

第十周

禧年（一）

纲要

周一

诗歌：

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

壹 利未记二十五章八至十七节里的禧年，作为预言记载在以赛亚六十一章一至三节，实际地应验在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。

Week 10

The Jubilee (1)

OUTLINE

Day 1

MC/Hymns: 600

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

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.

周二

- 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，这是神悦纳归回的罪囚的时候（赛四九8，路十五17～24，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。

周三

- 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 新约时代就是狂喜时代，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。

周四

- 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。

Day 2

- 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 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 3

- 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.

Day 4

- 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.

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里面活着，也不凭基督活着，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 五、周 六

叁 路加四章禧年的宣扬，控制了整卷路加福音的中心思想，而十五章浪子的比喻是禧年绝佳的例证—11 ~ 32 节：

- 一 浪子离开父家，卖了产业，也卖了自身：
- 1 器皿的内容就是器皿的产业，而人乃是神的器皿；因此，人如果没有神作产业和享受，就是空的、穷的一罗九 21 ~ 23，弗二 12，诗十六 5，后三 17 ~ 18。

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 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 5 & Day 6

III. The proclamation of the jubilee in Luke 4 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—vv. 11-32:

- A. The prodigal son left his father's house, selling his possession and himself:
1. The content of a vessel is its possession, and man is a vessel of God; hence, if man does not have God as his possession and enjoyment, he is empty and poor—Rom. 9:21-23; Eph. 2:12; Psalms 16:5; Rev. 3:17-18.

2 亚当没有接受生命树时，就失去他享受神的分；世上一切不信的人都失去神作他们的产业和享受，并且将自己的肢体卖给罪，成为罪的奴仆—弗二 12，罗七 14，六 19。

3 人生不过是劳苦愁烦，转眼成空；人生的实况乃是虚空的虚空，空中之空—都是捕风—诗九十 10，七三 14、16 ~ 17、25，传一 2 ~ 11、14。

4 墮落的人没有真实的住处；他们都是漂泊、流浪、无家可归的，因为神是人真正的居所—诗九十 1，创二八 17 ~ 19，约十五 4，太十一 28。

二 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—路十五 20、24，参利二五 11 ~ 12：

1 神在救赎里作了我们的产业，给我们享受；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。

2 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，诗歌七〇一首。

3 神在基督里作了我们的福分，但许多基督徒不快乐，象灯不亮，因为他们没有“打开开关”，没有以神作他们的分—弗四 18，腓二 12 ~ 16。

三 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：

1 神在基督里作了肥牛犊，给悔改归回的浪子享受—23 节。

2. Adam lost his portion of the enjoyment of God when he did not take the tree of life; all the unbelieving people of the world have lost God as their possession and enjoyment and have sold their members to sin in order to become slaves of sin—Eph. 2:12; Rom. 7:14; 6:19.

3. Human life is nothing but labor and sorrow and will soon be gone; the true condition of human life is vanity of vanities, emptiness of emptiness—a chasing after wind—Psa. 90:10; 73:14, 16-17, 25; Eccl. 1:2-11, 14.

4. Fallen people have no real dwelling place; they are drifting about and wandering without a home, because God is man's real dwelling place—Psa. 90:1; Gen. 28:17-19; John 15:4; Matt. 11:28.

B. 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—Luke 15:20, 24; cf. Lev. 25:11-12:

1. In redemption God is our possession for our enjoyment; 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.

2. To be saved is to gain God; when we have God, we have everything; without God, we have nothing—Col. 1:12; Hymns, #1080.

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.

C. 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:

1. God in Christ has become the fattened calf for the enjoyment of the repentant and returned prodigal sons—v. 23.

- 2 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，我们里面就得着神，这也就是我们禧年的开始。
- 3 我们不是父亲的雇工，乃是众子享受祂，并能一直享受神作我们的产业，从现今直到永远。

2. 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.
3. 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.

第十周●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。”

赛六一 1～2 “主耶和华的灵在我身上，因为耶和華膏了我，叫我传好信息给困苦的人；祂差遣我去…宣扬被掳的得自由，…宣扬耶和華悦纳人的禧年…”

以色列人蒙了神的救赎，也蒙了神的祝福，至终他们都被带进迦南美地，并且每一家每一人都分得一分田地。…在神的看顾之下，不仅以色列人有福，连他们的地都有福。每到第七年，地就不必效力。以色列人在这一年要安息，他们的地也要安息。一到第七年，大家都不种地，因为这一年乃是神所命定的安息年。然后七个安息年加起来，就到了第五十年。这第五十年不仅是安息年，更是一种非人的语言所能描述的光景。…以色列人进迦南地后，每到第五十年就是他们的禧年。…禧年是第五十年，表征我们整个堕落人生的终结（禧年，五至六页）。

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 10 — DAY 1 >>

Morning Nourishment

Lev. 25:10 ...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.

