

The Garments and Consecration of the Priests

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References: Exodus 28-30, Exodus 28:28-43; Genesis 38:15-18; Exodus 29:1-46; Matthew 9:9; Revelation 13:16-17; Exodus 30:1-10

The Priestly Garments and Their Significance

Excuse me, I'll get my voice going in a minute. We are going to carry on in the book of Exodus. You remember the general theme: the children of Israel came out of Egypt, and they got to Mount Sinai, and the Lord gave them the law. And then He gave them instructions as to how to build the tabernacle and what to do. And then after many months, He led them from there into their progress toward the promised land. But before they got to move, He had to train them and teach them as to what it is they should do in their relationship with Him. So it is with the Christian. Our responsibility is not just to **do** for the Lord; we have to **be** for the Lord as well.

因为他的声音还要清清嗓子。我们要继续学习出埃及记了。大家都知道这个总的主题：以色列人他们从埃及出来，来到了西奈山这里，神赐给他们律法。然后祂又给他们指示，怎样去建造会幕以及应该做什么。过了好几个月以后，祂引导他们从那里开始向着应许之地前行。但在他们开始移动之前，神必须要训练他们、教导他们，在他们与神的关系中应该怎么做。我们作为基督徒也是如此。我们的责任不仅仅是为去**为主做事**，同样，我们还要**属于主**。

So our studies this afternoon are in the book of Exodus, chapter twenty-eight. What we're studying really is the preparation of the tabernacle for the people of God and the preparation of the priests for the work of God. So the section we're in right now is the section on the clothing that is required for the priests. So they were—He was to make clothes for them, and then He was to have a breastplate made. And the breastplate was simply a cloth, probably five or six inches square, embroidered on it twelve precious stones. And then on the precious stones, the names of the twelve tribes of Israel. And they were to be placed on the heart of Aaron. They would be a part of this part of his ceremonial dress, but it was over the heart.

我们今天下午的学习是在出埃及记第二十八章。我们现在学习的实际上是为神的百姓准备会幕，以及为神的工作预备祭司。所以我们现在学的这一部分，是关于祭司所需要的衣服。他要为他们制作衣服，然后他要制作一个胸牌。这个胸牌大概有五到六英寸见方，上面镶嵌了十二颗宝石。在这些宝石上面，刻着以色列十二个支派的名字。这些要戴在亚伦的心口处，这将是他的礼服的一部分，是在他的心口之上。

So picking up now our story in verse twenty-eight:

我们要从第二十八节开始讲：

[Exodus 28:28-29 NKJV]

²⁸ They shall bind the breastplate by means of its rings to the rings of the ephod, using a blue cord, so that it is above the intricately woven band of the ephod, and so that the breastplate does not come loose from the ephod. ²⁹ "So Aaron shall bear the names of the sons of Israel on the breastplate of judgment over his heart, when he goes into the holy place, as a memorial before the LORD continually.

So the job of the priest was to be holding, carrying on his heart, the names of the people. He was to bring the people to God, and he was to love the people as God loved the people. And that's a wonderful picture of our Lord Jesus Christ. If you were to look at the heart of the Lord Jesus, you would see that it is filled with the love for His people. Yes, Jesus has you on His heart.

所以祭司的职责就是把那些百姓的名字记在、戴在他的胸前，把他带到神面前，然后他也像神爱百姓一样去爱他们。这是我们大祭司主耶稣基督的一个奇妙画面。如果你去看主耶稣的心，你会看到里面充满了对祂子民的爱。是的，主耶稣把你放在祂的心口处。

But there's more to it than that, in verse number thirty:

除了这个，在第三十节里还有更多：

[Exodus 28:30 NKJV]

³⁰ And you shall put in the breastplate of judgment the Urim and the Thummim, and they shall be over Aaron's heart when he goes in before the LORD. So Aaron shall bear the judgment of the children of Israel over his heart before the LORD continually.

So the question is: what are these Urim and Thummim? Actually, we're told very little about them in Scripture. They were quite possibly a couple of precious stones that were in the breastplate; we're not sure of those details. What we are sure of is that they had a special place of power in discerning what should be done, and they had a special place of forgiveness as well. There was some special power associated with this breastplate, with Aaron, and with these stones. Now again, we don't know all the details. All we do know is

that when Aaron did what he was supposed to do, there was a special power associated with it. We're going to keep reading, picking up more logic as we go along.

所以问题是：这些乌陵和土明是什么？实际上在圣经里关于它们的记载非常少。它们非常可能是放在胸牌里的两颗宝石，我们不能确定那些细节。但我们能够确定的是，它们在辨明应当做什么事上拥有特殊的决定权柄，而且它们也带有一个特别得赦免的地位。这个与亚伦和这些宝石联结在一起的胸牌，带有一种特别的权能。再一次，我们不知道所有的细节。我们只知道，当亚伦做他该做的事情时，有特别的权能与他同在。我们会继续读下去，在读的时候把这些逻辑都理顺。

Verse thirty-one rather says:

第三十一节说：

[Exodus 28:31 NKJV]

³¹ "You shall make the robe of the ephod all of blue.

So there were several garments that Aaron had to put on, and one of them was this robe. In verse thirty-two:

亚伦要穿几件衣服，其中一件就是这件外袍。第三十二节：

[Exodus 28:32 NKJV]

³² There shall be an opening for his head in the middle of it; it shall have a woven binding all around its opening, like the opening in a coat of mail, so that it does not tear.

And in verse thirty-three and thirty-four:

在第三十三和三十四节：

[Exodus 28:33-34 NKJV]

³³ And upon its hem you shall make pomegranates of blue, purple, and scarlet, all around its hem, and bells of gold between them all around: ³⁴ a golden bell and a pomegranate, a golden bell and a pomegranate, upon the hem of the robe all around.

So here you have the garments of the high priest. He's got a breastplate over his heart, he's got the onyx stones on his shoulders, and he's got the bells around the bottom of his garment. So when he walked, he went "ding, ding" everywhere he went.

这里你看到大祭司的衣服。他的胸前有胸牌，肩膀上有红玛瑙宝石，在他的衣服底边上有金铃铛。所以他走路的时候，不管走到哪里，都会发出“叮、叮”的声音。

Verse thirty-five says:

第三十五节说：

[Exodus 28:35 NKJV]

³⁵ And it shall be upon Aaron when he ministers, and its sound will be heard when he goes into the holy place before the LORD and when he comes out, that he may not die.

So you would know when he was in there, you would know what he was doing, because as he moved, there would be "ding, ding, ding, ding" everywhere he went. Now, the phrase ends with "that he may not die." So the noise was there in order to probably alert him to the fact that he was doing the work of God, and to alert others that he was doing the work of God. There was a problem, though, and this is more history than Bible, but some were concerned that he might die when he was serving the Lord. What would have happened if indeed he had died when he was in there serving the Lord? Would the people or the other priests be able to go in and get him? No. And so what they did, apparently, was they actually tied a rope around his foot, so that if he were in there and the bells stopped ringing, they would have said, "Something's wrong." They couldn't go and get him, so they'd pull on the rope and drag him out. Now, we're not sure that that ever happened, that's just what they suggested, but the fact is it was very, very serious.

