息、免得有人學那不信從的樣子跌倒了。

Leviticus 25:8ff - Jubilee: in He. “Joval” “Feast” of Freedom

利未記25:8- 禧年（希伯來文“約瓦爾”）-自由的“筵宴”

3. The English word “Jubilee” is taken from the Hebrew word “Joval” meaning “Ram” because the ram’s horn (shofar) was blown to announce the beginning of the year of freedom

3. 英文的“禧年”是來自於希伯來文的“joval”這個字，意為“山羊”，因為是用山羊的角來吹號宣佈得釋放的年的開始



Lev. 25.4 but during the seventh year the land shall have a sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard.

利25:4 第七年地要守聖安息、就是向耶和華守的安息、不可耕種田地、也不可修理葡萄園。

Leviticus 25:8ff - Jubilee: in He. “Joval” “Feast” of Freedom

利未記25:8- 禧年（希伯來文“約瓦爾”）-自由的“筵宴”

4. Jubilee, also called in Hebrew “**Sabbath of sabbaths**”, happened after 7 Sabbaticals (fifty years) on Yom Kippur as a “**double rest**”:

4.禧年在希伯來文裡又稱為“安息中的安息”，是在每七個安息年之後（50年）的贖罪日，那也是“雙重的安息”

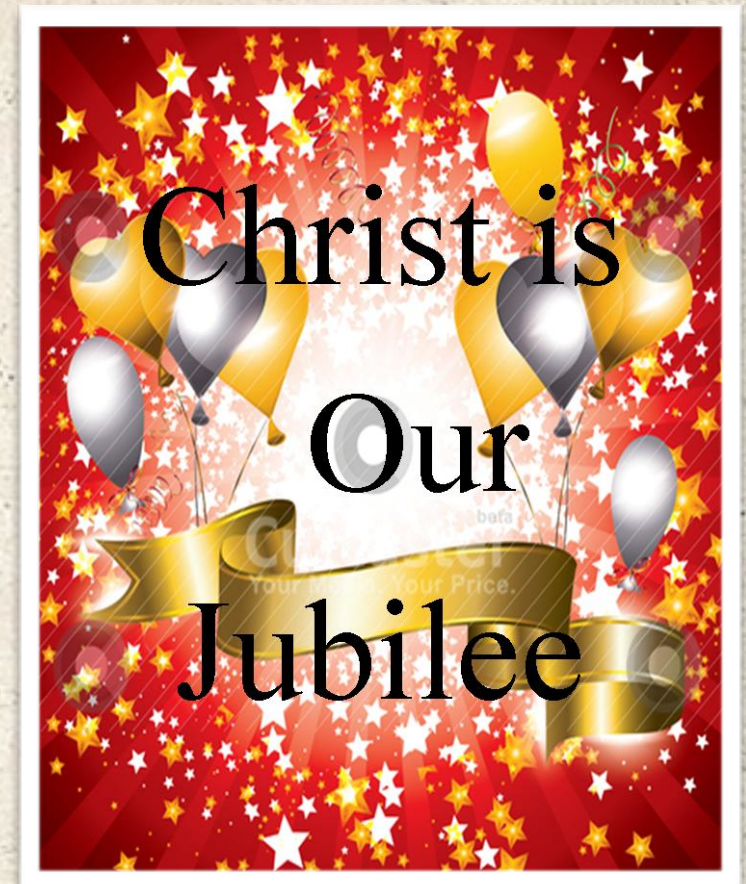
a. 1) their atonement set them free from sin and 2) Jubilee set them free from debts and slavery, rested and feasted **on earth** in the abundance

a. 1)他們得潔淨，讓他們從罪中得釋放

2) 禧年讓他們從負債及奴役中得釋放，能安息並且在地上享受豐富的宴席

b. Lu 4.18 (Isa. 61) Jesus came to pronounce Jubilee from **bondage both in body and spirit**

b. 路4:18（賽61）耶穌來宣佈從身體及靈魂被綑綁的禧年



Lev. 25.4 but during the seventh year the land shall have a sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard.

利25:4 第七年地要守聖安息、就是向耶和華守的安息、不可耕種田地、也不可修理葡萄園。

Leviticus 25:8ff - Jubilee: in He. “Joval” “Feast” of Freedom

利未記25:8- 禧年（希伯來文“約瓦爾”）-自由的“筵宴”

