

第五周
享受基督
作为新约禧年的实际

读经：利二五 8～17，赛六一 1～3，路四 16～22，徒二六 16～19

【周一】

壹 利未记二十五章八至十七节里的禧年，作为预言记载于以赛亚六十一章一至三节，并且实际地应验于路加四章十六至二十二节。

一 禧年有两项主要的福分，就是各人归回失去的产业，并从奴役得着释放——利二五 8～17：

1 每一个卖了他所分得美地一分产业的，在禧年要归回自己的产业，而无须付赎价；（10，13，28；）并且凡卖了自己作奴仆的，要重得自由，归回本家。（39～41。）

2 归回自己的产业以及得自由归回本家，表征在新约的禧年里，信徒已经归回神，就是他们所失去神圣的产业，并且从一切捆绑得释放，回到召会，就是他们神圣的家——弗一 13～14，约八 32，36，参诗六八 5～6。

二 在旧约的预表里，禧年持续一年之久，其应验却是指整个新约时代，恩典时代，这是神悦纳归回之罪囚的时候，（赛四九 8，路十五 17～24，

Week Five
Enjoying Christ
as the Reality of the New Testament Jubilee

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19

§ Day 1

I. **The year of jubilee in Leviticus 25:8-17 is recorded as a prophecy in Isaiah 61:1-3 and is fulfilled in reality in Luke 4:16-22:**

A. In the year of jubilee there were two main blessings: the returning of every man to his lost possession and the liberation from slavery—Lev. 25:8-17:

1. In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (vv. 10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41).

2. Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family—Eph. 1:13-14; John 8:32, 36; cf. Psa. 68:5-6.

B. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke

林后六 2,) 也是那些在罪的捆绑下受压制的人享受神救恩之释放的时候。(罗七 14 ~ 八 2。)

三 信徒在恩典时代对禧年的享受, 就是享受基督作为神给他们的恩典, 这享受要带进千年国里对禧年完满的享受, 以及在新天新地新耶路撒冷里最完满的享受——约一 16 ~ 17, 罗五 17, 腓三 14, 启二二 1 ~ 2 上。

【周二】

贰 禧年乃是基督作为恩典, 借着祂的恩言分赐到我们里面, 给我们享受的年代; 新约的禧年乃是我们得救的狂喜年代——路四 22, 诗四五 2, 约一 14 ~ 17, 林后六 2:

一 新约时代就是狂喜年代, 基督徒乃是狂喜的人; 若是我们从来没有在神面前狂喜过, 就表明我们对神的享受不够——五 13, 徒十一 5, 二二 17, 诗四三 4 上, 五一 12, 彼前一 8, 赛十二 3 ~ 6。

二 “禧年”的意思就是无忧无虑、无牵无挂、无缺无乏、无病无灾, 什么难处都没有, 什么都是好处; 因此, 一切应心, 万事如意, 逍遥自在, 狂喜欢腾——诗一〇三 1 ~ 5, 一一六 1 ~ 7, 12 ~ 13, 17 ~ 19。

三 我们必须接受主耶稣在我们里面作真正的禧年; 我们得着了祂, 就有神作我们的产业, 并且能蒙拯救脱离罪和撒但的辖制, 而有真正的自由与安息——徒二六 18, 弗一 13 ~ 14, 西一 12, 太十一 28, 约八 32, 36:

1 我们接受基督作我们的救主和生命时, 祂就进到我们里面作我们的禧年, 但我们若没有让基督在我们

15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2).

C. The believers' enjoyment of the jubilee in the age of grace (their enjoyment of Christ as God's grace to them) will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth—John 1:16-17; Rom. 5:17; Phil. 3:14; Rev. 22:1-2a.

§ Day 2

II. The year of jubilee is the age of Christ as grace dispensed into us for our enjoyment by His words of grace; the New Testament jubilee is an age of ecstasy for our salvation—Luke 4:22; Psalms 45:2; John 1:14-17; 2 Cor. 6:2:

A. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy; if we have never been in ecstasy before God, this shows that we do not have a sufficient enjoyment of God—5:13; Acts 11:5; 22:17; Psalms 43:4a; 51:12; 1 Pet. 1:8; Isaiah 12:3-6.

B. Jubilee means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant—Psalms 103:1-5; 116:1-7, 12-13, 17-19.

C. We must receive the Lord Jesus as the real jubilee in us; if we have Him, we have God as our possession and can be delivered from the bondage of sin and Satan to have real freedom and rest—Acts 26:18; Eph. 1:13-14; Col. 1:12; Matt. 11:28; John 8:32, 36:

1. When we receive Christ as our Savior and life, He comes into us to be our jubilee, but unless we allow Him to live in us and unless we live by Him, we

里面活着，也没有凭基督活着，我们就还没有实际地活在禧年里——利二五 11 ~ 12。

2 我们的心若放在主以外任何的人事物上，乃是拜偶像，结局都是苦恼——约壹五 21，参结十四 3，5，六 9。

3 我们若让基督在我们里面活着，并凭祂活着，一切就都应心、如意；否则一切就都是难处，凡事都没有禧年。

四 只有当这位包罗万有的基督给我们得着了，给我们享受了，我们才可能一切应心，万事如意；不是外面的人事物，乃是里面的基督，能叫我们安稳无忧地面对各样的环境——腓三 8 ~ 9，四 5 ~ 8，11 ~ 13。

【周三】

叁 路加四章禧年的宣扬，控制了整卷路加福音的中心思想，而十章好撒玛利亚人的比喻和十五章浪子的比喻乃是禧年绝佳的例证：

一 好撒玛利亚人的比喻中所陈明的人救主，表征祂神圣属性带着人性美德的彰显——十 25 ~ 37：

1 人救主在祂寻找失丧者并拯救罪人之职事的旅程中，（十九 10，）来到被热中犹太教的强盗打伤，悲惨垂死的遭难者所在的地方。

2 人救主一看见他，就在祂带着神性的人性里动了慈心，给他温情的医治和拯救的照顾，完全应付了他的急需——十 33 ~ 35。

二 浪子的比喻中所陈明的人救主，表明祂牧养、寻找和拯救的灵，连同父施爱、赦免和怜恤的心——十五 11 ~ 32，参九 55 ~ 56：

are not practically living in the jubilee—Lev. 25:11-12.

2. If our heart is set on any person, thing, or matter other than the Lord, this is idolatry, and the end is wretchedness—1 John 5:21; cf. Ezek. 14:3, 5; 6:9.

3. If we allow Christ to live in us and we live by Him, everything is to our satisfaction; otherwise, everything is a problem, and nothing is a jubilee.

D. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment; it is not outward persons, matters, or things but Christ within us who enables us to be calm and free of worries as we face all kinds of situations—Phil. 3:8-9; 4:5-8, 11-13.

§ Day 3

III. The proclamation of the jubilee in Luke 4 governs the central thought of the whole Gospel of Luke, and the parables of the good Samaritan in Luke 10 and the prodigal son in Luke 15 are excellent illustrations of the jubilee:

A. The Man-Savior presented in the parable of the good Samaritan signifies the expression of His divine attributes with His human virtues—10:25-37:

1. The Man-Savior, in His lost-one-seeking and sinner-saving ministry journey (19:10), came down to the place where the wounded victim of the Judaistic robbers lay in his miserable and dying condition.

2. When the Man-Savior saw him, He was moved with compassion in His humanity with His divinity and rendered him tender healing and saving care, fully meeting his urgent need—10:33-35.