所以他在里面的时候，你会知道他在里面，也知道他在干什么，因为不管他走到哪里，都会有“叮、叮、叮、叮”的声音。而这个短语的结尾说“使他不至于死亡”。这声音在那里的目的，可能是警告他自己，他正在做神的工作，同时也警告其他人他正在做神的工作。然而有一个问题——这更多是历史传说而不是圣经记载——有人担心他在事奉主的时候可能会死。如果他真在里面事奉主的时候死了，会发生什么呢？其他人或者别的祭司能够进去把他抬出来吗？不行。因此，他们过去的做法显然是在他脚上系一根绳子。如果他在里面，而铃声不响了，他们就会知道出事了。因为他们不能进去领他，所以他们可以用那根绳子把他拖出来。我们不确定这是否真的发生过，但这只是人们的说法。不过，事实是这非常、非常严肃。

Verse thirty-six now says:

第三十六节说：

[Exodus 28:36 NKJV]

³⁶ "You shall also make a plate of pure gold and engrave on it, like the engraving of a signet: HOLINESS TO THE LORD.

So here is the priest, and he's got a miter on his head, and he's got all these robes, and he's got the bells and the pomegranates on his skirt. And on the front of the miter, the front of his hat, are the words "Holiness to the Lord" in Hebrew. Is that important? It's important to the Lord, but it's also important to the people. When I was in Israel several years ago, I went to the Institute of Holy Land Studies, and they have this beautiful engraving—I'm not even sure what you call it, but it's in perfect gold, and it reads "Holiness to the Lord" in Hebrew, and they attach it to the hat which is on Aaron. If you lived in the days of Abraham, you'd be walking down the street, and you'd see Abraham with holiness of the Lord on his forehead.

在这里是祭司，他头上戴着冠冕，身上穿着这些袍子，裙摆上有铃铛和石榴。在他的冠冕前面，也就是他的帽子前面，用希伯来文刻着“归耶和华为圣”这几个字。这重要吗？对主来说是重要的，但对百姓来说同样也是重要的。多年前我去以色列的时候，去参观了圣地研究机构，他们就有这块漂亮的金牌——我甚至不知道该怎么称呼它，但它是纯金的，上面用希伯来文刻着“归耶和华为圣”，可以系在亚伦的帽子上。如果你生活在亚伯拉罕的年代，当你走在街上，你就会看到亚伯拉罕的额头上写着“归耶和华为圣”。

Now in the days of the Antichrist, in the book of Revelation, what are you going to see on people's foreheads? The answer is you would see the name of the beast or the number of his name.

在敌基督的年代，在启示录里，你会看到人们的前额上刻着什么呢？答案是，你会看到兽的印记或者它名字的数目。

[Revelation 13:16-17 NKJV]

¹⁶ He causes all, both small and great, rich and poor, free and slave, to receive a mark on their right hand or on their foreheads, ¹⁷ and that no one may buy or sell except one who has the mark or the name of the beast, or the number of his name.

So the question is: what does your forehead tell the world? Some people say, "Well, I don't really know." And other people say, "I'm going to work on my expression to the point where when people see me, they say something different about me. I'd like my forehead to talk

about Jesus." The priest then had this on his forehead so that all could see it and read it: "Holiness to the Lord." What is the priest's life like? The priest's life is holiness.

所以问题是，你的额头向世界表达了什么？有些人说：“我真的不知道。”还有人说：“我要改变我的面部表情，让别人看到我的时候，能看出我的不同。我希望我的额头能见证耶稣。”当时的祭司把这个系在他的额头上，让所有人都能看到并读出：“归耶和华为圣”。那么祭司的生活是什么样的呢？祭司的生活就是圣洁。

Now, I told you last week that there is this terrible story in the book of Genesis, chapter thirty-eight. It's about this man Judah, who decided that he would spend some time with a harlot, with a prostitute. He didn't know who she was, but he spent some time with her. She said to him, "What will you give me?" He said, "Well, I'll send you a young goat from the flock." She said, "Will you give me a pledge till you send it?" And he said, "What pledge shall I give you?" She said, "Your signet and cord, and your staff that is in your hand."

我上个星期跟大家讲过，在创世记第三十八章里有一个可怕的故事。这是关于犹大这个人，他决定去和妓女、和娼妓度过一段时间。他不知道她是谁，但他和她在一起度过了一段时间。她对他说：“你会给我什么？”他说：“我会从羊群中给你送一只小山羊去。”她说：“在你送来之前，你会给我什么当做当头（抵押品）呢？”他说：“你要我给你什么当头呢？”她说：“你的印章、带子，和你手里的杖。”

[Genesis 38:15-18 NKJV]

¹⁵ When Judah saw her, he thought she was a harlot, because she had covered her face. ¹⁶ Then he turned to her by the way, and said, "Please let me come in to you"; for he did not know that she was his daughter-in-law. So she said, "What will you give me, that you may come in to me?" ¹⁷ And he said, "I will send a young goat from the flock." So she said, "Will you give me a pledge till you send it?" ¹⁸ Then he said, "What pledge shall I give you?" So she said, "Your signet and cord, and your staff that is in your hand." Then he gave them to her, and went in to her, and she conceived by him.

And that cord is used in an amazing way, only on a few occasions in the Bible. Verse thirty-seven says:

这里的带子以一种奇妙的方式被使用，在圣经中只出现过几次。第三十七节说：

[Exodus 28:37 NKJV]

³⁷ And you shall put it on a blue cord, that it may be on the turban; it shall be on the front of the turban.

So this blue—sorry, this gold emblem that's on his forehead is to be tied on with a blue cord. And before Judah could spend time with this woman, she said, "I want your blue cord." And so if Judah had been a priest, he couldn't have "Holiness of the Lord" on his forehead because he didn't have the thread—he gave that away when he said, "I want to sin." Some people say sin doesn't matter: "Between me and the other person, we can do whatever we want." God says, "Don't pretend. To pretend that you can have 'Holiness to the Lord' on your forehead and sin in your life—you can't do it. You've lost your cord." The priest couldn't behave like Judah behaved.

所以这个——对不起，这个戴在他额头上的金牌，是要用一根蓝色的细带子系起来的。而在犹大和那个女人同寝之前，那个女人说：“我要你的蓝色带子。”也就是说，如果犹大是个祭司，他就无法把“归耶和華為圣”系在额头上，因为他没有了那根带子——当他决定犯罪的时候，他就把它送出去了。有些人说罪并不重要：“在我和别人之间，我们想做什么就做什么。”但神说：“不要假装。如果你在生活中犯罪，却假装额头上仍有‘归耶和華為圣’——你做不到，因为你已经失去了你的蓝色细带。”祭司绝不能像犹大那样行事。

Verse thirty-eight:

第三十八节：

[Exodus 28:38 NKJV]

³⁸ So it shall be on Aaron's forehead, that Aaron may bear the iniquity of the holy things which the children of Israel hallow in all their holy gifts; and it shall always be on his forehead, that they may be accepted before the LORD.