5. Jubilee for us is a continual double feast:

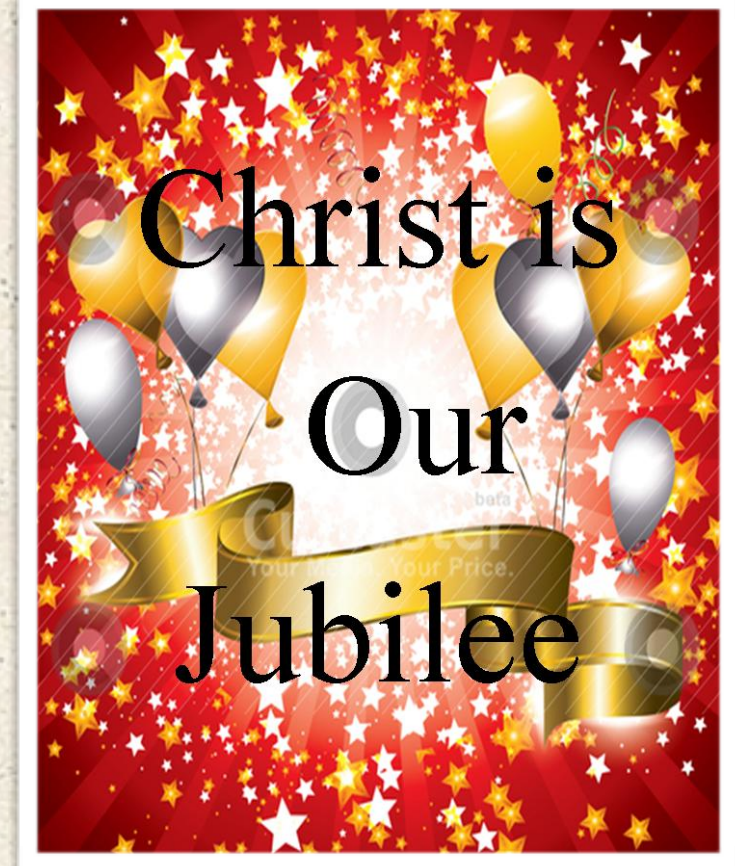
5. 禧年對我們來說是持續性的雙重宴席：

a. We are set free from world, flesh and the devil

a. 我們從世界、肉體及魔鬼那裡得到了釋放

b. We now proclaim liberty to others by gospel

b. 我們現在藉著傳福音而對向他人宣告得自由



Lev. 25.4 but during the seventh year the land shall have a sabbath rest, a sabbath to the LORD; you shall not sow your field nor prune your vineyard.

利25:4 第七年地要守聖安息、就是向耶和華守的安息、不可耕種田地、也不可修理葡萄園。

Leviticus 23: Revelation of Jesus in the Feasts

利未記23章：在節期裡啟示耶穌

Passover 逾越節			
passover逾越節 Unleaven Bread無酵餅 First Fruit初熟果子			
TYPE 表號			
	14th Day 第14天	15th Day 第15天	16th Day 第16天
ANTI 非表號			
	1st MONTH 第一個月	1st MONTH 第一個月	1st MONTH 第一個月
LESSON 功課	SALVATION	SEPARATION	RESUR-RECTION
	救恩	分別為聖	復活

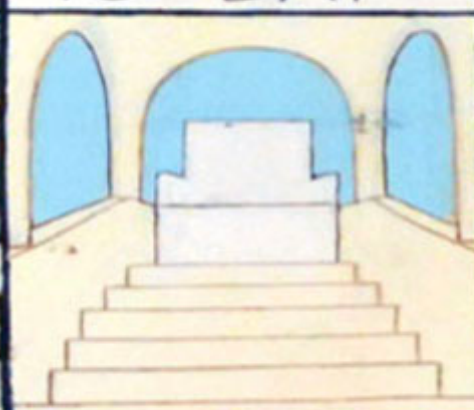
Leviticus 23: Revelation of Jesus in the Feasts

利未記23章：啟示耶穌在節期裡

五旬節			
TYPE 表號	節期週 FEAST OF WEEKS	PENTECOST 五旬節	無節期 NO FEASTS
	"WEEK of SABBATHS" OR "SEVEN SABBATHS" 安息週		PRESENT DISPENSATION 目前的分配
ANTI-TYPE 非表號	(50 DAYS) → 第6 TH DAY天		(五十天)
	DURING THIS SEVEN WEEKS THE HARVEST WAS GATHERED 在這七週內 聚集了莊稼		THE HOLY SPIRIT GATHERING THE CHURCH 聖靈聚集教會
LESSONS 功課	2 ND MONTH	3 RD MONTH	4 TH 5 TH 6 TH MONTHS
	第二個月	第三個月 靈浸	第四、五、六個月
	"TARRY HERE"	BAPTISM OF THE HOLY SPIRIT	
	五月 ZIF MAY	六月 SIVAN JUNE	七月-八月-九月 TAMMUZ-AB-ELUL JULY-AUG-SEPT

Leviticus 23: Revelation of Jesus in the Feasts

利未記23: 在節期裡啟示的耶穌

會 幕			
TABERNACLES			
TYPE 表號 ANTI-TYPE 非表號 LESSON 功課	Trumpets 吹角 	Atonement 贖罪 	Tabernacles 會幕 
	1 ST DAY 	10 TH DAY 	15 TH -22 ND DAYS 
	7 TH MONTH COMING 耶穌再來	7 TH MONTH CLEAN-SING 煉淨	7 TH MONTH CONSUMMATION 終極完成

Old Covenant 舊約

Next time 下次：
Torah pt.4~ 托拉 ~ 4
Numbers-Deuteronomy 從民數記到申命記