Isa. 61:1-2 The Spirit of the Lord Jehovah is upon Me, because Jehovah has anointed Me to bring good news...; He has sent Me...to proclaim liberty to the captives,...to proclaim the acceptable year of Jehovah...

The Israelites were redeemed and blessed by God and eventually were brought into the good land of Canaan, and each family was allotted their portion of the land. Under God's care, not only were the Israelites blessed, but even their land was blessed. Every seventh year the land did not have to yield its produce. In that year the Israelites and the land were to rest. In the seventh year no one sowed his field, because this was the year ordained by God as the Sabbath year. Then after seven Sabbath years there was the Pentecostal year, the fiftieth year. The Pentecostal year was not just a Sabbath year; it was beyond human description....After the Israelites entered the land of Canaan, every fiftieth year was a year of jubilee to them....The year of jubilee, which is the fiftieth year, signifies the conclusion of our fallen human life. (CWWL, 1984, vol. 4, "The Jubilee," p. 6)

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分。以色列人接受了他们的一分地之后，有些人渐渐贫穷，卖了他们的那一分（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（林前十五 45，林后三 17，加三 14），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（创二 9，十三 12～15，诗十六 5，九十 1）。然而，人堕落了，在堕落中失去神作他的产业（创三 24，四 16，弗二 12），并把自己卖给罪、撒但和世界作奴仆（约八 34，…约壹五 19 下）。神新约的救恩，由神的恩典，基于祂在基督里的救赎所成就（罗三 24，五 1～2，弗二 8），将堕落的人带回归向作他神圣产业的神（徒二六 18，加三 14，弗一 14，西一 12，路十五 12～24），释放人脱离罪、撒但和世界的奴役（约八 32，罗六 6、14，八 2，来二 14～15，约十二 31），并将人恢复到祂神圣的家，就是神的家里（加六 10，弗二 19），使他可以在神的恩典里享受交通（林后十三 14）（圣经恢复本，利二五 10 注 2）。

禧年…是旧约的预表，记载在利未记二十五章；也是旧约的预言，记载在以赛亚六十一章。…预表是在主耶稣来以前一千五百年，而预言是在主耶稣来以前七百年。…有一天，主耶稣来了；祂在安息日进了会堂，把圣经拿过来，打开翻到以赛亚六十一章。那里说，神用祂的灵膏主耶稣，叫祂传福音给贫穷的人，并报告神悦纳人的禧年。然后祂说，“今天这经应验在你们耳中了。”（路四 21）（禧年，八页）

参读：利未记生命读经，第五十六篇；禧年，第一篇；路加福音生命读经，第六十四至六十五篇。

Each family of the Israelites was allotted a portion of the good land. 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 (1 Cor. 15:45; 2 Cor. 3:17; Gal. 3:14) 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 (Gen. 2:9; 13:12-15; Psa. 16:5; 90:1). However, man became fallen, and in the fall man lost God as his possession (Gen. 3:24; 4:16; Eph. 2:12) and sold himself into slavery under sin, Satan, and the world (John 8:34;...1 John 5:19b). God's New Testament salvation, accomplished by God's grace based on His redemption in Christ (Rom. 3:24; 5:1-2; Eph. 2:8), brings fallen man back to God as his divine possession (Acts 26:18; Gal. 3:14; Eph. 1:14; Col. 1:12; Luke 15:12-24), releases man from slavery under sin, Satan, and the world (John 8:32; Rom. 6:6, 14; 8:2; Heb. 2:14-15; John 12:31), and restores man to his divine family, the household of God (Gal. 6:10; Eph. 2:19), that he may enjoy fellowship in God's grace (2 Cor. 13:14). (Lev. 25:10, footnote 2)

As a type in the Old Testament, the year of jubilee is recorded in Leviticus 25, and as a prophecy it is found in Isaiah 61. The type was given about fifteen hundred years before the coming of the Lord Jesus, and the prophecy was given about seven hundred years before His coming....One day the Lord Jesus came, and on a particular Sabbath day He entered the synagogue, picked up the scroll, and opened it to Isaiah 61, which prophesies that God would anoint the Lord Jesus with His Spirit to announce the gospel to the poor and to proclaim the acceptable year of the Lord, the year of jubilee. Then Jesus said, "Today this Scripture has been fulfilled in your hearing" (Luke 4:21). (CWWL, 1984, vol. 4, "The Jubilee," pp. 7-8)

Further Reading: Life-study of Leviticus, msg. 56; CWWL, 1984, vol. 4, "The Jubilee," ch. 1; Life-study of Luke, msg. 64-65

第十周●周二

晨兴喂养

利二五 11 “第五十年要作为你们的禧年；这年不可耕种，地中自长的不可收割，没有修剪的葡萄树也不可摘取葡萄。”

赛四九 8 “耶和華如此说，在悦纳的时候，我应允了你；在拯救的日子，我济助了你；我要保护你，使你作众民的约，复兴遍地，使人承受荒凉之地为业。”

禧年在第五十年（利二五 10～11），表征满足神一切要求的完全责任（由五十这数字所预表）已经履行了，所以人不需要担负什么责任。五十年也表征堕落人生的整个过程。因此，禧年，第五十年，表征我们堕落人生的结束。

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 14～18）。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

神创造人，目的是要人作盛装祂的器皿，以彰显祂自己。因此，人被造之后，神接着就要将祂自己赐给人，作人的产业。…神所给我们的产业就是神

<< WEEK 10 — DAY 2 >>

Morning Nourishment

Lev. 25:11 The fiftieth year shall be a jubilee for you; you shall not sow nor reap its aftergrowth nor gather from its unpruned vines.