What would have happened if Aaron had sinned like Judah? All Israel would suffer the loss. Remember now, our high priest is who? Jesus! What do we know about Jesus? He was sinless. He has never lost His emblem, "Holiness to the Lord." That's what Jesus is all about.

如果亚伦像犹大那样犯罪，会发生什么呢？所有的以色列人都会蒙受损失。现在请记住，我们的最高祭司是谁？是耶稣！我们对耶稣的了解是什么？祂是无罪的。祂从来没有失去祂的标志——“归耶和華為圣”！这就是耶稣的全部。

The Consecration of the Priests

What else do we know about the high priest? Verses thirty-nine to forty-one:

我们对大祭司还了解什么？第三九至四十一节：

[Exodus 28:39-41 NKJV]

³⁹ "You shall skillfully weave the tunic of fine linen thread, you shall make the turban of fine linen, and you shall make the sash of woven work. ⁴⁰ "For Aaron's sons you shall make tunics, and you shall make sashes for them. And you shall make hats for them, for glory and beauty. ⁴¹ So you shall put them on Aaron your brother and on his sons with him. You shall anoint them, consecrate them, and sanctify them, that they may minister to Me as priests.

So for them to work as priests, they needed proper priestly garments. But then in addition to that, they had to be consecrated. And so the next chapter is going to be all about the consecration ceremony. Seven days the priests had to go through the consecration ceremony before they could become priests. And the word, I believe, is translated clearly for us in the English translations: consecrate. So the question is: what does the word "consecrate" mean? Well, it simply means to fill the hands. Okay, so if my hands were consecrated to the work of God, what would they have to do? They would have to be open so that I could do the work of God. Now if my hands are open, what can't they do? They can't hold anything else. I can hold my Kleenex here—that's really good—but if I open my hand... We're going to have a consecration ceremony, and the consecration ceremony is where the priest is going to have open hands to do the work of God, and he's not going to waste his time doing other stuff. And that characterizes and is a fundamental part of the work of the priest. The priest is, first and foremost, following God. He's got an open hand to do the work of God.

所以，他们若要作祭司供职，就需要有合适的祭司制服。但除此以外，根据第四十一节，他们必须被分别为圣（承接圣职）。所以，下一章整个都是关于承接圣职的仪式。在开始作祭司供职之前，祭司们必须经历七天的承接圣职仪式。我相信在英文翻译里，这个词翻译得非常清楚，就是“consecrate”。那么问题是，“consecrate”这个词是什么意思呢？它的字面意思就是“充满双手”。如果我的手被奉献给神的工作，那我的手必须要做什么？它们必须张开，这样我才能做神的工作。如果我的手是张开的，它们就不能做什么？它们不能再抓着别的东西。我可以手里拿着纸巾，这很好，但如果我松开手……我们将有一个承接圣职的仪式，这个仪式的意思就是祭司在神面前必须敞开双手来做神的工作，他不会浪费时间去做其他的事情。这就是祭司工作的一个基本特征和基本部分。祭司首先且最首要的，是跟随神，他的手必须敞开以做神的工作。

The Lord said to Matthew, "Matthew, you're sitting at your tax collector's desk. Follow Me." What did Matthew do?

主对马太说：“马太，你坐在收税的税关。来跟从我。”马太做了什么？

[Matthew 9:9 NKJV]

As Jesus passed on from there, He saw a man named Matthew sitting at the tax office. And He said to him, "Follow Me." So he arose and followed Him.

He put down his pencil, he turned around, and he started following Jesus. You and I, if we're going to follow God, we're going to have to empty our hands of other things so that we can follow God, and stop wasting our time on other things.

他放下了笔，转过身，开始跟随耶稣。你和我，如果我们想跟从神，我们也必须倒空双手中的其他东西，这样我们才能跟从神，不再把时间浪费在其他事情上。

Okay, we're going to get to this consecration ceremony in chapter twenty-nine, but just a couple more verses in twenty-eight. Verses forty-two and forty-three:

好的，我们会在第二十九章讲到这个承接圣职的仪式，但二十八章还剩下最后两节。第四十二和四十三节：

[Exodus 28:42-43 NKJV]

⁴² And you shall make for them linen trousers to cover their nakedness; they shall reach from the waist to the thighs. ⁴³ They shall be on Aaron and on his sons when they come into the tabernacle of meeting, or when they come near the altar to minister in the holy place, that they do not incur iniquity and die. It shall be a statute forever to him and his descendants after him.

The priests who followed the Lord were to be holy in all their activity, including their appearance. Okay, what do we know about priests? Priests are to be holy in every aspect of that word.

那些跟随主的祭司在他们所有的活动中都要圣洁，包括他们的外表。我们对祭司了解什么？祭司在圣洁这个词的每个层面上，都必须是圣洁的。

The Consecration Offerings and Rituals

All right, chapter twenty-nine now. It says, "And this is what you shall do to them to hallow them for ministering." So we're going to have a ceremony now, a consecration ceremony. This is what it's going to be. He says:

好的，现在是第二十九章。经上说：“你要使他们成圣，给我供祭司的职分，要这样行。”我们现在要举行一个承接圣职的仪式，这个仪式是这样的。神说：

[Exodus 29:1-2 NKJV]

¹ "And this is what you shall do to them to hallow them for ministering to Me as priests: Take one young bull and two rams without blemish, ² and unleavened bread, unleavened cakes mixed with oil, and unleavened wafers anointed with oil (you shall make them of wheat flour).

Is that important? Yeah. The Lord says, "This is the way I want it. This is the way I want it." It's interesting to me that the Lord is a Lord of incredible detail. Everywhere the Lord goes, He goes with precise detail. He built my body. Is it important that my body works according to His plan? Yes. What happens when it doesn't work according to His plan? I get sick. Okay, and I say to myself, "Harold, you shouldn't have eaten that. Harold, you shouldn't have done that. You're sick." Why are you sick? Because you didn't do what you knew you should do. God told you "Don't do it," and you did it. God told you to do it, and you didn't do it. Now, I don't know if you're like me, but I've got a problem. If you give me ten things to do, what's going to happen? I'll probably do eight of them and forget the other two, and they'll say, "Why didn't you do this, Harold?" and I will say, "I forgot." But if you're serving the Lord, don't forget. And some of us have got to use a lot of self-discipline to make sure that we don't forget those things that are important.