B. The Man-Savior presented in the parable of the prodigal son shows His shepherding, seeking, and saving Spirit with the Father's loving, forgiving, and compassionate heart—15:11-32; cf. 9:55-56:

- 1 有一天浪子归回产业，回到父家，那就是禧年，就是自由；那也就是一切应心，万事如意——十五 20，24，参利二五 10～12。
- 2 得救就是归回我们的产业，归回神，回来归向神，重新享受神作我们的产业；（弗一 13～14；）得救就是得着神；我们有了神，就什么都有了；我们没有神，就什么都没有了。（西一 12。）
- 3 神在基督里作了我们的福分，但许多基督徒不快乐，像灯不亮，因为他们的“开关没有打开”，没有以神作他们的分——弗四 18，腓二 12～16。
- 4 父亲悦纳儿子，儿子回到父亲那里并归回父家，对儿子来说，这就是禧年，恩年——路十五 20。
- 5 神在基督里作了肥牛犊，给悔改归回的浪子享受——23 节。
- 6 这符合利未记二十五章十一至十二节，那里说，在禧年的时候不要种，也不要收，只要吃和享受；我们一悔改归向神，接受主耶稣，我们里面就真正得着神，这也就是我们禧年的开始。
- 7 我们不是父亲的雇工，乃是享受祂的众子，我们能一直享受神作我们的产业，从现今直到永远。

【周四】

肆 我们需要享受基督作新约禧年之自由与祝福的实际——路四 18～19：

- 一 我们要享受基督作禧年的实际，就需要天天花时间在主面前，听祂的话并被祂灌注；我们需要跟随马利亚的榜样，在主脚前坐着听祂的话——十 39：

1. One day the prodigal son returned to his possession and his father's house; that was a jubilee, a liberation, and everything became pleasant and satisfying—15:20, 24; cf. Lev. 25:10-12.
2. To be saved is to return to our inheritance, to return to God, to come back to God and enjoy Him anew as our possession (Eph. 1:13-14); to be saved is to gain God; when we have God, we have everything; without God, we have nothing (Col. 1:12).
3. God has become our blessed portion in Christ, but many Christians are unhappy and are like lights that do not shine, because they do not "turn on the switch" by taking God as their portion—Eph. 4:18; Phil. 2:12-16.
4. The father's acceptance of the son and the son's returning to his father and his father's house were the year of jubilee to the son, the year of grace—Luke 15:20.
5. God in Christ has become the fattened calf for the enjoyment of the repentant and returned prodigal sons—v. 23.
6. This corresponds to Leviticus 25:11-12, which says that the people were neither to sow nor reap in the year of the jubilee but only to eat and enjoy; once we repent and return to God by receiving the Lord Jesus, we obtain God within, and this is the beginning of our jubilee.
7. We are not the Father's hired servants but His enjoying sons, and we can continually enjoy God as our possession from now unto eternity.

§ Day 4

IV. We need to enjoy Christ as the reality of the freedoms and blessings of the New Testament jubilee—Luke 4:18-19:

- A. In order to enjoy Christ as the reality of the jubilee, we need to spend time with the Lord day by day to listen to His word and be infused with Him; we need to follow the pattern of Mary, who sat at the Lord's feet and was listening to His word—10:39:

- 1 马利亚是坐在“主耶稣”的脚前，不是在别人的脚前；她亲近主；时时刻刻来到主面前，爱主，敬拜主，不住地与主交通，留在与主的同在中——没有一个办法能赶得上这一个。
- 2 马利亚是坐在主的“脚前”，意思是她把自己摆在一个谦卑的地位上，好领受主作恩典；（彼前五5；）谦卑并非小看自己，乃是不看自己，没有自己，看自己等于零。
- 3 她是“坐”着；安静在主面前常是属灵能力的来源；（赛三十15上；）人常被眼睛和心思带到外面的世界去；那些忙乱的人，有流荡的心思和起伏的思潮，是最不容易得着启示的。
- 4 她在那里“听主的话”；主所说的话就是灵，就是生命，（约六63，）好将祂自己分赐给人；她听主的话，就给主机会将祂自己交通给她，好叫她一直接受主并得着主。

二 神的救恩使我们有真自由；我们的产业是神，我们的自由来自我们对神的享受；人若不享受神，是不会有真自由的；自由就是释放，就是脱开一切捆绑、一切重担、一切压制、和一切辖制——八32，36，加五1，林后三17。

【周五】

三 首先撒但把我们俘掳了，然后他就来住在我们里面，作我们犯罪的主动者、主使者；结果他就成了我们非法的主人，我们就作了他的俘虏，使我们好事不作，专作犯罪的事——罗七14，约壹五19：

- 1 人若没有神，那么他在神以外所尝试享受的一切都是狗食、废物、粪土——腓三7～9，参彼后二22。

1. She was at the feet of the Lord Jesus and not at the feet of anyone else; she was drawing near to the Lord; no method is better than coming to Him moment by moment, loving Him, worshipping Him, unceasingly fellowshiping with Him, and remaining in His presence.
2. She sat at the feet of the Lord, meaning that she put herself in a humble position in order to receive the Lord as grace (1 Pet. 5:5); humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing.
3. She was sitting down; quietness before the Lord is often the source of spiritual strength (Isa. 30:15a); man's eyes and thoughts often are distracted to the outside world; those who are busy with a wandering mind and vacillating thoughts cannot receive revelation easily.
4. She was listening to the Lord's word; the words that the Lord speaks are spirit and life (John 6:63) in order to dispense Himself into men; her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her so that she would continually receive the Lord and gain Him.

B. God's salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God; if man does not enjoy God, he cannot have real freedom; freedom means release, to be freed from all bondage, all heavy burden, all oppression, and all enslavement—8:32, 36; Gal. 5:1; 2 Cor. 3:17.

§ Day 5

C. First, Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins; the result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins—Rom. 7:14; 1 John 5:19:

1. If a man does not have God, whatever he tries to enjoy apart from God is dog food, refuse, and dung—Phil. 3:7-9; cf. 2 Pet. 2:22.

2 撒但称为别西布尔（Beelzebul），意“粪堆之王”；这名源自“别西卜”（Beelzebub），意“苍蝇之王”；撒但专门带着罪人像苍蝇一样吃粪——太十 25，十二 24，27，王下一 2。

3 人人心里实在都不愿意犯罪，结果个个都犯了罪，都身不由己，都成了罪的奴隶——罗七 18～23，约八 34。

四 保罗在罗马七章二十四节的迫切呼喊，在第八章二节得着回答，那里说，生命之灵的律在基督耶稣里释放了我们，使我们脱离了罪与死的律。

五 我们唯有享受基督作赐生命的灵，才能得着释放，才有真自由；唯有享受神的人能不犯罪，而有真自由，过一个自由、释放、脱离辖制的生活——约八 11～12，24，28，31～36：

1 生命之灵的律释放我们，使我们脱离罪与死的律；这律就是主自己，祂经过死与复活，成了赐生命的灵——罗八 2。

2 如果我们享受主不够，就在许多事上还会受捆绑；立志没有用，我们一定要不断的来到主这里，吃祂并享受祂——林前一 9，后二 7，赛五五 1～2。

3 基督作为禧年释放我们脱离贫穷、被掳、瞎眼和受压制——传一 2，14，三 11，腓三 8，彼后二 22，路十二 21，后三 17。

【周六】

六 禧年的生活乃是享受基督的生活，就是享受神作我们的基业和真自由的生活——徒二六 18，约八 36：

2. Satan is called Beelzebul, which means "the lord of the dunghill," from Beelzebub, meaning "the lord of flies"; Satan specializes in leading sinners like flies to feed on dung—Matt. 10:25; 12:24, 27; 2 Kings 1:2.