Isa. 49:8 ...In an acceptable time I have answered You,...in a day of salvation I have helped You;...I will preserve You and give You for a covenant of the people, to restore the land, to apportion the desolate inheritances.

That the jubilee was in the fiftieth year (Lev. 25:10-11) signifies that the full responsibility (typified by the number fifty) to meet all the requirements of God has been fulfilled so that man does not need to bear any responsibility. Fifty years also signifies the entire course of fallen human life. Thus, the year of jubilee, the fiftieth year, signifies the conclusion of our fallen human life.

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

God created man with the purpose that man would be a vessel to contain Him for His expression. Hence, immediately after man was created, God gave Himself to man to be man's possession. The inheritance that God has given to us is God

自己。…圣经里所说的产业，就是叫一切信入祂的人与圣徒一同承受的产业（徒二六 18）。这产业乃是指神说的。我们是一同承受神作产业。神创造亚当之后，并没有告诉亚当别的事；祂乃是要亚当接受祂自己。神自己才是人真正的产业。但是人堕落了，离弃了神，…失去了神作他的产业，并且堕落到埃及—世界去。于是人不仅卖了地，也卖了身。

以弗所二章十二节说，今天的人活在世上没有神，没有指望。无论贫富、贵贱、野蛮、文明的人都是一样，都没有神，都没有指望。不仅如此，今天人堕落到一个地步，把自己卖给了罪，把自己卖给了撒但。…基本的问题是我们卖了身，失去了神，所以我们就完全丧失自由，丧失产业，成了奴隶。不要说不信的人，连我们信的人，好多人仍没有完全脱离法老的奴役。正如保罗在罗马七章十四节所说的：“我是属肉的，是已经卖给罪了。”

禧年有这两项主要的福分，就是得回失去的产业，以及从奴役得着释放。…你若要想得着真正的自由，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。…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（禧年，九至一一页）。

参读：利未记生命读经，第五十七至五十八篇。

Himself...The inheritance spoken of in the Bible is the inheritance among the saints to be received by all those who believe into the Lord (Acts 26:18). This is God Himself. We are those who inherit God. Therefore, after God created Adam, He did not say much to him; He simply indicated that He wanted Adam to receive Him to be his real possession. However, due to his fall, man forsook God, lost God as his possession, and fell into the world. Consequently, man sold not only his own possession but also himself.

Ephesians 2:12 says that people living in the world today have no hope and are without God. Whether rich or poor, noble or base, civilized or barbaric, everyone is the same; all have no hope and are without God. Not only so, people today have fallen to such an extent that they have sold themselves to sin and Satan...The basic problem is that man has sold himself and lost God; thus, he has completely lost his freedom and his own possession and has become a slave. Paul says in Romans 7:14, "But I am fleshy, sold under sin." Not only the unbelievers but even many who are believers are still not wholly delivered from the slavery under Pharaoh.

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," pp. 8-9)

Further Reading: Life-study of Leviticus, msgs. 57-58

第十周●周三

晨兴喂养

利二五 12 ~ 13 “因为这是禧年，对你们是圣别的；…在这禧年，你们各人要归回自己的地业。”

诗一〇〇 1 ~ 2 “全地当向耶和华欢呼。你们当欢喜地事奉耶和华；当欢唱着到祂面前来。”

禧年…就是“一切应心，万事如意”，…自由自在，狂喜欢腾。禧年在英文里是 Jubilee，意思就是狂喜，欢呼。这个字的希伯来文乃是 yobal，意思就是欢呼，喊叫，吹角声，也就是人的呼喊，甚至用号角，号筒呼喊。所以禧年这辞的原意就是呼喊，欢呼，吹号，吹角，宣布。不是宣布悲哀，不是宣告哀歌，乃是宣扬福音，传报大喜的信息（禧年，一七页）。

信息选读

当以色列人落在那样可怜的光景里时，神就来救赎祂所拣选的子民，神借着摩西，把他们从埃及地救赎出来，使他们的自己得着了自由。

神带领以色列人出埃及时，祂大施神迹，分开海水让他们经过。他们就由米利暗带头，在红海边狂欢歌唱。打仗是男人的事，唱诗是女人的拿手。所以，以色列人在红海边狂欢歌唱的时候，乃是由米利暗带头。我们在神面前应当作女人，要越狂欢越好；不要守旧，不要接受传统的基督教，只是规矩地作作礼拜，乃要象圣经所说的狂喜。诗篇说，“全地当向耶和华欢呼。”（一〇〇 1）原文的意思乃是说，…大家都向耶和华喧嚷呼喊。…在圣经以斯拉记里也有一个欢呼的记载，那就是当他

<< WEEK 10 — DAY 3 >>

Morning Nourishment

Lev. 25:12-13 For it is a jubilee; it shall be holy to you....In this year of jubilee each one of you shall return to his possession.