这重要吗？是的。主说：“这就是我想要的方式，这就是我的方式。”对我来说很有意思的是，主是一位极其注重细节的主。主作工的任何地方，都带着精准的细节。祂创造了我的身体。我的身体按照祂的计划去运作是否重要？重要。如果不按祂的计划运行会发生什么？我会生病。然后我就会对自己说：“哈罗德，你不该吃那个。哈罗德，你不该做那件事。你现在生病了。”你为什么生病？因为你没有做你明知该做的事。神对你说“不要做”，你却做了；神叫你去做，你却没做。我不知道你是否像我一样，但我确实有个毛病：如果你给我十件事去做，会发生什么？我可能会做其中八件，而忘掉另外两件。别人会问：“哈罗德，你为什么没做这几件？”我会说：“我忘了。”但如果你是在事奉主，就不要健忘。我们中有些人必须进行严格的自我克制和约束，以确保我们不会忘记那些重要的事情。

So verse three:

第三和第四节：

[Exodus 29:3-4 NKJV]

³ You shall put them in one basket and bring them in the basket, with the bull and the two rams. ⁴ "And Aaron and his sons you shall bring to the door of the tabernacle of meeting, and you shall wash them with water.

Picture here again, washing with water, it's a picture of saying "no" to and getting rid of sin. So this is the beginning of the ceremony. They bring these things to the altar when they get there. Aaron and his sons are washed with water.

这里再次出现一个画面——用水洗身。这是一个对罪恶说“不”并除掉罪恶的画面。这就是仪式的开始。他们把这些祭物带到祭坛前。亚伦和他的儿子们用水洗了身。

And verse five:

第五至第七节说：

[Exodus 29:5-7 NKJV]

⁵ Then you shall take the garments, put the tunic on Aaron, and the robe of the ephod, the ephod, and the breastplate, and gird him with the intricately woven band of the ephod. ⁶ You shall put the turban on his head, and put the holy crown on the turban. ⁷ And you shall take the anointing oil, pour it on his head, and anoint him.

Is there anything like that in the world today? And the answer is, when King Charles was crowned, he went through a ceremony that was something like this. His ceremony was far less detailed, far less profound in symbolism, but at least it was an attempt to indicate that Prince Charles was moving into the position of king, and it was a very important position.

今天的世界上有没有类似的事情呢？答案是，当查尔斯国王加冕的时候，他也经历了一个类似的加冕仪式。他的仪式细节远没有这么多，在象征意义上也远没有这么深刻，但至少这是一种尝试，表明查尔斯王子正在进入国王的位置，这是一个非常重要的位置。

So Aaron was to be consecrated. Verse eight:

所以，亚伦要被分别为圣。第八至十节：

[Exodus 29:8-10 NKJV]

⁸ Then you shall bring his sons and put tunics on them. ⁹ And you shall gird them with sashes, Aaron and his sons, and put the hats on them. The priesthood shall be theirs for a perpetual statute. So you shall consecrate Aaron and his sons. ¹⁰ "You shall also have the bull brought before the tabernacle of meeting, and Aaron and his sons shall put their hands on the head of the bull.

So here is Aaron and his sons. And what are they doing? They're opening their hands and they're putting their hands on the bull. They're saying, "I'm not going to fill my hands with all kinds of other things. I'm going to use my hands to associate with that bull of sacrifice." So they're identifying themselves with the bull.

这就是亚伦和他的儿子们。他们在做什么呢？他们打开双手，按在公牛的头上。他们是在说：“我不会让自己的手充满各种其他琐事，我要用双手与那只献祭的公牛联结在一起。”所以他们是在将自己与那公牛等同起来。

Verse eleven:

第十一至十四节：

[Exodus 29:11-14 NKJV]

¹¹ Then you shall kill the bull before the LORD, by the door of the tabernacle of meeting. ¹² You shall take some of the blood of the bull and put it on the horns of the altar with your finger, and pour all the blood beside the base of the altar. ¹³ And you shall take all the fat that covers the entrails, the fatty lobe attached to the liver, and the two kidneys and the fat that is on them, and burn them on the altar. ¹⁴ But the flesh of the bull, with its skin and its offal, you shall burn with fire outside the camp. It is a sin offering.

So Moses was the one who was supposed to be doing this for his brother Aaron and his nephews. Is all this detail important? It is to God. Do you understand all the reasons for this detail? And you say, "No, I don't understand it." But I know one thing: it's important to God. And if I were a priest in those days, that's what I would have done. Now we're not priests in our day; even if we wanted to do something like this, there's no place we could do it because the priests were told that they had to do it in the tabernacle or the temple. But we remember from all this that God is God, and His prescription must be followed.

摩西就是那个要为他的哥哥亚伦和他的侄子们做这些事的人。这一切的细节都重要吗？对神来说是重要的。你理解这些细节的所有原因吗？你可能会说：“我不理解。”但我知道一件事：它对神来说很重要。如果我是那个时代的祭司，我就会照着去做。在今天，我们不是旧约的祭司，即便我们想做类似的事，也没有地方可以做，因为当时的祭司被告知必须在会幕或圣殿里进行。但我们从这一切中记住，神就是神，祂的规条必须被遵守。

All right, verse fifteen. Now you shall also take one ram:

好的，第十五至十八节：

[Exodus 29:15-18 NKJV]

¹⁵ "You shall also take one ram, and Aaron and his sons shall put their hands on the head of the ram; ¹⁶ and you shall kill the ram, and you shall take its blood and sprinkle it all around on the altar. ¹⁷ Then you shall cut the ram in pieces, wash its entrails and its legs, and put them with its pieces and with its head. ¹⁸ And you shall burn the whole ram on the altar. It is a burnt offering to the LORD; it is a sweet aroma, an offering made by fire to the LORD.

So the bull in verse fourteen was a sin offering, and this ram in verse eighteen is a burnt offering. So the Lord has different kinds of offerings for different purposes.

所以，第十四节中的公牛是赎罪祭，而第十八节中的这只公绵羊是燔祭。由此可见，主为了不同的目的设立了不同种类的祭。

Verse nineteen:

第十九和二十节：

[Exodus 29:19-20 NKJV]

¹⁹ "You shall also take the other ram, and Aaron and his sons shall put their hands on the head of the ram. ²⁰ Then you shall kill the ram, and take some of its blood and put it on the tip of the right ear of Aaron and on the tip of the right ear of his sons, on the thumb of their right hand and on the big toe of their right foot, and sprinkle the blood all around on the altar.

So this ram, in part, is a consecration ram, and the blood is to be put on the right ear, and on the right thumb, and on the right big toe. What would be the significance of putting the

blood on the right ear, and the right thumb of the right hand, and the big toe of the right foot? Okay, so if it's an empty-the-hand or fill-the-hand ceremony, and you've got your right thumb anointed, what's the significance? It means my hand is going to do the work of God—that's what it's all about. What's the big toe got to do with it? It means, "I'm going to do the right thing for God; I'm going to go to the right place for God." What's the right ear got to do with it? Well, it means, "I'm going to listen to what God says. I'm going to read the Bible, and I'm going to do what God says." And it means, "I'm not going to listen to the bad stuff." Most people, most priests, most servants of God today spend far too much time listening to what's going on in the world, and too little time listening to what God says. So what's the order? You start with the ear, and then you can do what you ought to do, and go where you ought to go. It all starts with the ear.