3. Although deep in his heart no one wants to sin, eventually everyone sins; no one has control over himself, and everyone has become a slave of sin—Rom. 7:18-23; John 8:34.

D. Paul's desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life frees us in Christ Jesus from the law of sin and of death.

E. We can be released and have real freedom only by enjoying Christ as the life-giving Spirit; only those who enjoy God do not commit sin and are really free, living a life of liberty, release, and freedom from bondage—John 8:11-12, 24, 28, 31-36:

1. The law of the Spirit of life releases us from the law of sin and of death; this law is the Lord Himself, who passed through death and resurrection to become the life-giving Spirit—Rom. 8:2.

2. If we do not enjoy the Lord sufficiently, we will still be in bondage to many things; making up our mind will not work; we must continually come to the Lord to eat and enjoy Him—1 Cor. 1:9; Rev. 2:7; Isa. 55:1-2.

3. Christ as the jubilee frees us from our poverty, captivity, blindness, and oppression—Eccl. 1:2, 14; 3:11; Phil. 3:8; 2 Pet. 2:22; Luke 12:21; Rev. 3:17.

§ Day 6

F. The living of the jubilee is a living in the enjoyment of Christ, a living of enjoying God as our inheritance and real freedom—Acts 26:18; John 8:36:

- 1 禧年的生活，就是我们在任何情况中都取用神自己，取用基督自己的生活；如此，祂就在我们里面作主因、作中心，带领我们克服人生一切的困扰——六 16 ~ 21，西 17 下，18 下。
- 2 因着一切都在祂的主宰之下，所以我们应该祷告说，“主啊，求你充满我，得着我，占有我；不管外面情况如何，我就是要享受你；”我们需要成为今日的执事和见证人，活出并宣扬福音——基督是恩典的禧年——以完成神永远的经纶——徒二六 16 ~ 19。

1. The living of the jubilee is a life in which we take God Himself, Christ Himself, in every situation; then He becomes the primary factor and center in us to overrule all the troubles of human life—6:16-21; Col. 1:17b, 18b; Phil. 4:6-7, 11-12.
2. Because everything is under His sovereignty, we should pray, "Lord, fill me, gain me, and possess me; no matter what my outward situation is, I just want to enjoy You"; we need to be today's ministers and witnesses by living and proclaiming the gospel—Christ as the jubilee of grace—for the accomplishing of God's eternal economy—Acts 26:16-19.

第五周■周一

晨兴喂养

利二五 10 “你们要将第五十年分别为圣，在遍地向一切的居民宣告自由。这年必为你们的禧年，各人要归回自己的产业，归回本家。”

13 “在这禧年，你们各人要归回自己的地业。”

禧年乃是主悦纳人的年，就是以赛亚六十一章一至二节所预言，并由路加四章十六至二十二节主的来临所应验的。在旧约的预表里，禧年持续一年之久，其应验却是指整个新约时代，恩典时代，这是神悦纳归回的罪囚的时候，（赛四九 8，路十五 17～24，林后六 2，）也是那些受罪捆绑的人享受神救恩之释放的时候。（罗七 14～八 2。）信徒在恩典时代对禧年的享受，就是享受基督作为神给他们的恩典，这享受要带进千年国里对禧年完满的享受，以及在新天新地新耶路撒冷里最完满的享受。（圣经恢复本，利二五 10 注 1。）

信息选读

每一个卖了他所分得美地一分产业的，在禧年要归回自己的产业，而无须付赎价；（利二五 10，13，28；）并且凡卖了自己作奴仆的，要重得自由，归回本家。（39～41。）归回自己的产业以及得自由归回本家，表征在新约的禧年里，信徒已经归回神，就是他们所失去神圣的产业，并且从一切捆绑得释放，回到召会，就是他们神圣的家。

WEEK 5 — DAY 1

Morning Nourishment

Lev. 25:10 And you shall sanctify the fiftieth year, and proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; and each of you shall return to his possession, and each of you shall return to his family.

13 In this year of jubilee each one of you shall return to his possession.

The year of jubilee is the acceptable year of the Lord prophesied in Isaiah 61:1-2 and fulfilled by the Lord's coming in Luke 4:16-22. In the Old Testament type the jubilee lasted for one year, but in the fulfillment it refers to the entire New Testament age, the age of grace, as the time when God accepts the returned captives of sin (Isa. 49:8; Luke 15:17-24; 2 Cor. 6:2) and when those oppressed under the bondage of sin enjoy the release of God's salvation (Rom. 7:14—8:2). The believers' enjoyment of the jubilee in the age of grace, that is, their enjoyment of Christ as God's grace to them, will issue in the full enjoyment of the jubilee in the millennium and in the fullest enjoyment in the New Jerusalem in the new heaven and new earth. (Lev. 25:10, footnote 1)

Today's Reading

In the year of jubilee everyone who had sold his possession, his allotted portion of the good land, was returned to it without paying anything to redeem it (Lev. 25:10, 13, 28), and everyone who had sold himself into slavery regained his freedom and returned to his family (vv. 39-41). Returning to one's possession and being freed and returning to one's family signify that in the New Testament jubilee the believers have returned to God as their lost divine possession, have been released from all bondage, and have returned to the church as their divine family.

以色列人每家都分得美地的一部分。以色列人接受了他们的一部分地之后，有些人渐渐贫穷，卖了他们的那一部分，（25 上，）因此失去他们的产业，他们的基业。另有人穷到一个地步，甚至卖身为奴，（39 上，）因此失去他们的自由，并与他们的家人分开。迦南美地预表具体化身在基督里的三一神，（西二 9，）实化为包罗万有赐生命的灵，…作为所分给众圣徒的分。…神创造人的时候，就定意将祂自己在基督里赐给人，作人的产业，人的基业。…然而，人堕落了，在堕落中失去神作他的产业，…并把自己卖给罪、撒但和世界作奴仆。…神新约的救恩，由神的恩典，基于祂在基督里的救赎所成就，…将堕落的人带回归向作祂神圣产业的神，…释放人脱离罪、撒但和世界的奴役，…并将人恢复到祂神圣的家，就是神的家里，…使他可以在神的恩典里享受交通。（圣经恢复本，利二五 10 注 2。）

禧年有两项主要的福分，就是各人归回失去的产业，并从奴役得着释放。你若得着真正的自由，并且享受神作你的产业，你就必须接受主耶稣在你里面作你真正的禧年。你得着了祂，你的产业就得回了，你的自身也自由了。主耶稣释放了你，使你有神作你的产业，并且使你脱离罪和撒但的辖制，你就有了真正的自由。我们每一个经历主救恩的人，都能作这个见证：得救以前，我们是没有自由的，是不能作主的。现在我们得救了，主在我们里面释放了我们，使我们不再作奴隶；我们不是为奴的，乃是自主的。不仅如此，我们也得回神作我们的产业。阿利路亚！我们不再是劳苦担重担的，乃是得释放、享安息的，正如主耶稣在马太十一章二十八节所说的：“凡劳苦担重担的，可以到我这里来，我必使你们得安息。”不仅如此，我们也不再是贫穷的，乃是有神作我们的产业。（徒二六 18，弗一 14，西一 12。）这就是禧年。（李常受文集一九八四年第四册，一二页。）