Psa. 100:1-2 Make a joyful noise to Jehovah, all the earth. Serve Jehovah with rejoicing; come before His presence with joyful singing.

In the jubilee, all things are pleasant and satisfying to our heart, and we are free from anxiety, at ease, excited, and exultant. In English the word jubilee denotes a rejoicing, a joyful shouting. The Hebrew word for jubilee is yobel, which means a “joyful noise,” “a shouting with the blasting of a trumpet,” and “a proclamation.” It is a proclamation not of sorrow or lamentation but of the gospel, the good news of great joy. (CWVL, 1984, vol. 4, “The Jubilee,” p. 14)

Today's Reading

When the children of Israel, God's chosen people, fell into a pitiful situation, God came to redeem them through Moses out of the land of Egypt that they might gain their freedom.

When God led them out of Egypt, He performed a great miracle by separating the waters of the sea for them to pass through. Then, when they crossed the Red Sea and saw their enemies drowned and buried, they were in ecstasy, shouting and dancing for joy. Miriam led them to sing with great jubilation on the bank of the Red Sea. Fighting was the men's job, whereas singing was the women's specialty. We should be women in this way before God, and the more excited we are, the better. We should not remain in oldness, embracing the traditional way of Christianity, the way of having a Sunday morning service in a rigid manner. Instead, we should exult, as Psalm 100:1 says: “Make a joyful noise to Jehovah, all the earth.” In Hebrew, make a joyful noise means to shout together noisily to Jehovah....Ezra is

们从被掳之地回归耶路撒冷重建圣殿，殿基立好之后，众民都大声呼喊。那里说百姓甚至不能分辨欢呼的声音，和哭号的声音，因为众人都大声呼喊（三 11 ~ 13）。…在诗篇里有好多经节说到，要欢呼，要欢乐；甚至不只欢乐，还要欢腾跳跃。当禧年来到时，最少有将近一千万的以色列人是大声的、此起彼落地在欢呼。你看有一千多万人在欢呼，并且同时欢呼。

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。…我们在聚会中欢呼，但我们还是谨守的。…我们一面是喜乐欢呼的，一面却是谨守、适可而止的。我们作基督徒，若是从来没有作到癫狂、疯狂的地步，我们就作得不够资格。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。我们享受神若是够了，必定会欢跃。我们里面若是享受神，必定会癫狂。

我常常在神面前癫狂，连李师母都不知道。她以为她这个老丈夫天天是严肃的，出入都是按部就班的；然而神知道我这个老人家常是癫狂的。癫狂都是有原因的。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。

照样，因着以色列人享受了神全备救赎的恩典；所以他们一过红海，就都欢呼跳跃，大声赞美歌唱，欢呼不已（禧年，一六至一九页）。

参读：在人的灵里事奉，第六章。

another book in the Bible that has a record of people making a joyful noise. When the foundation of the temple was laid, after the children of Israel had returned to Jerusalem from their captivity, all the people shouted with a loud shout. They could not discern the sound of the shout of joy from the sound of weeping, for the people shouted with a loud shout (Ezra 3:11-13)...There are many verses in the Psalms that tell us to make a joyful noise and to rejoice, and not only to rejoice but also to exult and leap for joy. When the jubilee came, millions of Israelites made a joyful noise in a loud and spontaneous way, shouting with joy, even at the same time.

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....We may shout for joy and still be soberminded. On the one hand, we rejoice and make a joyful noise, but on the other hand, we are soberminded, exercising restraint. If we, as Christians, have never reached a point of being beside ourselves or being "crazy," 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 we have a sufficient enjoyment of God, we will leap for joy.

Even as an old man I am often beside myself before God, yet those around me may not be aware of it. It seems that I am serious every day, coming and going according to a prescribed schedule, yet God knows the real condition. We have a real reason to be beside ourselves. 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.