所以这只公绵羊，在一定层面上是承接圣职的羊，这只羊的血要抹在他们的右耳垂、右大拇指和右脚大趾上。把血抹在右耳垂、右大拇指和右脚大趾上，有什么特殊的意义呢？好的，如果这是一个“空手”或“满手”的仪式，当你的右大拇指被抹上血，这代表什么？这意味着我的手将用来做神的工作，这就是它的意义。那脚大趾又有什么关系呢？这意味着：“我要为神做正确的事，我要为神走在对的道路上。”那右耳垂又代表什么？它的意思是：“我要听从神所说的话。我要读圣经，并且遵行神的话语。”同样，它也意味着：“我不会去听那些污秽不好的事。”今天的许多人、许多祭司、以及神的事奉者，花太多时间去听世上发生的新闻，而花太少时间去倾听神的话。所以，它的顺序是什么？你首先从耳朵开始，然后你才能做你该做的事，去你该去的地方。一切都始于聆听。

Second twenty-two says:

第二十二节说：

[Exodus 29:22 NKJV]

²² "Also you shall take the fat of the ram, the fat tail, the fat that covers the entrails, the fatty lobe attached to the liver, the two kidneys and the fat on them, the right thigh (for it is a ram of consecration),

Okay, so we've got three sacrifices here: the first is the sin offering, then the burnt offering, then the consecration offering. So you take this ram of consecration, and in verse twenty-three:

好的，我们在这里有三个祭：第一个是赎罪祭，其次是燔祭，然后是承接圣职的祭。你拿这承接圣职的羊，在第二十三节说：

[Exodus 29:23 NKJV]

²³ one loaf of bread, one cake made with oil, and one wafer from the basket of the unleavened bread that is before the LORD;

And you shall put all these in the hands of Aaron and in the hands of his sons. What does this consecration mean? It is, indeed, fill the hands. Consecration is a "fill-the-hand" ceremony. "Aaron, what are you doing?" "I'm filling my hands with the truth of God, the work of God." So you've got all these things now in your hands, Aaron. What are you going to do? Verse twenty-four:

这些都要放在亚伦的手上和他儿子的手上。这种奉献（承接圣职）是什么意思呢？它的意思确实是“充满双手”。承接圣职是一个“充满双手”的仪式。亚伦，你在做什么？“我在用神的真理、神的工作来充满我的双手。”亚伦，现在你手里有了这么多东西，你该怎么做呢？第二十四节说：

[Exodus 29:24 NKJV]

²⁴ and you shall put all these in the hands of Aaron and in the hands of his sons, and you shall wave them as a wave offering before the LORD.

Strange name again, a lot of amazing things here. What is a wave offering? Well, I don't know; sometimes I wave at people on Zoom. What would I do if I wanted to wave to God? I'd fill my hands with His work, and then I would wave it to the Lord.

这又是一个奇特的名字，这里有许多令人惊奇的事。什么是“摇祭”呢？我也不知道。有时我会在Zoom上向人们挥手。如果我想向神挥手，我会怎么做？我会让我的手充满祂的工作，然后向着主摇一摇。

Verse number twenty-five:

第二十五节：

[Exodus 29:25 NKJV]

²⁵ You shall receive them back from their hands and burn them on the altar as a burnt offering, as a sweet aroma before the LORD. It is an offering made by fire to the LORD.

So you wave it to the Lord, and then you put it on the fire as a sacrifice to the Lord, and you carry on. What else could you do? Well, you could take every good thing you do for God, and you can have a little monument here: "This is what I did in November. And this is what I did in December! And this is what I did two years ago in August." And you can have all of these things lined up in order. Or you could say, "Lord, this is what I have done for you now. Thank you very much." And then you burn it, and you go on to do something else for Him tomorrow. Keep a record of all those good things you've done. Offer them to the Lord, and He will keep a record. You'll be rewarded on judgment day. In the meantime, what are you going to do? Are you going to fill your hands with work for God tomorrow, and are you going to do that again tomorrow?

所以你把它向主摇一摇，然后放在坛上用火烧掉，作为献给主的祭，接着继续前行。你还可以做什么呢？你可以把你为神做的每件好事都做成一个小纪念碑，说：“这是我十一月做的。这是我十二月做的！这是我两年前的八月做的。”你可以让这些事情按顺序排列。或者你也可以说：“主啊，这就是我现在为您所做的。非常感谢您。”然后，你把它烧掉，明天再去为祂做别的事。把你做过的所有好事都记录下来，奉献给主，祂会记着的。你将在审判日得到奖赏。在此期间，你要做什么？你明天是否也要用神的工作充满你的双手，并且在后天继续这样做呢？

All right, verse twenty-six:

好的，第二十六节：

[Exodus 29:26 NKJV]

²⁶ "Then you shall take the breast of the ram of Aaron's consecration and wave it as a wave offering before the LORD; and it shall be your portion.

This is the first verse in the twenty-ninth chapter—this is verse twenty-six—and it's the first time we read of the fact that there's something there for you. There's a principle in Scripture, isn't there, and that is God gets the first. And after He's got the first, you'll get more than you deserve. So the Lord says, "I remember you. I know your needs, I'll look after you." And so the portion is the Lord's from this consecration offering.

这是在第二十九章里，第二十六节，也是我们第一次读到其实有一些东西是留给你的。圣经中有一个原则：神要先得到第一份。而在祂得到第一份之后，你将得到超出你应得的丰盛。所以主说：“我顾念你。我知道你的需要，我会照顾你。”这一份就是从这承接圣职的祭中分给我们的。

So verse twenty-seven and twenty-eight:

第二十七和第二十八节：

[Exodus 29:27-28 NKJV]

²⁷ And from the ram of the consecration you shall consecrate the breast of the wave offering which is waved, and the thigh of the heave offering which is raised, of that which is for Aaron and of that which is for his sons. ²⁸ It shall be from the children of Israel for Aaron and his sons by a statute forever. For it is a heave offering; it shall be a heave offering from the children of Israel from the sacrifices of their peace offerings, that is, their heave offering to the LORD.

The priests are going to be well cared for.

祭司们将会得到很好的照顾。

Verse twenty-nine:

第二十九节：

[Exodus 29:29 NKJV]

²⁹ "And the holy garments of Aaron shall be his sons' after him, to be anointed in them and to be consecrated in them.

So after Aaron dies and goes to heaven, what's going to happen? His sons are going to be consecrated after him to do the work that he did. And how are they going to be dressed? Well, they're going to wear Aaron's clothes. So what is the man of God, what is the woman of God going to be like tomorrow? Hopefully, they're going to be like the men and women of God today. That's kind of easy to understand. Sometimes it's harder to understand. Norma and I had parents. My father's name was Harold. Why was I called Harold? Because my parents expected me to be like my daddy. Our mother's name was Nora. Why is Norma's name Norma? Because our parents wanted my sister to be like her mother. Okay, what is the responsibility of Nadab, Abihu, Eleazar, and Ithamar? They were all to be like their father; they were even to wear their father's shoes. I can remember one day coming down here to hobby classes one Friday night when I was probably fourteen years old. We were working on a hobby in the back room there. Somebody looked down at me and said, "Harold, what are you wearing?" and I had my father's shoes on! And they all began to laugh at me, and they said, "He's even wearing his father's shoes." Yeah. If you're going to do the work of God, you don't need to do it like Waldo or Fred. You've got to do it like the men of God did before you. You've got to say, "I want to live up to the greatness of those who went before me." And so

when it came to consecration day, what clothes did they wear? The same clothes that Aaron wore.