参读：禧年，第一篇。

After the children of Israel received their portions of the land, some became poor and sold their allotment (v. 25a), thus losing their possession, their inheritance. Others became so poor that they even sold themselves into slavery (v. 39a), thus losing their freedom and becoming separated from their families. The good land of Canaan typifies the Triune God embodied in Christ (Col. 2:9) and realized as the all-inclusive life-giving Spirit...as the allotted portion of the saints...When God created man, He intended to give Himself in Christ to man as man's possession, man's inheritance...However, man became fallen, and in the fall man lost God as his possession...and sold himself into slavery under sin, Satan, and the world...God's New Testament salvation, accomplished by God's grace based on His redemption in Christ..., brings fallen man back to God as his divine possession..., releases man from slavery under sin, Satan, and the world..., and restores man to his divine family, the household of God..., that he may enjoy fellowship in God's grace. (Lev. 25:10, footnote 2)

In the year of jubilee there are two main blessings: the returning of every man to his lost possession and the liberation from slavery. If we want to be truly free and able to enjoy God as our possession, we must receive the Lord Jesus as the real jubilee in us. If we have Him, our possession is recovered and our freedom is returned to us. The Lord Jesus has released us so that we may have God as our possession and be delivered from the bondage of sin and Satan in order that we may have real freedom. Every one of us who has experienced the grace of the Lord can testify that before we were saved, we had no freedom and no control over ourselves. Now that we have been saved, the Lord has released us from within so that we are no longer slaves. Not only so, we have been brought back to God as our possession. The Lord Jesus said in Matthew 11:28, "Come to Me all who toil and are burdened, and I will give you rest." We are no longer those who toil and are burdened; we are those who have freedom and enjoy rest. Furthermore, we are no longer poor; instead, we have God as our inheritance (Acts 26:18; Eph. 1:14; Col. 1:12). This is the meaning of the year of jubilee. (CWWL, 1984, vol. 4, "The Jubilee," p. 9)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 1

第五周■周二

晨兴喂养

路四 18～19 “主的灵在我身上，因为祂膏了我，叫我传福音给贫穷的人，差遣我去宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，宣扬主悦纳人的禧年。”

21 “…今天这经应验…了。”

禧年就是狂喜年代。什么叫作新约时代？新约时代就是狂喜时代。什么叫作基督徒？基督徒就是狂喜的人。五十多年前我听倪柝声弟兄讲道，他讲到一个地步，说，“你作基督徒若没有作到癫狂的地步，你就作得不够资格。”他还说我们在神面前应当癫狂，在人面前就要谨守。…我们一面是喜乐欢呼的，一面却是谨守、适可而止的。…若是你从来没有在神面前狂喜过，你就不够格，因为这表明你对神的享受不够。…你里头若是没有喜乐，你会癫狂么？你若一直享受神，到一个地步，你就没有办法不癫狂。（李常受文集一九八四年第四册，一九至二〇页。）

信息选读

政治家和哲学家尽全力想办法应付人的需要；然而他们发明的主义越多，人们所受的苦也越多。圣经比任何学说主义都好，任何学说主义也比不上圣经的教训。我们所需要的不是任何学说主义，我们需要的乃是主耶稣来到人类中间。祂来乃是主耶和華膏祂，叫祂传福音给贫穷的人，差遣祂宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，

WEEK 5 — DAY 2

Morning Nourishment

Luke 4:18-19 “The Spirit of the Lord is upon Me, because He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to send away in release those who are oppressed, to proclaim the acceptable year of the Lord, the year of jubilee.”

21 ...Today this Scripture has been fulfilled...

The jubilee is an age of ecstasy. The New Testament age is an age of ecstasy, and a Christian is a person in ecstasy. Over fifty years ago, Brother Nee said, “If, as a Christian, you have never reached the point of being beside yourself, you are not up to the standard.” He added that we should be beside ourselves before God but soberminded before men...On the one hand, we rejoice and make a joyful noise, but on the other hand, we are soberminded, exercising restraint...If we have never been in ecstasy before God, we are not up to the standard. Rather, this shows that we do not have a sufficient enjoyment of God...If there is no joy in us, we cannot be beside ourselves, but if we are always enjoying God, we will reach a point where we cannot help but be beside ourselves. (CWWL, 1984, vol. 4, “The Jubilee,” p. 15)

Today's Reading

Politicians and philosophers have been trying their best to find ways to meet the needs of people, but the more “isms” they invent, the more people suffer. What the Bible teaches is far better than any theory or “ism.” What we need is not a theory or an “ism” but the coming of the Lord Jesus into mankind. In His coming He was anointed by Jehovah to announce the gospel to the poor, and He was sent to proclaim release to the captives and recovery of sight to the blind, to send away in release those who are oppressed, and to proclaim the

宣扬神悦纳人的禧年，就是神悦纳人的恩年。禧年的时期乃是神赦免人、悦纳人的时期。

“禧”这个字，在中文里的意思，就是“一切应心，万事如意”。应心如意就是禧。禧就是无忧无虑、无牵无挂、无缺无乏、无病无灾，什么难处都没有，什么都是好处，乃是一切应心，万事如意。…人生不是应心的，环境也不是如意的。只有当这位包罗万有的基督给你得着了，给你享受了，你才可能一切应心，万事如意。保罗在腓立比四章说，他认识基督，经历基督，达到一个地步，是一切应心，万事如意。他说，“我已经学会了，无论在什么景况，都可以知足。我知道怎样处卑贱，也知道怎样处富余；或饱足、或饥饿、或富余、或缺乏，在各事上，并在一切事上，我都学得秘诀。我在那加我能力者的里面，凡事都能作。”（11下～13。）不是外面的人、事、物，乃是里面的基督，能叫我们安稳无忧地面对各样的环境。

基督已经来了，因此现今乃是禧年的时代。可是就人来说，你若不让基督进到你里面，你里面就还没有禧年。…即使你信了基督，让基督进到你里面，你却不让基督在你里面活着，也不凭基督活着，你就还没有实际地活在禧年里。你在什么事上凭基督活着，在什么事上让基督活着，你在那件事上就有祂作你的禧年。这样，你在那件事上就一切应心，万事如意。你若在婚姻生活中让基督活着，凭基督活着，你的婚姻就一切应心，万事如意。不应心的应心了，不如意的也如意了。读书、教书、作生意也都是这样。你若让基督在你里面活着，凭祂活着，一切就都应心，一切就都如意；…换句话说，基督来了，禧年就来了。…你什么时候凭基督活着，那时基督就是你的禧年。你什么时候不凭基督活着，那时候就没有基督作你的禧年。（李常受文集一九八四年第四册，九、一三至一五页。）

参读：禧年，第二篇。

year of God's acceptance of man, the year of jubilee, which is the year of grace. The year of jubilee is the time when God forgives and accepts man.

Jubilee means having no worry or anxiety, no concern or care, no lack or shortage, no sickness or calamity, and no problems whatsoever but, rather, having all benefits; hence, everything is to our satisfaction...Our human life is not always satisfying, and our environment is not always gratifying. Everything can be satisfying to us only after we have gained the all-inclusive Christ as our enjoyment. In Philippians 4 Paul indicates that he knew Christ and experienced Him to such an extent that everything was to his satisfaction. He says, "I have learned, in whatever circumstances I am, to be content. I know also how to be abased, and I know how to abound; in everything and in all things I have learned the secret both to be filled and to hunger, both to abound and to lack. I am able to do all things in Him who empowers me" (vv. 11b-13). It is not outward persons, matters, or things but Christ within who enables us to be calm and free of worries as we face all kinds of situations.