In the same way, because the children of Israel enjoyed the grace of God's all-sufficient redemption, when they crossed the Red Sea, they shouted and leaped for joy, praising and singing with a loud voice, and cheering unceasingly. (CWWL, 1984, vol. 4, "The Jubilee," pp. 14-15)

Further Reading: CWWL, 1969, vol. 1, "To Serve in the Human Spirit," pp. 60-64

第十周●周四

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。”

林后六 2 “因为祂说，“在悦纳的时候，我应允了你；在拯救的日子，我济助了你。”看哪，现在正是最可蒙悦纳的时候；看哪，现在正是拯救的日子。”

主对保罗说，“我差你到他们那里去，叫他们…得着基业。”（徒二六 18）这一节里所说的基业，就是神自己。所以，保罗在林后六章二节说，“看哪，现在正是最可蒙悦纳的时候；看哪，现在正是拯救的日子。”保罗劝我们要快快接受神，因为现在正是神悦纳人的禧年。禧年就是圣年，就是恩年，有了禧年，就有神；有了神，也就有了恩（禧年，一一页）。

信息选读

“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。今天如何能叫一个人一切应心，万事如意？我们每天都是事事不应心，事事不如意。人生岂有一直如意的事？今天可能如意，明天不一定如意。所以，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我们得着了，给我们享受了，我们才可能一切应心，万事如意。保罗在腓立比四章

<< WEEK 10 — DAY 4 >>

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.

2 Cor. 6:2 For He says, “In an acceptable time I listened to you, and in the day of salvation I helped you.” Behold, now is the well-acceptable time; behold, now is the day of salvation.

The inheritance referred to in Acts 26:18 is God Himself. In 2 Corinthians 6:2, Paul says, “Behold, now is the well-acceptable time; behold, now is the day of salvation.” Paul exhorts us to receive the Lord right away because now is the acceptable year of the Lord, the year of jubilee. The year of jubilee is a holy year, a year of grace. If we have jubilee, we have God; if we have God, we have grace. (CWWL, 1984, vol. 4, “The Jubilee,” p. 10)

Today's Reading

The Chinese word for jubilee means “everything being to one's satisfaction.” When everything is to our satisfaction, we are in the jubilee. 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. How is it possible today for a person to have everything to his satisfaction? Every day not everything in our human life is to the satisfaction of our heart's desire. Perhaps things are satisfactory today, but tomorrow they may not be. Therefore, 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

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。

在基督还没有来的旧约时代是律法时代，人乃是在为奴的地位上。直等基督来了，祂就宣报禧年的来临（路四16~21）。…“禧年”是指禧的时代，不仅是第五十年这一年而已。第五十年乃是预表一个年代，一个时代。就时代来说，禧年分为两个时期：一个是新约时代，就是今天恩典的时代；还有一个就是千年国的时代，千年国乃是丰满的禧年。

〔按时代来说，〕基督已经来了，因此现今乃是禧年的时代。可是就我们来说，我们若不让基督进到我们里面，我们里面就还没有禧年。不仅如此，即使我们信了基督，让基督进到我们里面，我们却不让基督在我们里面活着，也不凭基督活着，我们就还没有实际地活在禧年里。我们在什么事上凭基督活着，在什么事上让基督活着，我们在那件事上就有祂作我们的禧年。这样，我们在那件事上就一切应心，万事如意。我们若在婚姻生活中让基督活着，凭基督活着，我们的婚姻就一切应心，万事如意。不应心的应心了，不如意的也如意了。…我们若让基督在我们里面活着，凭祂活着，一切就都应心，一切就都如意；否则一切就都是难处，凡事都没有禧年。…基督来了，禧年就来了；基督进到我们里面，禧年就进到我们里面（禧年，一一至一三页）。

参读：路加福音生命读经，第六十六篇。

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.

In the age of the Old Testament, which was the age of law,...man was in the position of a slave. It was not until Christ came that He proclaimed the coming of the year of jubilee (Luke 4:16-21)...We may say that the year of jubilee refers to the age of the jubilee, not just to one year, the fiftieth year. The fiftieth year typifies an age, an era. Dispensationally, the age of jubilee is divided into two periods. One period is the New Testament age, which is the age of grace today; the other period is the age of the millennium, which is the fullness of the jubilee.

According to the dispensation, 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. Thus, according to experience, Christ must come into us to be our jubilee. Not only so, 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....If we allow Christ to live in us and if we live by Him, everything is to our satisfaction. Otherwise, everything is a problem, and nothing is a jubilee....When Christ comes into us, jubilee comes into us. (CWWL, 1984, vol. 4, "The Jubilee," pp. 10-11)

Further Reading: Life-study of Luke, msg. 66

第十周●周五

晨兴喂养

罗九 23 “且要在那些蒙怜悯、早预备得荣耀的器皿上，彰显祂荣耀的丰富。”

诗十六 5 “耶和华是我的产业，是我杯中的分；我所得的分你为我持守。”

现在我们来查看什么是人的产业。…地并不是人的产业，神才是人的产业，地乃是个预表，也是个象征，表号。为什么神是人的产业？从创世记一章和罗马九章我们能清楚看见，神所创造的人乃是神的器皿。…器皿就是容器，本身是空的，所以应当有内容。器皿的内容就是器皿的产业。假使一个玻璃杯里没有奶，光是空杯，那就是一个穷杯。…我们人是神的器皿，所以没有神就是空的、穷的。诗歌七百零一首第一节副歌说，“空空空！空空空！空空空！空空空！凡事都虚空，如捉影，如捕风。”末一节的副歌就说，“没有主，就虚空，有了主，就不空！凡事都虚空！唯有主，不虚空。”人没有主就是空。人真正的产业不是土地房子，也不是妻子儿女；人的产业乃是神。神造人作祂的器皿，是为着盛装祂自己。我们这个器皿里面若没有神作我们的内容，我们就是空的，也是穷的（禧年，二〇至二一页）。

信息选读

神把亚当造好之后，…乃是把亚当摆在生命树前，要他接受生命树。什么是生命树？生命树就是神。诗篇三十六篇九节说，“在你那里，有生命的源头。”主耶稣也说，“我就是生命的粮，到我这里来的，必永远不饿；信入我的，必永远不渴。”（约六 35）主就是那一棵生命树，也就是那一道生命河；信祂

<< WEEK 10 — DAY 5 >>

Morning Nourishment

Rom. 9:23 In order that He might make known the riches of His glory upon vessels of mercy, which He had before prepared unto glory.

Psa. 16:5 Jehovah is the portion of my inheritance and of my cup; You maintain my lot.

We must now consider what man's possession is....An inheritance is a possession. The land is not our real possession; rather, God is our possession [Psa. 16:5]. The land is merely a type, a symbol, and a figure....From Genesis 1:26 and Romans 9:21-23 we can see clearly that man was created by God to be His vessel. A vessel as a container is empty by itself; hence, it needs content. The content of a vessel is its possession. An empty cup is a destitute cup....Man is a vessel of God; hence, if man does not have God, he is empty and poor. The first chorus of Hymns, #1080 says, "Vanity! Vanity! / Vanity! Vanity! / 'Tis chasing the wind, / It's all vanity!" The last chorus says, "Christ without, all is vain! / Christ within, all is gain! / All things are vain, / Christ only is gain!" Man without Christ is vain. Hence, man's real possession is not land or a house, and neither is it a wife or children; man's possession is God. God created man as His vessel to contain Him. If we as a vessel do not have God as our content, we are empty and poor. (CWWL, 1984, vol. 4, "The Jubilee," pp. 16-17)

Today's Reading

After God created Adam, He put Adam in front of the tree of life, indicating that He wanted Adam to receive the tree of life; besides this, He indicated little else to Adam. What is the tree of life? The tree of life is God. The Lord Jesus said, "I am the bread of life; he who comes to Me shall by no means hunger, and he who believes into Me shall by no means ever thirst" (John 6:35). Psalm 36:9 also says, "With You is the fountain of life." The Lord is the tree of life and the river of

的，就有得吃，也有得喝，就得着饱足。阿利路亚，神就是我们的产业。不仅如此，按诗篇十六篇五节，神不仅是我们的产业，神更是我们杯中的分。产业是笼统的说法，杯中的分是切身的说法。神不仅是我们的产业，更是我们杯中的分，给我们享受。杯中的分就是享受的东西。神不仅是我们的产业，也是我们实际的享受；并且我们所得的，神为我们持守。

神把生命树摆给了亚当，但是亚当没有接受，因此就失去了那一分对神的享受。亚当从神前堕落，结果使全世界的人失掉了神。因此以弗所二章十二节说，今天人活在世上，乃是没有指望，没有神。路加十五章的那个浪子，就是所有人的描绘。从作君王、总统的，到扫马路、讨饭的，个个都是浪子，都变得一贫如洗，跟猪生活在一起。人堕落，就是从神堕落，从产业堕落了。人失去神作他的产业和享受。这是头一步。

人堕落后，第二步就是卖身给罪。保罗在罗马七章十四节说，“我是…已经卖给罪了。”我们是堕落的罪人，我们失去了神，我们没有神了。不仅如此，我们也是将身体卖给了罪，作了罪的奴隶（六19）。罪支配了我们。今天的世人，不管是什么人，都在罪的支配之下。有的人理性高一点，还能受理智控制，为了社会、亲族、朋友，不肯在身外胡来；但在心思里他们也都是胡来的。谁在心里不是卖给罪的？我们都是将自己卖给了罪。

今天所有的人都把神失掉了，就是把产业丢了，并且没有真实的住处。堕落的人…都是漂泊流浪、无家可归的。表面看来他们有高楼大厦，实际上他们里面却没有安息，没有住处。人之所以是漂泊的，乃是因为人失掉了神。神是人真正的居所，神也是人真正的产业（禧年，二一至二三页）。

参读：禧年，第二篇。

life; he who believes into Him eats and drinks Him and is satisfied. To be sure, God is our possession. Furthermore, according to Psalm 16:5, God is not only our inheritance but also the portion of our cup. In this verse, inheritance is a general expression, whereas cup is a more personal expression. God is not only our inheritance but also the portion of our cup for our enjoyment. God is not only our possession but also our real enjoyment. Moreover, God maintains our allotted portion.

God presented the tree of life to Adam, but Adam did not take it; hence, he lost his portion of the enjoyment of God. Adam fell from God's presence, and as a result, all the people of the world lost God. Therefore, Ephesians 2:12 says that people living in the world today have no hope and are without God. The prodigal son in Luke 15:11-32 is a portrait of all mankind. From kings and presidents to street sweepers and beggars, everyone is a prodigal son who has become penniless and who lives with "hogs." The fall of man is a fall from God, a fall from man's possession. Man has lost God as his possession and enjoyment. This is the first step of man's loss.

The second step is that in the fall, man sold himself to sin. Paul says in Romans 7:14, "I am fleshy, sold under sin." As fallen sinners, we have lost God, and we are without God. Not only so, we have sold our members to sin to become slaves of sin (6:19). Sin dominates man. Today people in the world, no matter who they are, are under the domination of sin. Some people have a higher degree of intellect and thus are controlled by their reason. For the sake of society, their relatives, and their friends, they are not reckless outwardly, but they are still reckless in their mind. Who is not sold to sin in his heart? We have all sold ourselves to sin.

Today all men have lost God as their possession, and they have no real dwelling place. Fallen people are all drifting about and wandering without a home. Although they may live in high-rise buildings or large mansions, within them there is no rest, no dwelling place. Man is wandering because he has lost God. God is man's real dwelling place and real possession. (CWWL, 1984, vol. 4, "The Jubilee," pp. 17-18)

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

第十周●周六

晨兴喂养

弗一 13～14 “你们既听了真理的话，就是那叫你们得救的福音，也在祂里面信了，就在祂里面受了所应许的圣灵为印记；这圣灵是我们得基业的凭质，为使神所买的产业得赎，使祂的荣耀得着称赞。”

我们传福音，就是向人宣告神的禧年。主耶稣在路加四章就作了这个宣告，祂宣告禧年的来临。四章禧年的宣扬控制了整卷路加福音的中心思想；…〔而〕十五章浪子的比喻〔是禧年绝佳的例证〕。…保罗在以弗所一章十三至十四节〔指明〕，…得救就是归回我们的产业；得救就是归回神；得救就是回来归向神，重新享受神作我们的产业。我们得救之后，神的灵就在我们里面作凭质，作担保，作我们得产业的凭据，保证。…在希腊文里，凭质，担保品就是样品的意思，样品是给我们预尝的，担保将来我们会全享。圣灵今天在我们里面，就是神作我们享受的担保品，样品，先给我们尝尝味道，担保将来我们会完满地享受神。所以，得救就是得着神。不光是得了救，更是得了神。我们有了神，就什么都有了；我们没有神，就什么都没有了。…神就是我们的基业（禧年，二四页）。

信息选读

歌罗西一章十二节…说，“感谢父，叫你们够资格在光中同得所分给众圣徒的分。”今天神在基督里作了我们的福分。在基督以外，人活在世上是没有指望，没有神的。…比如装电灯，电灯装好，也接上电了，但开关若不灵，灯就仍然不能发光。…

<< WEEK 10 — DAY 6 >>

Morning Nourishment

Eph. 1:13-14 In whom you also, having heard the word of the truth, the gospel of your salvation, in Him also believing, you were sealed with the Holy Spirit of the promise, who is the pledge of our inheritance unto the redemption of the acquired possession, to the praise of His glory.

When we preach the gospel, we proclaim God's jubilee to others. In Luke 4:18-19 the Lord Jesus made a proclamation concerning the coming of the jubilee. The proclamation of the jubilee in Luke 4 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....[In Ephesians 1:13-14 Paul indicates that] 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. God is our inheritance, and after we are saved, the Spirit of God is in us as the pledge, the guarantee, the proof, and the security of our inheritance. In Greek the word for pledge or guarantee also means "sample." A sample is a foretaste, guaranteeing the full taste in the future. Today the Holy Spirit is in us as the guarantee, the sample, of God as our enjoyment, giving us a foretaste and guaranteeing our full enjoyment of God in the future. Therefore, to be saved is to gain God. We have not only obtained salvation, but even more we have obtained God. When we have God, we have everything; without God, we have nothing....God is our inheritance. (CWWL, 1984, vol. 4, "The Jubilee," pp. 18-19)

Today's Reading

Colossians 1:12 says, "Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light." Today God has become our blessed portion in Christ. Apart from Christ, people live in the world, having no hope and being without God....Lights may be installed in a building, and the electricity may be connected, but if we do not use the switch to turn them on,

有些基督徒就是这样，虽然有神，却像灯有电而不亮，因为他的保险丝没接上。就属灵的意义说，…〔路加十五章浪子的比喻〕乃是描写一个堕落的人，完全丢弃了父神家的产业。他离开了自己的产业，也卖身为奴。…〔后来他预备向父亲说，〕“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。”（18～19）他就起来到父亲那里，准备照样说。但父亲…打断他的话，马上告诉仆人说，“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）那个肥牛犊就是预表基督，基督就是神；神在基督里作了肥牛犊，给我们这些悔改归回的浪子享受。对我们而言，这就是禧年。

所以路加十五章就是四章禧年的例证。浪子卖了产业，也卖了自身。有一天他回归产业，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。所以利未记二十五章那里说，〔以色列人〕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，就是吃神所供给他们的，不需要他们去劳苦。

圣经中的禧年就是福音时代，也正是今天。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。从这一天起，我们就一辈子都是禧年，永远都是禧年；我们能一直享受神作我们的产业。感谢赞美主，…我们的禧年要越过越丰富，直到永世。这就是我们禧年的产业（禧年，二四至二五、二七至二九页）。

参读：路加福音生命读经，第六十七至六十九篇。

the lights do not shine...Even though [many Christians] have God, they are like lights that do not shine because they do not “turn on the switch” by taking God as their portion. According to spiritual significance...[the parable of the prodigal son in Luke 15:11-32] depicts a fallen man who completely lost his possession in the house of God the Father. He left his own possession and sold himself as a slave....[He later prepared to say to his 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” (15:18-19). Then he rose up and went to his father to speak according to what he had prepared. However,...the father interrupted him and told the servants, “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 Christ, who is God. God in Christ has become the fattened calf for the enjoyment of the repentant and returning prodigal sons. To us, this is the jubilee.

Therefore, Luke 15:11-32 is an illustration of the jubilee proclaimed in Luke 4:18-19. 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.

The jubilee in the Bible is the age of the gospel, which is this age. Once we repent and turn to God by receiving the Lord Jesus, we obtain God within. This is the beginning of our jubilee. From that day onward, our whole life is a jubilee, and we enjoy the jubilee forever. We can continually enjoy God as our possession. We thank and praise the Lord that our jubilee will be richer and richer from now unto eternity. This is the meaning of the possession of the jubilee. (CWWL, 1984, vol. 4, “The Jubilee,” pp. 19, 21-22)

Further Reading: Life-study of Luke, msgs. 67-69

第十周诗歌

基督快临

(英 951)

E 大调

4/4

1 2 3 1 | 2 3 4 3 | 6 5 4 3 | 2 2 1 - |

一 基督快临！受造万物 叹息 劬劳 要止息；

1̇ 7̇ 1̇ 5̇ | 6̇ 5̇ 4̇ 3̇ | 6̇ 7̇ 1̇ 7̇ | 6̇ 6̇ 5̇ - |

荣耀宣告 激励鼓舞，信心升高，盼望起；

5 5 3 1 | 2 3 4 3 | 5 3 6 5 4 | 3 2 1 - ||

基督快临！基督快临！和平君王 将临地！

二 全地不仅见证传报， 你曾被钉历苦情；
还要见你身披荣耀， 归回作王展权柄；
基督快临！基督快临！ 心弦欢奏当不停！

三 你的子民热切期待， 得你安息—你自己；
不久天光随你而来， 万物复兴遍全地；
基督快临！基督快临！ 欢乐禧年已在即！

四 这是何等有福盼望： 你的脚步已紧近；
琴瑟醒起，万口歌唱， 天地踊跃同欢欣；
基督快临！基督快临！ 恩主，我愿你快临！

WEEK 10 — HYMN

Christ is coming! let creation Hope of Glory—Blessed Hope

951

The musical score is written in E major (one sharp) and 4/4 time. It consists of three staves of music. The first staff contains the first line of the hymn: '1. Christ is coming! let creation From her groans and tra-vail cease,'. The second staff contains the second line: '5 Let the glo-rious pro-clam-a-tion Hope re-store, and faith in-crease.' The third staff contains the third line: '9 Christ is coming! Christ is coming! Come, Thou bless-ed Prince of Peace.' Chord symbols are placed above the notes: D, A/C#, D, G, D/F#, A7/E, D, A, A7, D, D/F#, A/E, D/F#, D, G, A7, D, F#/C#, Bm, Bm/D, E7, A, D, A/C#, D, D/F#, G, G/B, D/A, A7, D.

2. Earth can now but tell the story
Of Thy bitter cross and pain;
She shall yet behold Thy glory
When Thou comest back to reign.
Christ is coming! Christ is coming!
Let each heart repeat the strain.
3. Long Thy people have been pining
For Thy peace and rest, and Thee,
Soon, in heav'nly glory shining,
Their Restorer shall they see.
Christ is coming! Christ is coming!
Haste the joyous jubilee.
4. With that blessed hope before us,
Let no harp remain unstrung;
Let the mighty advent chorus
Onward roll on every tongue.
Christ is coming! Christ is coming!
Come, Lord Jesus, quickly come.