那么，在亚伦去世并去到天堂之后，会发生什么呢？他的儿子们将接续他承接圣职，去做他曾做过的工作。他们要穿什么样的衣服呢？他们要穿亚伦的圣衣。那么属神之人 and 属神之妇，明天会是什么样子呢？希望他们会像今天属神的人一样。这很容易理解，但有时也挺难理解的。诺玛和我有父母。我父亲的名字叫哈罗德。为什么我叫哈罗德？因为我的父母期望我像我的爸爸一样。我们的母亲名字叫诺拉。为什么诺玛叫诺玛？因为我们的父母希望我的姐姐像她的妈妈。那么，拿答、亚比户、以利亚撒和以他玛的责任是什么？他们都要像他们的父亲，他们甚至要穿他们父亲的鞋。我记得有一天，大概在我十四岁时的一个星期五晚上，我来到这里参加兴趣班。我们当时在后屋做手工活。有人看着我说：“哈罗德，你脚上穿的是什么？”我竟然穿着我父亲的皮鞋！他们都开始嘲笑我，说：“他甚至还穿着他父亲的鞋！”是的。如果你要做神的工作，你不需要学着像华多或弗雷德那样做。你必须像你之前的属神之人那样去做。你必须说：“我想活出我前辈们的伟大。”所以，到了承接圣职的那一天，他们穿了什么衣服？穿了和亚伦一模一样的衣服。

Verse thirty:

第三十节：

[Exodus 29:30 NKJV]

³⁰ That son who becomes priest in his place shall put them on for seven days, when he enters the tabernacle of meeting to minister in the holy place.

So the high priest in his consecration ceremony was to wear exactly the same clothes for seven days that his father had worn before him.

所以，新任大祭司在承接圣职的仪式中，必须一连七天穿戴他父亲曾穿过的完全相同的圣衣。

And verse thirty-one:

第三十一至三十三节：

[Exodus 29:31-33 NKJV]

³¹ "And you shall take the ram of the consecration and boil its flesh in the holy place. ³² Then Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of meeting. ³³ They shall eat those things with which the atonement was made, to consecrate and to sanctify them; but an outsider shall not eat them, because they are holy.

It's true. The man, the woman who are devoted to God, they will eat the blessed food that the Lord provides, and it will be better than the other food around them; others won't be able to eat it. There is something wonderful about the service of the Lord that the men and women of God know, the priests know, but the others just don't know, and they can't know.

这是一个事实。凡是专心奉献给神的人，他们都将享用神所供给受祝福的圣物，这些食物比周围的人所吃的要好得多，其他人是不能吃这圣物的。关于服侍神的事情，有一些奇妙之处是只有属神之人、只有祭司才会明了，而其他人根本无法知道，也不可能知道。

All right, verse thirty-four:

好的，第三十四节：

[Exodus 29:34 NKJV]

³⁴ And if any of the flesh of the consecration offerings, or of the bread, remains until the morning, then you shall burn the remainder with fire. It shall not be eaten, because it is holy.

This is an amazing ceremony. Details we don't understand, but overall principles we can understand. And it's wonderful that God gives to His priests, His servants—you and me, if we have trusted Him and obeyed Him—He gives us blessings that no one else can understand.

这是一个非常奇妙的仪式，有些细节我们不太理解，但其总的原则我们能够明白。非常奇妙的是，如果我们在神面前相信祂、顺服祂，神就会赐给祂的祭司、祂的仆人——你和我——那些别人无法理解的福分。

Verse thirty-five:

第三十五至三十七节说：

[Exodus 29:35-37 NKJV]

³⁵ "Thus you shall do to Aaron and his sons, according to all that I have commanded you. Seven days you shall consecrate them. ³⁶ And you shall offer a bull every day as a sin offering for atonement. You shall cleanse the altar when you make atonement for it, and you shall anoint it to sanctify it. ³⁷ Seven days you shall make atonement for the altar and sanctify it. And the altar shall be most holy. Whatever touches the altar must be holy.

How long was King Charles' coronation ceremony? A few hours. How long was Aaron's? Seven days. It's a big deal. To serve God is a big deal. So every one of those seven days, there was a bull offered as a sin offering. The altar was to be consecrated. In a marvelous way, everything was to be holy. So if you were Aaron and his four sons—Nadab, Abihu, Eleazar, and Ithamar—what would you think of all this? "I think I'd better do it right." You see, this is pretty important. Every day, seven days, you went through this ceremony. What happened a few years afterwards? Nadab and Abihu, Eleazar's two eldest sons, went to the service of the Lord, and they offered strange fire to the Lord. They said, "I think I'll do it my way." What happened? The fire came out of the altar and burned them both to death. Is this just a ceremony? Nadab and Abihu—this is wonderful, but it's a warning: don't pretend to do it your own way.

查尔斯国王的加冕仪式持续了多久？几个小时。而亚伦的承接圣职仪式持续了多久？七天！侍奉神是一件重大的事。在那七天的每一天里，都要献上一只公牛作为赎罪祭。祭坛要被分别为圣。以一个奇妙的方式，一切都要成为圣洁。如果你是亚伦和他的四个儿子——拿答、亚比户、以利亚撒和以他玛，你会怎么想？“我想我最好还是把它做对。”你看，这非常重要。一连七天，每天你都要行这样的仪式。几年之后发生了什么？以利亚撒的两个大儿子拿答和亚比户在事奉耶和华时，献上了凡火。他们说：“我想按我自己的方式做。”发生了什么？火从祭坛中喷出来，把他们两个都烧死了。这难道仅仅是个仪式吗？对于拿答和亚比户，这是一个非常重要的仪式，但也是一个警告：不要假设你可以按照自己的方式去做。

The Continuous Burnt Offering and God's Dwelling

Verse thirty-eight:

第三十八至四十二节说：

[Exodus 29:38-42 NKJV]

³⁸ "Now this is what you shall offer on the altar: two lambs of the first year, day by day continually. ³⁹ One lamb you shall offer in the morning, and the other lamb you shall offer at twilight. ⁴⁰ With the one lamb shall be one-tenth of an ephah of flour mixed with one-fourth of a hin of pressed oil, and one-fourth of a hin of wine as a drink offering. ⁴¹ And the other lamb you shall offer at twilight; and you shall offer with it the grain offering and the drink offering, as in the morning, for a sweet aroma, an offering made by fire to the LORD. ⁴² This shall be a continual burnt offering throughout your generations at the door of the tabernacle of meeting before the LORD, where I will meet with you to speak with you.

So there were two lambs offered every day from then on on the altar of the Lord. He basically says, "You do all this, I will meet you. I'll be with you, speak to you." And He won't just speak to you.