Christ has already come, so the age of jubilee is here, but we do not have the jubilee in us unless we have allowed the Lord Jesus to come into us...Even if we have believed into Christ and have allowed Him to come into us, unless we allow Him to live in us and unless we live by Him, we are not practically living in the jubilee. If we live by Christ in a certain matter and allow Him to live in us, we enjoy jubilee in that matter. In this way everything pertaining to that particular matter is to our satisfaction. In our married life, for example, if we allow Christ to live in us and we also live by Christ, then everything in our marriage will be to our satisfaction. Whatever is unpleasant becomes pleasant, and whatever is not satisfying becomes satisfying. The same is true in going to school, in teaching school, and in doing business. If we allow Christ to live in us and if we live by Him, everything is to our satisfaction...In other words, when Christ comes into us, jubilee comes into us...Christ is our jubilee whenever we live by Him, but He is not our jubilee when we do not live by Him. (CWWL, 1984, vol. 4, "The Jubilee," pp. 7, 10-11)

Further Reading: CWWL, 1984, vol. 4, "The Jubilee," ch. 2

第五周■周三

晨兴喂养

路十五 20 “于是起来往他父亲那里去。相离还远，他父亲看见，就动了慈心，跑去抱着他的颈项，热切地与他亲嘴。”

23 “把那肥牛犊牵来宰了，让我们吃喝快乐。”

路加四章…宣告禧年的来临，（18～19，）…控制了整卷路加福音的中心思想；但四章这个禧年，还不能把十五章浪子回家的故事讲解得透彻，还需要更进一步的解明。

浪子卖了产业，也卖了自身。有一天他归回产业，回到父家，那就是禧年，就是自由；那也就是一切应心，万事如意。在家里只有享受，只有吃喝，没有劳苦。这符合利未记二十五章十一至十二节，那里说，在禧年的时候不要种，也不要收，只要吃和享受。…要吃地里自产的，就是吃神所供给你的，不需要你去劳苦。这就是路加十五章，父亲不要听儿子所说作雇工的话的原因。父亲乃是给儿子肥牛犊，要他吃喝享受。这里没有不配，全是配；因为神说，“我悦纳你。”禧年就是神悦纳人的年代，是神悦纳人的时候。这就是十五章那个父亲悦纳回头的浪子所指明的。（李常受文集一九八四年第四册，二四、二九页。）

信息选读

我们从前都是离开了父亲和父家的浪子。我们既离开了父亲和父家，就必然离开了自己的产业。所以，我们需要归回父亲和父家。

WEEK 5 — DAY 3

Morning Nourishment

Luke 15:20 And he rose up and came to his own father. But while he was still a long way off, his father saw him and was moved with compassion, and he ran and fell on his neck and kissed him affectionately.

23 And bring the fattened calf; slaughter it, and let us eat and be merry.

The proclamation of the jubilee in Luke 4:18-19 governs the central thought of the whole Gospel of Luke, and the parable of the prodigal son in Luke 15 is an excellent illustration of the jubilee.

The prodigal son sold his possession and himself. One day he returned to his possession and his father's house. That was a jubilee, a liberation, and everything became pleasant and satisfying. In the father's house there was only enjoyment with eating and drinking; there was no labor. This corresponds to Leviticus 25:11, which says that the people were neither to sow nor reap in the year of the jubilee; they should only eat and enjoy. Furthermore, they could only eat of the produce directly from the field. This means that they ate what God supplied without the need of their own labor. Similarly, the father in Luke 15 did not listen to what the son had to say about being a hired servant. Instead, the father desired to give the son the fattened calf for him to eat and enjoy. No one is unworthy; rather, all are worthy because God says, "I have accepted you." The jubilee is the age, the time, of God's acceptance, indicated by the father's acceptance of the prodigal son in Luke 15. (CWWL, 1984, vol. 4, "The Jubilee," pp. 19, 22)

Today's Reading

We all once were prodigals who went away from the Father and from His household. As those who went away both from the Father and from His house, we certainly went away from our inheritance. Therefore, it was

necessary for us to be returned to the Father and to His household.

浪子耗尽了一切之后，遇见那地方大遭饥荒，就穷乏起来。（路十五 14。）“于是去投靠那地方的一个居民，那人打发他到自己的田里去放猪。他恨不得拿猪所吃的豆荚充饥，也没有人给他。”（15～16。）他醒悟过来，就说，“我父亲有多少的雇工，口粮有余，我倒在这里饿死么？我要起来，到我父亲那里去，向他说，父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子，把我当作一个雇工吧。”（17～19。）在这里我们看见，浪子想要用自己的努力耕种、收割，这些是禧年里不可作的事。浪子的用意是要告诉父亲，他不配再作儿子，他愿意像雇工一样劳苦作工。但是按照利未记二十五章的预表，禧年里不可耕种，不可收割，不可在地上有任何劳苦。因此，浪子不该回到父亲那里作劳工，乃该回到父亲那里享受他的产业。

浪子回来时，就说，“父亲，我犯罪得罪了天，并得罪了你。我不配再称为你的儿子。”（21。）父亲不愿听这样的胡言乱语，就打断他的话，吩咐奴仆说，“快把那上好的袍子拿出来给他穿，把戒指戴在他手上，把鞋穿在他脚上，把那肥牛犊牵来宰了，让我们吃喝快乐。”（22～23。）…肥牛犊表征丰富的基督作我们的产业。按歌罗西一章十二节的话，这是基督作众圣徒的分。在浪子回来以后，他、父亲并家里的人就开始享受产业。这里在浪子的事例中，有一幅新约禧年清楚的图画。（路加福音生命读经，六五〇至六五二页。）

参读：禧年，第三至四篇。

After the prodigal had spent all, a severe famine occurred, and he began to be in want (Luke 15:14). He then “went and joined himself to one of the citizens of that country; and he sent him into his fields to feed hogs. And he longed to be satisfied with the carob pods which the hogs were eating, and no one gave him anything” (vv. 15-16). When he came to himself, he said, “How many of my father’s hired servants abound in bread, but I am perishing here in famine! I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and before you. I am no longer worthy to be called your son; make me like one of your hired servants” (vv. 17-19). Here we see that the prodigal wanted to be like those who sowed, reaped, and harvested (things which were forbidden in the year of jubilee) by exerting his own effort. His intention was to tell his father that since he was no longer worthy of being a son, he would like to labor as a hired one. But according to the type in Leviticus 25, during the year of jubilee, there was to be no sowing, reaping, or harvesting. During that year there was not to be any labor on the land. Hence, the prodigal son should not have come back to the father to be a laborer. He should be returned to the father as one being returned to enjoy his possession.

When the prodigal son was returned, he began to say, “Father, I have sinned against heaven and before you; I am no longer worthy to be called your son” (Luke 15:21). The father, not having an ear to hear such nonsensical talk, interrupted him and said to his slaves, “Bring out quickly the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fattened calf; slaughter it, and let us eat and be merry” (vv. 22-23)... The fattened calf signifies the rich Christ as our inheritance. In the words of Colossians 1:12, this is Christ as the portion of the saints. After the prodigal son was returned, he, the father, and those in the household began to enjoy the inheritance. Here in the case of the prodigal son, we have a clear picture of the New Testament jubilee. (Life-study of Luke, 2nd ed., pp. 552-553)

Further Reading: CWWL, 1984, vol. 4, “The Jubilee,” chs. 3—4

第五周■周四

晨兴喂养

路十 39 “〔马大〕有一个妹妹，名叫马利亚，在主脚前坐着听祂的话。”

赛三十 15 “主耶和华以色列的圣者如此说，你们得救在于归回安息；你们得力在于平静信靠；你们竟自不肯。”

我们从马利亚的身上可以看到，她有一个最好的态度。

(一)她是在**主耶稣**的脚前，不是在别人的脚前。她在那里亲近主。这就是生命长大最短、最快的路程。时时刻刻亲近主，爱主，敬拜主，不住地与主交通，留在与主的同在中——没有一个办法能赶得上这一个。许多认识神最深的人，就是找到了这一条路的人。盖恩夫人说，“亲近神，包括了一切的事奉。”保罗也曾说，要不住地祷告。（帖前五 17。）人若敞着脸和住在他里面的基督有不断的交通，结果就要变成主的形像。（林后三 18。）

(二)她是坐在主的**脚前**。意思就是说，她把自己摆在一个谦卑的地位上。谦卑是得神祝福最要紧的一个态度，因为神敌挡狂傲的人，赐恩给谦卑的人。（彼前五 5。）谦卑并非小看自己，乃是不看自己，没有自己，看自己等于零。我们若常常以极深的谦卑去亲近神，神必定赐恩。（十二篮第五辑，五四至五五页。）

信息选读

(三)她是**坐着**，不像她姐姐那样忙乱。安静常是属灵能力的来源。人最大的难处，就是不能在神面前安静。…身上的肢体，眼睛是最忙的；在魂的里面，

WEEK 5 — DAY 4

Morning Nourishment

Luke 10:39 And she had a sister called Mary, who also sat at the Lord's feet and was listening to His word.