从那时起，每天有两只羊被献在耶和华的祭坛上。神基本上是在说：“你们若照这一切行，我就会与你们相会，与你们同在，对你们说话。”祂不仅会跟你们说话。

Verse forty-three there:

第四十三至四十六节说：

[Exodus 29:43-46 NKJV]

⁴³ And there I will meet with the children of Israel, and the tabernacle shall be sanctified by My glory. ⁴⁴ So I will consecrate the tabernacle of meeting and the altar. I will also consecrate both Aaron and his sons to minister to Me as priests. ⁴⁵ I will dwell among the children of Israel and will be their God. ⁴⁶ And they shall know that I am the LORD their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the LORD their God.

What are the benefits of all this? Oh frankly, the Lord will feed them, He will encourage them, and He will meet with them and He will talk with them—and He will speak not only to them, but to the whole nation. There will be something wonderful about the tabernacle: the glory of God will be there. "Now if you do all this, I will sanctify the tabernacle of meeting." It wasn't just that He was consecrating the priests, but He was setting up the foundation so that the very tabernacle itself would be special for God, and He would sanctify Aaron and his sons to minister to Him as priests. "And I will dwell among the children of Israel, and I will be their God. And they shall know that I am the Lord their God, who brought them up out of the land of Egypt, that I may dwell among them. I am the Lord their God." That is good, isn't it? Do you like those promises?

这一切的益处是什么？坦白说，主会喂养他们，祂会鼓励他们，祂会在那里与他们相会、与他们说话，不仅与他们说话，还要与整个国家说话。在会幕中将会有非常奇妙的事，因为神的荣耀将在那里。“现在，如果你做这一切，我就会使会幕成圣。”祂不仅仅是让祭司们成圣，更是立下根基，使会幕本身成为属于神的特别之物，祂也会使亚伦和他的儿子们成圣，作祂的祭司。“我要住在以色列人中间，作他们的神。他们必知道我是耶和华他们的神，是将他们从埃及地领出来的，为要住在他们中间。我是耶和华他们的神。”这真好，是不是？你喜欢这些应许吗？

What would you do if you were one of the grandchildren who came out of Egypt? You'd sit down, and you'd say, "Grandpa, tell me what happened when you came out of Egypt." And he'd tell you the stories, and what would you say? "Did that really happen, Grandpa? That's amazing." And then you might say, "Grandpa, how do I know that that really happened? You told me, and I believe you, Grandpa, but how do I really know that that happened?" And Grandpa would say, "If our priests do what we've been reading about in the consecration, and you do your part, grandson—verse forty-six—you will know that I am the Lord your God."

如果你是从埃及出来的那些孙子辈中的一员，你会怎么做？你会坐下来，对爷爷说：“爷爷，给我讲讲你们从埃及出来时发生了什么事。”爷爷会给你讲那些故事，你会说什么？“那真的发生了吗，爷爷？这太神奇了。”接着你可能会问：“爷爷，我怎么知道那真的发生过呢？你告诉我，我相信你，爷爷，但我该怎么确切知道那真的发生过？”爷爷就会说：“如果我们的祭司在承接圣职的礼仪上，照着我们读到的这些去做，而你，我的孙子，也尽到你的本分——正如第四十六节所言——你就会知道我是耶和华你的神。”

A lot of the stories that we tell took place a long time ago. The truth of the Bible took place a long time ago. How do you know it's real? You live it; you'll know it's real. I still marvel at our cousin. She was at university at UBC one day, several years ago. The professor said, "You can't know that there's a God." She stood up—three hundred people in the class—and she said, "You're wrong, Professor. I know there's a God. I'm more sure that there's a God than I am that I'm standing here before you today." I think it's a marvelous line. "They shall know that I am the Lord their God, who brought them up out of Egypt."

我们所讲的许多故事都发生在很久以前。圣经中的真理也发生在很久以前。你如何知道那是真的？你去活出来，你就知道那是真的。我依然对我们的表妹感到惊奇。多年前，有一天她在UBC大学里，教授说：“你不可能知道有神的存在。”她站起来，在全班三百人面前，她说：“教授，你错了。我知道有神。我确定有神，比我今天站在这里面对你更让我确信。”我认为这是一句极美的话。“他们必知道我是耶和华他们的神，是将他们从埃及地领出来的。”

What happens when you get born again? Things are different, that's what happens. And in what way are they different? Well, you get a new family, you get a new Father. Okay, I got born, I knew who my father and mother were. And then when I got born again, I knew who my new Father was, I knew who my brothers and sisters were. Why did God do all this? Verse forty-six: "that I may dwell among them." What does God want? He wants to dwell among His people. Why would God spend so much time outlining all the details associated with a consecration ceremony for Aaron and his sons for seven days? Why did He do that? Why did He go to the bother of all that detail? Why did He do it? Because He wanted to dwell among them.

当你重生时，会发生什么？事情变得不一样了，这就是会发生的事情。而它们在哪些方面不同呢？你得到了一个新的家庭，你得到了一个新的天父，还有母亲。当我第一次出生时，我知道我的父母是谁；当我再次重生时，我知道谁是我的新天父，我知道谁是我的兄弟姐妹。神为什么要作这一切？第四十六节说：“为要住在他们中间。”神想要什么？祂想要住在祂的子民中间。为什么神要花这么多时间，列出亚伦和他的儿子们承接圣职整整七天的一切细节？祂为什么要这样做？祂为什么要费尽心思去设立那些繁杂的细节？祂为什么要这样做？因为祂想要住在他们中间。

Why do we have this class this afternoon? Because the God of heaven wants to come down here and be with us, and teach us, so that He can keep on dwelling amongst us. We say that's overwhelming, almost sounding impossible to imagine. That's what God said. You didn't say it, I didn't say it; it's right there in the Bible. That's what God said: "I want to dwell among them." What do we say? We say, "If you want to come in, Lord, I just want you to know you're welcome." If He were to knock on the front door right now, and Josh were to run up and answer the door, and He said, "I'd like to come in," what would Josh say? He'd say, "Come on in. We'd be happy to have you." And He says, "I've come to stay," and we say, "That's even better news than you just came to visit." All of this so that He could dwell among them. We say, "Hallelujah! Come on in, Lord!"

我们今天下午为什么要上这堂课呢？因为天上的神想要降临在这里，与我们同在并教导我们，使祂能一直住在他们中间。我们说，这太令人震撼了，简直难以想象。但这是神说的，不是你说的，也不是我说的，圣经里写得很清楚，这就是神所说的：“我要住在他们中间。”我们又该说什么呢？我们会说：“主啊，如果您想进来，我只想让您知道，非常欢迎您。”如果祂现在来敲前门，陈执事跑过去开门，而主说：“我想进来。”陈执事会怎么回答？他会说：“快请进，我们非常乐意接纳您。”主又说：“我是来常住的。”我们就会说：“这比您只是来拜访更是好消息。”这一切都是为了让祂能够住在他们中间。我们要说：“哈利路亚！主啊，请进来吧！”

The Altar of Incense

All right, chapter thirty. He says, "You shall make an altar to burn incense on; you shall make it of acacia wood."

好的，第三十章。神说：“你要用皂荚木做一座烧香的坛。”

[Exodus 30:1-6 NKJV]

¹ "You shall make an altar to burn incense on; you shall make it of acacia wood. ² A cubit shall be its length and a cubit its width--it shall be square--and two cubits shall be its height. Its horns shall be of one piece with it. ³ And you shall overlay its top, its sides all around, and its horns with pure gold; and you shall make for it a

molding of gold all around. ⁴ Two gold rings you shall make for it, under the molding on both its sides. You shall place them on its two sides, and they will be holders for the poles with which to bear it. ⁵ You shall make the poles of acacia wood, and overlay them with gold. ⁶ And you shall put it before the veil that is before the ark of the Testimony, before the mercy seat that is over the Testimony, where I will meet with you.

Okay, so you've got this altar of incense. Smells good. Remember, there are two places in the tabernacle now: at the far end is the Most Holy Place, and then the Holy Place separated by a veil from it. In the Most Holy Place now is the ark of the Testimony, the mercy seat, the tables of the law—they're all in the Most Holy Place. And then outside the veil, on the right hand, you've got the table of showbread, on the left hand you've got the lampstand, and in the dead center, just in front of the veil—or just behind the veil, rather, opposite the ark of Testimony. It's too complicated. This is what you've got. That's far too small, but this is the building. This is the Holy Place, that's the ark of the Testimony. This is the gate on the east. So here's the lampstand, this is the table of showbread, this is the altar of incense. That's too small to read, but it doesn't matter. So what have you got? You got the priest who comes in, and he's standing here, and he's offering incense, and that goes behind the veil. All right, what verse are we at? Seven.

好的，你看到了这个香坛，闻起来很香。记住，会幕里现在有两个部分：最里面是至圣所，然后是圣所，二者由幔子隔开。在至圣所里有约柜、施恩座、两块法版——它们都在至圣所里。然后在幔子外面，右边是陈设饼的桌子，左边是灯台，而在正中间，紧挨着幔子前面——或者准确地说是幔子的这一侧，与约柜相对，就是香坛。这有点复杂，但这就是你所拥有的。这个画得太小了，但这就是会幕的建筑。这是圣所，那是约柜，这是东面的门。在这边南面的是灯台，这是北边的陈设饼桌，而这就是烧香的香坛。字太小可能看不清，但这不重要。你看到了什么？就是祭司走进来，站在那里烧香，香气会透过幔子飘进里面。好的，我们读到第几节了？第七节。

Verse seven says:

第七和第八节说：

[Exodus 30:7-8 NKJV]

⁷ "Aaron shall burn on it sweet incense every morning; when he tends the lamps, he shall burn incense on it. ⁸ And when Aaron lights the lamps at twilight, he shall burn incense on it, a perpetual incense before the LORD throughout your generations.

So what do we know about this Holy Place? The lights are always on. They're lit every morning and every evening, and every morning and every evening, the light never goes out. And on the other side is the table of showbread, and the showbread is replaced every week, and there's always showbread there. And the altar of incense is there, and the incense is replaced every morning and every evening. So what do we know? It smells good in there all the time. The lights are always on, it always smells great, and there's food to eat. That's pretty inviting. Amazing, these pictures. Aaron, what's your responsibility? Your responsibility is to make sure the lights never go out. Your responsibility is to make sure that the place always smells really good. What's the responsibility of the priest today? To make sure the light never goes out. You keep telling people about Jesus; don't let them turn out your lights. What else do you do? You live a life for Jesus, so that you actually smell good.

我们对圣所有什么了解呢？里面的灯总是亮着的。每天早晚都会有人点燃它们，灯光永远不会熄灭。另一侧是陈设饼的桌子，陈设饼每周都会更换，那里总是有陈设饼。香坛也在那里，每天早晚都需要在上面烧香。所以我们知道了什么？里面一直都闻起来很香。灯总是亮着，气味总是芬芳，而且还有食物可以吃。这极具吸引力。这些画面真是太神奇了。亚伦，你的责任是什么？你的责任是确保灯火永远不熄。你的责任是确保这个地方总是香气弥漫。今天我们作为祭司的责任是什么？是确保灯光永远不熄灭。你要一直向人们传讲耶稣，不要让世俗熄灭了你的光。你还应该做什么？你应该为耶稣活出圣洁的生活，这样你的生命实际散发出香气。

All right, verse nine and ten:

第九和第十节说：

[Exodus 30:9-10 NKJV]

⁹ You shall not offer strange incense on it, or a burnt offering, or a grain offering; nor shall you pour a drink offering on it. ¹⁰ And Aaron shall make atonement upon its horns once a year with the blood of the sin offering of atonement; once a year he shall make atonement upon it throughout your generations. It is most holy to the LORD."

Well, that's our story as far as it goes. What is the picture of all that in the New Testament? What does it mean? The altar of incense. And it'd be easier for us to understand if we did it now, but our time is gone, so we're going to have to answer that question next week: what is it that smells so good to God? Well, next week we'll try to answer that question.

好了，我们要讲的内容就到这里。在新约里，这一切的画面是什么？它们有什么含义？香坛的意义是什么？如果我现在解释可能会更容易理解一些，但我们的时间已经到了，所以我们必须下周再来回答这个问题：在神面前，什么气味闻起来是极为馨香的？好的，下周我们会尝试去回答这个问题。

So, Lord, we want to thank You. We acknowledge You're a good God. And there are two things that we marvel at here: wonder number one is that You want us to do this, and number two, that we in fact can do it. We keep asking ourselves the question: why should God love me enough to teach me these things? We thank You that if we do as You tell us to do, if we live lives for Jesus, we will know that You're a great God, and by the grace of God, You will come and dwell with us. So, Lord, help us understand, help us obey, help us to follow You. It's true, Lord, we want to be like Matthew. When You say "Follow Me," we want to get up and follow You. And we give thanks now then for Your kindness, and pray Your blessing upon each one of us, Lord. And we ask this in Jesus' name. Amen! Amen!

主啊，我们要感谢您。我们承认您是一位良善的神。有两件事让我们在这里深感惊奇：第一件奇事是您竟然希望我们去做这些事，第二件则是因着您的恩典，我们事实上能够做到。我们一直问自己这个问题：神为什么如此爱我，以至于要教导我这些事情呢？我们感谢您，如果我们在生活中听从您的吩咐，如果我们为耶稣而活，我们就会知道您是一位伟大的神，并且因着神的恩典，您会降临并与我们同在。所以主啊，求您帮助我们理解，帮助我们顺服，帮助我们来跟随您。主啊，这确实是真的，我们想成为像马太一样的人。当您说“来跟从我”时，我们想要立刻站起来跟从您。我们现在为您对我们的慈爱献上感恩，求主您的福分降临在我们每个人身上。我们是奉主耶稣的名祈求，阿们！阿们！