Isa. 30:15 For thus says the Lord Jehovah, the Holy One of Israel, In returning and rest you will be saved; in quietness and in trust will be your strength; but you were not willing.

Mary had a proper attitude.

(1) She was at the feet of the **Lord Jesus**, and not at the feet of anyone else. She was drawing near to the Lord. This is the shortest and quickest way to grow in life. No method is better than coming to Him moment by moment, loving Him, worshipping Him, and unceasingly fellowshiping with Him and remaining in His presence. Many who know God in a deep way have found this way. Madam Guyon said, "Our drawing near to God constitutes all service." Paul also charged us to pray unceasingly (1 Thes. 5:17). If a man unceasingly fellowships with the indwelling Christ with an unveiled face, he will be changed into the Lord's likeness (2 Cor. 3:18).

(2) She sat **at the feet** of the Lord. This means that she put herself in a humble position. Humility is a crucial condition for receiving God's blessing. God resists the proud and gives grace to the humble (1 Pet. 5:5). Humility is not belittling ourselves; humility is ignoring ourselves, negating ourselves, and considering ourselves as nothing. If we draw near to God with deep humility, He will give grace to us. (CWWN, vol. 38, pp. 271-272)

Today's Reading

(3) She was **sitting down**,...not busy like her sister. Quietness is often the source of spiritual strength. The greatest challenge man faces is being quiet before the Lord...Of all the members in the body, the eyes are the busiest, and of

心思是最忙的。忙乱的人，是最不容易得着启示的。流荡的心思，起伏的思潮，好像湖面的波浪一直动荡不休，以致在湖岸的花木不能很清楚地映在湖面上。所以，人若要主的形像印在他的里面，叫他变成主的形像，就安静是必需的。

(四)她在那里**听主的话**。主所说的话就是灵，就是生命，好将祂自己分赐给人。她听主的话，就是给主机机会将主的自己交通给她，好叫她得着主，像主。她在那里一直作一个接受主自己的人。她所听的不只是声音，并且是在那里遇见主。弟兄姊妹，如果你在那里听道，只听见人的声音，而没有遇见声音里面的基督，那实在是一件可惜的事。(十二篮第五辑，五五页。)

(在禧年的时候，)产业与自由，二者都好，但是有一个比较。…你不能说，“我要自由，不要神。”因为没有神就没有自由。我们的产业是神，我们的自由来自我们对神的享受。产业是神，自由是享受。你有了产业，…结果你就有了自由。什么是自由？自由就是没有压制，也没有缺乏。有的人没有人压制他，但是穷得受不了。…穷真是个厉害的捆绑。…感谢神，如今祂是我们的产业；我们享受了神，我们就有自由。

因着我们穷到一个地步，不仅失去了神作我们的产业，并且还把我们自身卖了。…但是到禧年的时候，我们不只归回产业，归回神自己，并且我们也得了自由，从奴役之下被释放出来。今天许多人讲自由、民权、人权，然而人若不享受神，是不会有真自由的。…人光讲自由，却不归回神，结果反而产生许多问题，衍生出许多恶事。…圣经的原则是你要先归回神，你才有自由；你若不归回神而想要自由，结果还是没有真自由。(李常受文集一九八四年第四册，三一至三四页。)

参读：十二篮第五辑，五四至五五页。

all the faculties in the soul, the mind is the busiest. Those who are busy cannot receive revelation easily. A wandering mind and vacillating thoughts are like restless waves on a lake; the lake will never be able to clearly reflect the flowers and trees on the shore. If a man wants to have the Lord's image imprinted in him and to be transformed into the Lord's image, quietness is a necessity.

(4) She was *listening to the Lord's word*. The words that the Lord speaks are spirit and life. Through this word, the Lord dispenses Himself to men. Her listening to the Lord's word afforded the Lord the opportunity to communicate Himself to her so that she would gain the Lord and become like Him. She was continually receiving the Lord Himself. She did not just hear words; she was meeting the Lord. Brothers and sisters, it is a pity for anyone to just hear man's voice in a sermon and not meet the Christ behind the voice. (CWWN, vol. 38, p. 272)

[In the jubilee] possession and freedom are both positive, but there is a difference between them...We cannot renounce God, saying that we want freedom instead of God, because without God there is no freedom. Our possession is God, and our freedom comes from our enjoyment of God. When we have...and enjoy our possession, the result is that we have freedom. Freedom is to be without oppression or deficiency. Some people apparently are not oppressed, but they are poor...Poverty is a tremendous bondage...How we thank God that today He is our possession, and when we enjoy Him, we have freedom!

Because we were poor, we not only lost God as our possession but also sold ourselves as slaves...However, when the year of jubilee comes, we not only are returned to God as our possession, but we also obtain freedom and are released from the bondage of slavery. Today many people talk about freedom, civil rights, and human rights, but if man does not enjoy God, he cannot have real freedom...When people only speak about freedom without being returned to God, the result is that many problems are produced, and many evil things are brought in...The biblical principle is that we must first be returned to God before we can have freedom. If we want to obtain freedom without being returned to God, the result is that we do not have true freedom. (CWWL, 1984, vol. 4, "The Jubilee," pp. 23-25)

Further Reading: CWWN, vol. 38, pp. 271-272

第五周■周五

晨兴喂养

罗七 24 “我是个苦恼的人！谁要救我脱离那属这死的身體？”

八 2 “因为生命之灵的律，在基督耶稣里已经释放了我，使我脱离了罪与死的律。”

人里面有一个犯罪的因素，一个犯罪的瘾，那就是撒但。我们乃是作他的俘虏。…首先撒但把我们俘掳了，然后他就来住在我们里面，作我们犯罪的主动者、主使者；结果他就成了我们非法的主人，我们就作了他的俘虏，使我们好事不作，专作犯罪的事。…在圣经里撒但还有一个名字，叫作别西卜。别西卜这名字在圣经里按原文说，是粪堆之王，意思是苍蝇之王，因为粪堆上面全是苍蝇。撒但是粪堆之王，他专门带着（罪人像）苍蝇（一样）来吃粪，所以他又是苍蝇之王。…即使高尚的人，也是苍蝇；他们所去的舞会，是稍微高尚一点的场所，可以说是文明的粪场，所以别西卜也会化装成高尚的样子，叫个个“苍蝇”跟着他也都高尚起来。他们这些苍蝇装扮得很好看、很斯文，跳起舞来个个都变得很高尚。表面看他们在那里跳舞，实际上他们是在“吃粪”。（李常受文集一九八四年第四册，四〇页。）

信息选读

没有人愿意犯罪，但是当你上了瘾的时候，给别西卜一挑动，你就非跟着他，让他牵着鼻子走不可。等到事过之后，你就懊悔：“我真笨啊，我这是在作什么，何必作这个？”人人心里实在都不愿意犯罪，结果个个都犯了罪，都身不由己，都成了罪的

WEEK 5 — DAY 5

Morning Nourishment

Rom. 7:24 Wretched man that I am! Who will deliver me from the body of this death?

8:2 For the law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.

There is a sinning factor, an addiction to sinning, within man. This factor, this addiction, is Satan himself, and man is his captive...First Satan captured us; then he came to dwell in us as the inciter, the instigator, of our sins. The result is that he has become our illegal master, and we have become his captives to the extent that we are unable to do good and can only commit sins. In the Bible, Satan is also called Beelzebul...Beelzebul means “the lord of the dunghill,” from the name meaning “the lord of flies.”...Satan specializes in leading flies to feed on dung; hence, he is also the lord of flies. Since he is the lord of flies, all sinners are like flies that follow Satan to “feed on dung.”...Even upper-class people are like flies. Beelzebul can disguise himself with a high-class appearance so that all the “flies” following him appear to be of a high class. Such persons hold dancing parties in upper-class places, but such places are merely cultured “dunghills.” These people dress nicely and are very cultured, and when they dance, they seem elegant. In actuality, however, they are “eating dung.” (CWWL, 1984, vol. 4, “The Jubilee,” p. 29)

Today's Reading

Deep in his heart, no one wants to sin, but when a person becomes addicted and is stirred up by Beelzebul, he has to follow, allowing himself to be led around “by the nose.” Afterward, he regrets it and may say, “I am so stupid; what was I doing? Why did I have to do that?” Although deep in his heart no one wants to sin, eventually everyone sins. No one has control over

奴隶。因此主耶稣说，“凡犯罪的，就是罪的奴仆。”（约八 34。）

罪在我们里面的确是个真正的辖制。（参罗七 24。）…感谢神，罗马八章二节说，在基督里有一个生命之灵的律，释放了我们脱离罪与死的律。…感谢主，蒙主的怜悯，我可以对你们作见证：我现在生气，半分钟就过去了，并且不再气了。为什么？这是因为生命之灵的律释放了我，使我不必再受罪的辖制了！

福音的福气就是归回神，得着神，也就是神作了我们的产业。神一作了我们的产业，我们一享受神作产业，我们就自由了。阿利路亚，唯有享受神的人能不犯罪，唯有享受神的人有真自由。约翰八章三十六节说，“神的儿子若叫你们自由，你们就真自由了。”你要自由，要能不犯罪，就必须享受神的儿子，得着神的儿子。今天神的儿子就是赐生命的灵。这赐生命的灵就是生命之灵，祂在我们里面就是生命之灵的律。这个生命之灵的律就是主自己。主经过死而复活，成了赐生命的灵，也就是生命之灵。这个生命的灵有一个律。没有一个生命是没有律的，生命就是一个律。这个生命之灵的律，把我们释放了，叫我们脱离罪的律。我们不仅在信主的那一刹那，享受禧年的自由；我们乃是从那一天起，一生都应该享受这个自由，并且一直享受到永世。这个自由乃是从享受神来的。祂作了我们的产业，给我们享受；我们一享受祂，就得着自由。…但如果我们享受神不够，就在许多事上还会受捆绑。

禧年乃是我们归回神作产业，作我们的享受，我们就自由了，就从一切的辖制下得释放，而从撒但权下归回神，从罪恶的奴役之下得了自由。因此挣扎努力是没有用的，…立志没有用，一定要享受主。我们一定要学习接触这位又真又活的主，享受祂。这样，祂在我们里面就作我们的释放，作我们的自由。结果我们又有产业，又有自由。（李常受文集一九八四年第四册，四一至四三页。）

参读：路加福音生命读经，第六十四至六十九篇。

himself, and everyone has become a slave of sin. This is why the Lord Jesus said, “Everyone who commits sin is a slave of sin” (John 8:34).

The sin within us is a real controlling power [cf. Rom. 7:24]...How we thank God for Romans 8:2, which says that in Christ the law of the Spirit of life frees us from the law of sin and of death! We thank the Lord for His mercy. Many can testify that when they get angry, they can get over it very quickly, and the anger does not come back. This is because the law of the Spirit of life frees us from the bondage of sin.

The blessings of the gospel are the return to God and the gaining of God as our possession. Once we enjoy God as our possession, we are free. Only those who enjoy God do not commit sin and are really free. John 8:36 says, “If therefore the Son sets you free, you shall be free indeed.” If we want to be free, if we do not want to commit sin, then we must obtain the Son of God and enjoy Him. The Son of God today is the life-giving Spirit. This life-giving Spirit is the Spirit of life, who is in us as the law of the Spirit of life. Therefore, the law of the Spirit of life is just the Lord Himself, who passed through death and resurrection to become the life-giving Spirit, the Spirit of life. Every life has a law, so the Spirit of life also has a law. The law of the Spirit of life releases us from the law of sin. We enjoy the freedom of the jubilee not only at the moment we believe in the Lord, but beginning from that day we should enjoy this freedom all our life and for eternity. This freedom comes from our enjoyment of God. He has become our possession for our enjoyment, and when we enjoy Him, we obtain freedom...However, if we do not enjoy God sufficiently, we will still be in bondage in many things.

The year of jubilee is for us to be returned to God as our possession and as our enjoyment so that we may become free and be released from all oppression. Thus, we are returned to God from the authority of Satan and are freed from the slavery of sin. Hence, it is useless to struggle and strive...Making up our mind will not work; we must enjoy the Lord. We must learn to contact this true and living Lord to enjoy Him. In this way He becomes our release within us and our freedom. As a result, we have not only our possession but also our freedom. (CWWL, 1984, vol. 4, “The Jubilee,” pp. 29-31)

Further Reading: Life-study of Luke, msg. 64—69

第五周■周六

晨兴喂养

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

西一 18 “祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。”

禧年的生活就是在任何环境中，你都不以任何事物作你的享受，你只以神为你的享受，你只享受神自己。这不是说你不该去读书，反而你该好好尽本分读书；也不是说你不该作事，你的确该好好尽本分作事；也不是说你不该作父母教养儿女，你是该好好地尽为人父母的本分。然而这些都不过是你外面人生的生活，那并不重要；重要的是你里面人生的主因要对。…你必须让神在你里面作你的主因，然后你才知道怎样对待儿女，怎样敬奉父母，怎样读书，怎样作事。你里面有了这个主因作主导，一切就不过是你的本分，而不是你的重担，也不是你的为难。但你里面若是没有这个主因作主导，一切就都会变作你的重担，你的苦难。（李常受文集一九八四年第四册，五七至五八页。）

信息选读

我们人要生存，难免有家庭、有嫁娶，有婚姻生活，也有受教育、作事的本分。但这些都我们的重担，反而都是为我们效力，叫我们被成全，更享受主。这就是禧年的生活。一个基督徒的禧年生

WEEK 5 — DAY 6

Morning Nourishment

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

The living of the jubilee is a life in which we take God instead of other things as our enjoyment and enjoy only God Himself in every situation. This is not to say that we should not study. On the contrary, we should study diligently. Neither does it mean that we should not work; we should work dutifully. Likewise, it does not mean that we should not be proper parents raising our children; rather, we should properly fulfill our responsibilities as parents. However, all these are just our living, our outward human life, which is not crucial. What is crucial is that the inward, primary factor of our human life is right...We must let God Himself be the primary factor within us. Only then will we know how to deal with our children, how to honor our parents, how to study, and how to work. If this primary factor directs us within, everything will simply be a duty to us, not a burden or hardship. However, if we are not directed by this primary factor, everything will become a weight and a suffering. (CWWL, 1984, vol. 4, "The Jubilee," pp. 42-43)

Today's Reading

For our existence we cannot avoid having a family and a married life. We are also obligated to obtain an education and work at a job. However, all these are not our burdens; on the contrary, they are working for us that we may be perfected to enjoy the Lord even more. This is the living of the

活，应该是一个完全享受主，完全欢乐赞美的生活。你若不能欢乐赞美，就证明你没有过正常的禧年生活。所以帖前五章十八节说，“凡事谢恩。”不是顺利才谢恩，乃是凡事谢恩。

我们的心若是放在主以外的任何事物上，无论是好事、是坏事，都是苦。…我们的心若放在主以外的任何人事物上都是苦。外邦人没有主，没有得救，没有得着主作他们的救恩，他们的心只好放在那些人事物上面；我们却是得救的人，有主作我们的中心，我们就应该把我们的主放在主身上。…没有主的人事事都苦：坏事苦、好事也苦，穷是苦、富也是苦，不受教育是苦，受教育也是苦，什么都是苦。但有了主，主就拯救我们脱离这一切的苦。我们若是以主作中心，我们就要享受祂作我们禧年的生活。

禧年的生活不是别的生活，乃是享受主的生活。…我们的一切都在主主宰的手中，祂的安排一点都不会错。…你也许觉得你之所以能有今天，是因着你的奋斗、你的挣扎。你岂不知若没有主的主宰，无论你怎么挣扎，怎么奋斗，都不会有今天。…所以，我们应该倒空一切，对主说，“主啊，求你充满我，得着我，占有我。主啊，我愿意享受你，不管外面环境如何，我就是要享受你。身体健康，我感谢你；身体不健康，我也感谢你。有儿女，我感谢你；没有儿女，我也感谢你。”这样，无论贫富安危，对我们就都是一样。所以保罗才说，“无论是生，是死，总叫基督在我身体上，现今也照常显大。”（腓一 20 下。）生也罢，死也罢，我就是在这里活基督，好叫基督在我身上照常显大。你这样就是享受神，就是过禧年的生活。（李常受文集一九八四年第四册，五九至六一页。）

参读：利未记生命读经，第五十六至五十八篇。

jubilee. A Christian's life of jubilee should be a life of fully enjoying the Lord, a life that is full of joy and praises. If we cannot rejoice and praise, it proves that we are not living a normal life of the jubilee. This is why 1 Thessalonians 5:18 says, "In everything give thanks." This is to give thanks not only in things that are successful but in all things.

If our heart is set on anything other than the Lord, that thing, whether good or bad, becomes a suffering to us...If our heart is set on any person, thing, or matter other than the Lord, the end is wretchedness. The unbelievers do not have the Lord; they have not received the Lord as their salvation. Hence, they can only set their heart on persons, things, and matters. However, since we have been saved and have the Lord as our center, we should set our heart on Him...To those who are without the Lord, everything is a suffering. Whether bad things or good things, whether poverty or riches, whether being educated or uneducated, all are sufferings. However, when we have the Lord, He saves us from all these sufferings. If we take the Lord as our center, we can enjoy Him as our life of jubilee.

The living of the jubilee is a living in the enjoyment of Christ...Everything we have is in the Lord's sovereign hand, and whatever He arranges for us cannot be wrong...We may think that we are what we are today because of our endeavoring and struggling, but we must realize that without the Lord's sovereign arrangement, no matter how much we struggled and endeavored, we could not be what we are...Therefore, we should empty ourselves of everything and tell the Lord, "Fill me, gain me, and possess me. Lord, no matter what the outward situation is, I just want to enjoy You. If I am healthy, I thank You. If I am not healthy, I also thank You. If I have children, I thank You, and if I am childless, I also thank You." In this way poverty or wealth and peace or danger are all the same to us. That is why Paul said that "as always, even now Christ will be magnified in my body, whether through life or through death" (Phil. 1:20b). To us, to live is Christ, and whether we live or die, He is magnified in us all the time. In this way we enjoy God and live the life of the jubilee. (CWWL, 1984, vol. 4, "The Jubilee," pp. 44-45)

Further Reading: Life-study of Leviticus, msgs. 56—58

第五周诗歌

经历基督 — 作释放者

401

8 7 8 7 副 (英 540)

降 B 大调

3/4

一 我 今 得 着 何 等 自 由, 基 督 已 经 释 放 我!

罪 的 权 势、死 的 毒 钩, 从 我 身 上 全 脱 落!

(副) 基 督 使 我 得 胜 有 余, 仗 祂 十 架 我 夸 胜!

生 命 大 能、圣 灵 的 律, 使 我 刚 强 而 有 能!

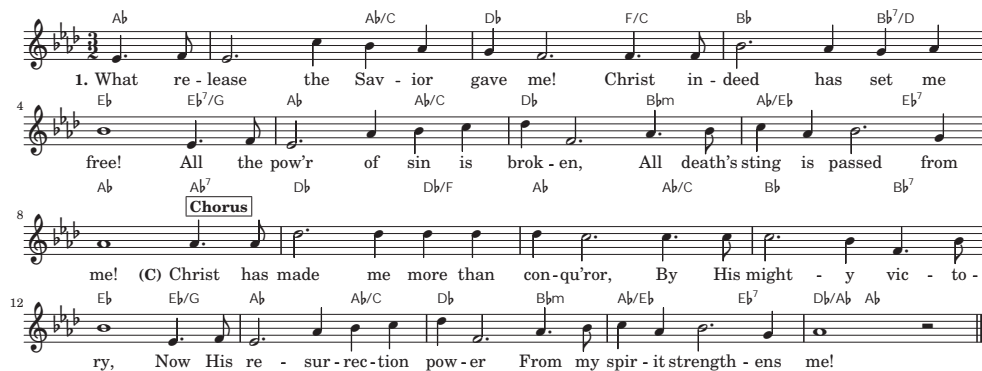
- 二 基督使我脱离律法, 永远向着律法死;
完全活在恩典之下, 不受律法的挟制。
- 三 基督已经定罪了罪, 除掉罪恶的权势;
罪在我身再无地位, 我从罪里得开释。
- 四 基督已经将死废去, 显出不坏的生命;
胜过死亡顽强禁拘, 彰显复活的大能。
- 五 基督已经毁坏撒但, 审判世界和邪灵;
使我脱离黑暗、死权, 进入光明与生命。
- 六 基督赐我够用恩典, 用祂能力覆庇我;
在我软弱显得完全, 使我喜欢夸软弱。

WEEK 5 — HYMN

What release the Savior gave me

Experience of Christ — As the Emancipator

540



2. From the law Christ has delivered,
To its claims I'm ever dead;
Nevermore the law shall bind me,
But by grace I'll live instead.
3. Christ has sin condemned at Calv'ry
And its power done away;
Now it has no ground within me,
I am freed from all its sway.
4. Death by Him has been abolished,
Incorrupted life is shown;
Death's enthralling bonds are broken,
Resurrection life is known.
5. Christ through death has crushed the devil,
World and demons by His might,
From the pow'r of darkness brought me
To the realm of life and light.
6. All-sufficient grace He giveth,
With His pow'r He covers me,
Makes me glory in my weakness
And in weakness strengthens me.

申言稿: _____

Composition for prophecy with main point and sub-points:
