

## 第十一周

### 禧年（二）

## 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，罗七 24，八 2

壹 传福音给贫穷的人，宣扬被掳的得释放，瞎眼的得复明，叫那受压制的得自由，乃是禧年的自由与福分——路四 18～19：

一 利未记二十五章十节的“禧年”这辞，意思是呼喊的时候，或吹公羊角的时候；吹公羊角象征传扬福音，在新约禧年时，向所有被卖给罪的罪人宣告自由，使他们可以归回神和神的家，喜乐欢呼着享受在新约中神的救恩——路四 16～22，徒二六 16～19。

二 我们传福音就是吹救赎的号筒，向世人宣扬禧年：“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。”——林后六 2，赛六一 1～3：

## Week 11

### The Jubilee (2)

## OUTLINE

### Day 1

EM/Hymns: 540

Scripture Reading: Lev. 25:8-17; Isa. 61:1-3; Luke 4:16-22; Acts 26:16-19; Rom. 7:24; 8:2

I. Announcing the gospel to the poor, proclaiming release to the captives and recovery of sight to the blind, and sending away in release those who are oppressed are the freedoms and blessings of the jubilee—Luke 4:18-19:

A. The word jubilee in Leviticus 25:10 means “a time of shouting,” or “a time of the trumpeting of the ram’s horn”; the trumpeting of the ram’s horn signifies the preaching of the gospel as the proclaiming of liberty in the New Testament jubilee to all the sinners sold under sin that they may return to God and God’s family, the household of God, and may rejoice with shouting in the New Testament enjoyment of God’s salvation—Luke 4:16-22; Acts 26:16-19.

B. Our preaching of the gospel is our blowing of the trumpet of redemption to proclaim to the world, “Behold, now is the well-acceptable time; behold, now is the day of salvation,” the year of jubilee—2 Cor. 6:2; Isa. 61:1-3:

- 1 神造人时，定意要将自己在基督里给人，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，在堕落中人失去神作为产业（创三 24，四 16，弗二 12），将自己卖给罪、撒但和世界，受其奴役（约八 34，罗七 14 下，加四 8，多三 3，约壹五 19 下）。
- 2 神新约的救恩，乃是基于神在基督里的救赎，借着神的恩得以完成（罗三 24，五 1 ~ 2，弗二 8），将堕落的人带回归神，作他神圣的产业（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），并将人恢复到他神圣的家庭，就是神的家里（加六 10，弗二 19），使他在神的恩典里享受交通（林后十三 14）。

## 周 二

贰 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：

- 一 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—约八 32、36，加五 1，林后三 17。
- 二 我们人生里的每一件事，都可能是我们的辖制；在每一件事之下我们都可能作奴隶—约八 34，参林前六 12。
- 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，只能作犯罪的事—罗七 14，约壹五 19：

1. 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; Rom. 7:14b; Gal. 4:8; Titus 3:3; 1 John 5:19b).
2. 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).

## Day 2

II. God's salvation causes us to have real freedom; our possession is God, and our freedom comes from our enjoyment of God:

- A. 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—John 8:32, 36; Gal. 5:1; 2 Cor. 3:17.
- B. Everything in our life can be a bondage to us, and we can be slaves under any matter—John 8:34; cf. 1 Cor. 6:12.
- 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 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。
- 2 撒但称为别西卜（Beelzebul），意“粪堆之王”；这名源自“别西伯布（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。

## 周 三

叁 保罗在罗马七章二十四节的迫切呼喊，在八章二节得着回答，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；这是基督作为禧年的自由：

- 一 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 36：
  - 1 生命之灵的律释放我们，使我们脱离罪与死的律；这个律就是主自己，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，我们一定要不断地来到主这里，吃祂并享受祂—林前一 9，后二 7，赛五五 1～2。
  - 3 唯有享受神的人才不实行罪，才有真自由—约八 11～12、24、28、31～36。

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. 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, everyone eventually sins; no one has control over himself, and everyone has become a slave of sin—Rom. 7:18-23; John 8:34.

## Day 3

III. Paul's desperate cry in Romans 7:24 is answered in Romans 8:2, which says that the law of the Spirit of life has freed us in Christ Jesus from the law of sin and of death; this is the freedom of Christ as the jubilee:

- A. 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 8:36:
  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. Only those who enjoy God do not practice sin and are really free—John 8:11-12, 24, 28, 31-36.

4 基督这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，启三 17。

## 周 四

二 保罗有一个伟大的发现—他得着启示，看见三一神经过成肉体、人性生活、钉十字架、复活和升天的过程，成了生命之灵的律，装置在我们灵里—罗八 3、11、34、16。

三 生命之灵的律乃是神圣生命自动的原则和自发的能力；这律是神圣生命所具自然的特性，和自有、自动的功能。

四 基督徒的生活不该靠意志的能力，乃该靠他灵里复活生命之灵内里之律的能力；这律有最大的能力；这律胜过死、超越死并且不被死拘禁—七 19，太二六 41，弗一 19～23，西一 28～29，林后一 8～9，约十一 25，来七 16，徒二 24，启一 18：

1 在罗马七章保罗描述他在律法之下，尝试为善的苦恼；他需要主这有慈心的撒玛利亚邻舍来照顾他这堕落、被律法打得半死的罪人，将祂自己分赐到他里面作生命之灵的律，为着基督身体的实际—24～25 节，路十 25～37。

2 我们必须看见罪和死乃是我们里面的律，我们意志的能力不能胜过这律—罗七 15～16、18～21。

3 我们如果没有看见罪是一个律，如果没有看见意志不能胜过罪的律，我们就被困在罗马七章里，永远不能到达罗马八章。

4. 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 4

B. Paul made a great discovery in receiving the revelation of the Triune God being processed through incarnation, human living, crucifixion, resurrection, and ascension to become the law of the Spirit of life installed in our spirit—Rom. 8:3, 11, 34, 16.

C. The law of the Spirit of life is the automatic principle and spontaneous power of the divine life; it is the natural characteristic and the innate, automatic function of the divine life.

D. A Christian should not live by the power of his will but by the power of the inner law of the Spirit of resurrection life in his spirit; this law possesses the greatest power; it overcomes death, transcends death, and is not bound by death—7:19; Matt. 26:41; Eph. 1:19-23; Col. 1:28-29; 2 Cor. 1:8-9; John 11:25; Heb. 7:16; Acts 2:24; Rev. 1:18:

1. In Romans 7 Paul describes the wretchedness of his trying to do good under the law; he needed the Lord as the compassionate Samaritan-Neighbor to care for him as a fallen and law-stricken sinner by dispensing Himself into him as the law of the Spirit of life for the reality of the Body of Christ—vv. 24-25; Luke 10:25-37.

2. We must see that sin and death are a law in us and that our willpower cannot overcome this law—Rom. 7:15-16, 18-21.

3. If we have not seen that sin is a law and that our will can never overcome this law, we are trapped in Romans 7; we will never arrive at Romans 8.

- 4 每一种生命都有一个律，甚至都是一个律；神的生命是最高的生命，生命之灵的律是最高的律——箴三十 19 上，申三二 11 ~ 12，赛四十 30 ~ 31。
- 5 神圣的出生已将我们迁移到一个新的范围，就是神圣的生命连同在我们灵里这生命之律的范围里；在这范围里没有罪、世界或肉体：
- a 在这范围里，一切的得胜都是自发自动、不知不觉、不花力气的，因为托住我们的是生命之灵的律，不是我们自己的意志。
- b 我们有生命之灵的律住在我们灵里，这律就是神的同在、神的说话、同神的相聚以及神的分赐——来八 10，罗三 25，出二五 22。

## 周 五

- 五 我们能与已装置且在內里运行的生命之灵的律合作，借着操练我们的灵，“打开”这律的“开关”，使我们能享受基督作自由，而过禧年的生活——腓二 12 ~ 13，罗八 2、4 ~ 6、13 ~ 16、23，五 10、17，提前四 7，提后四 22。
- 六 离了我们的灵这“开关”，我们就无法应用在我们里面经过过程之三一神这“属天的电”；但赞美主，我们有开关，我们也知道这开关在哪里！——箴二十 27，亚十二 1，罗八 16。
- 七 打开我们灵里涌流的那灵这神圣奥秘的“电流”，最好的路乃是呼求主耶稣的名——林前十二 3 下，罗十 12 ~ 13。
- 八 我们借着操练我们的灵接触那灵时，就享受基督作禧年无数丰富的方面——八 4。

4. Every life has a law and even is a law; God's life is the highest life, and the law of the Spirit of life is the highest law—Prov. 30:19a; Deut. 32:11-12; Isa. 40:30-31.
5. The divine birth has transferred us into a new realm, the realm of the divine life with its law in our spirit, a realm in which there is no sin, world, or flesh:
- a. In this realm all victories are spontaneous, automatic, unconscious, and effortless because the law of the Spirit of life is upholding us, not our own will.
- b. We have the law of the Spirit of life indwelling our spirit as the presence of God, the speaking of God, the meeting with God, and the dispensing of God—Heb. 8:10; Rom. 3:25; Exo. 25:22.

## Day 5

- E. We can cooperate with the installed and inner operating law of the Spirit of life by exercising our spirit to “switch on” this law so that we can enjoy Christ as the freedom and living of the jubilee—Phil. 2:12-13; Rom. 8:2, 4-6, 13-16, 23; 5:10, 17; 1 Tim. 4:7; 2 Tim. 4:22.
- F. Apart from the “switch” of our spirit, we have no way to apply the processed Triune God as the “heavenly electricity” in us, but praise the Lord that we have a switch and that we know where it is—Prov. 20:27; Zech. 12:1; Rom. 8:16!
- G. The best way to switch on the divine and mystical “current” of the flowing Spirit in our spirit is to call on the name of the Lord Jesus—1 Cor. 12:3b; Rom. 10:12-13.
- H. When we contact the Spirit through the exercise of our spirit, we enjoy Christ as all the myriad and rich aspects of the jubilee—8:4.



九 保罗是打开生命之灵的律开关的人；他是借着在他的灵里，出于他对主起初的爱事奉神打开了这开关——9，五5，八35～39，启二4：

- 1 用起初的爱爱主，就是在一切事物上让祂居首位，尊重祂是我们生活中的一切——西一18下、10。
- 2 在我们身上，神进来了，神再出去，那就是我们对祂的事奉；我们乃是在众召会中与基督同工，在那里将我们起初的爱给主——歌七12，林后六1上，腓三3，可十二30。
- 3 当我们用起初的爱爱主，我们就行起初所行的——这工作乃是由起初的爱所发出，并且彰显起初的爱；唯独受起初的爱激励的工作，才是金、银和宝石——启二4～5，林前三12，十五10、58。
- 4 基督情深的爱困迫我们，使我们向祂活并向祂死——林后五14～15，罗十四7～9。

十 我们借着将心思置于灵，就享受基督作禧年——“心思置于肉体，就是死；心思置于灵，乃是生命平安”——八6。

十一 在罗马八章里的禧年，乃是十二至十六章所展示之基督身体——得成全之神人的团体生活——的实际；这实际终极完成于新耶路撒冷；因此，罗马八章乃是全本圣经的中心点和宇宙的中心：

- 1 神完成祂的经纶，是借着将祂自己分赐到我们里面作生命之灵的律——罗八2、6、10～11节，启二二1～2上。
- 2 生命之灵的律将我们构成基督身体具有各种功用的肢体——西二19，弗四11、16，罗十二4～8。

I. Paul was a person who switched on the law of the Spirit of life by serving God in his spirit out of his first love for the Lord—1:9; 5:5; 8:35-39; Rev. 2:4:

1. To love the Lord with the first love is to give Him the first place in all things and in all matters, regarding Him as everything in our life—Col. 1:18b, 10.
2. When God comes into us and comes out of us, that is our service to Him; we work together with Christ in the churches, where we render our first love to Him—S. S. 7:12; 2 Cor. 6:1a; Phil. 3:3; Mark 12:30.
3. When we love the Lord with the first love, we do the first works—works that issue from and express the first love; only those works that are motivated by the first love are gold, silver, and precious stones—Rev. 2:4-5; 1 Cor. 3:12; 15:10, 58.
4. Christ's love of affection constrains us to live to Him and to die to Him—2 Cor. 5:14-15; Rom. 14:7-9.

J. By setting our mind on the spirit, we enjoy Christ as the jubilee—“the mind set on the flesh is death, but the mind set on the spirit is life and peace”—8:6.

K. The jubilee in Romans 8 is the reality of the Body of Christ—the corporate living of the perfected God-men—displayed in Romans 12 through 16; this reality consummates in the New Jerusalem; thus, Romans 8 is the focus of the entire Bible and the center of the universe:

1. God accomplishes His economy by dispensing Himself into us as the law of the Spirit of life—vv. 2, 6, 10-11; Rev. 22:1-2a.
2. The law of the Spirit of life constitutes us to be the members of the Body of Christ, with all kinds of functions—Col. 2:19; Eph. 4:11, 16; Rom. 12:4-8.

3 借着我们里面生命之灵的律自发自动的功用，我们就能认识神、得着神，因而把神活出来，使我们被神构成，得以成为祂的扩增和扩大，作祂的丰满，使祂得着彰显—弗一 22 ~ 23，三 19 ~ 21。

## 周 六

肆 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：

一 在禧年里，就是吃主耶稣作美地真正的出产，以祂作我们的居所，使我们有安息，并从罪的奴役以及律法和宗教的辖制得着释放—六 57，申八 7 ~ 10，西一 12，约十五 5，诗十六 5，九十 1，罗六 6 ~ 7，加五 1。

二 得释放脱离人生的三种劳苦—作好人的劳苦、挂虑的劳苦和受苦的劳苦—唯一的路，是以基督作我们的享受、满足和安息—罗七 24 ~ 8，腓四 5 ~ 7，林后十二 9。

三 基督徒的生活应该是一个满了享受主的生活，满了喜乐和赞美的生活；当我们完满享受主时，祂就成了我们的禧年：

1 得胜生活的腔调乃是一直喜乐并感谢赞美神的腔调—帖前五 16 ~ 18，诗五十 14、23。

2 得胜的生命只有在感谢和赞美的环境中才能存活—帖前五 18，西三 17，诗一〇六 12，代下二十 20 ~ 22。

四 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；然后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—约六 16 ~ 21，西一 17 下、18 下。

3. Through the spontaneous, automatic function of the law of the Spirit of life within us, we are enabled to know God, gain God, and thereby live God, causing us to be constituted with God that we may become His increase and His enlargement to be His fullness for His expression—Eph. 1:22-23; 3:19-21.

## Day 6

IV. 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:

A. To be in the jubilee is to eat the Lord Jesus as the real produce of the good land, take Him as our dwelling place for our rest, and be freed from the slavery of sin and from the bondage of law and religion—6:57; Deut. 8:7-10; Col. 1:12; John 15:5; Psa. 16:5; 90:1; Rom. 6:6-7; Gal. 5:1.

B. The only way to be released from the three kinds of labor in human life—the labor to be a good person, the labor of anxiety, and the labor of suffering—is to take Christ as our enjoyment, satisfaction, and rest—Rom. 7:24—8:2; Phil. 4:5-7; 2 Cor. 12:9.

C. The Christian life should be a life full of enjoying the Lord, a life full of joy and praises; when we enjoy the Lord fully, He becomes our jubilee:

1. The tone of an overcoming living is the tone of rejoicing, thanking, and praising God continually—1 Thes. 5:16-18; Psa. 50:14, 23.

2. The overcoming life can survive only in an environment of thanksgiving and praise—1 Thes. 5:18; Col. 3:17; Psa. 106:12; 2 Chron. 20:20-22.

D. 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 lead us and overrule all the troubles of human life—John 6:16-21; Col. 1:17b, 18b.

五 保罗学得活在禧年里的秘诀，就是在各种的环境里赢得基督—腓四 5 ~ 7、11 ~ 13。

六 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。”

七 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。

E. Paul learned the secret of living in the jubilee, the secret of gaining Christ in any kind of environment—Phil. 4:5-7, 11-13.

F. 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.”

G. 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.



# 第十一周●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。”

路四 18 ~ 19 “...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，...叫那受压制的得自由，宣扬主悦纳人的禧年。”

〔禧年这辞〕可能与“公绵羊”这辞有关；意，呼喊的时候，或吹公羊角的时候。吹公羊角表征传扬福音，在新约禧年时，向所有被卖给罪的罪人宣告自由（路四 18 ~ 19，徒二六 18），使他们可以归回神和神的家，喜乐欢呼着享受神的救恩（圣经恢复本，利二五 10 注 3）。

就如保罗所说的，我们从前是在基督之外，活在世上没有指望，没有神（弗二 12）。但今天我们不再在基督之外了。我们乃是在基督里面。我们有神，而且我们的保险丝已经接上了，使我们得以享受神作我们的产业。所以禧年完全在乎一个产业的问题，产业就是神。有神就有禧年，有神就一切应心，万事如意。我们传福音就是吹救赎的号筒，向世人宣告说，“今天就是神悦纳你的禧年。”虽然人堕落远离了神，神却在等候你，巴望你回来。正如林后六章二节所说的：“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。”（禧年，二五页）

## 信息选读

# << WEEK 11 — 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...to his family.

Luke 4:18-19 “...He has anointed Me to announce the gospel to the poor; He has sent Me to proclaim release to the captives,...those who are oppressed, to proclaim the acceptable year of the Lord, the year of jubilee.”

[The word for jubilee is] perhaps related to the word ram; meaning “a time of shouting,” or “a time of the trumpeting of the ram’s horn.” The trumpeting of the ram’s horn signifies the preaching of the gospel as the proclaiming of liberty in the New Testament jubilee to all the sinners sold under sin (Luke 4:18-19; Acts 26:17b-18) that they may return to God and God’s family and may rejoice with shouting in the enjoyment of God’s salvation. (Lev. 25:10, footnote 3)

As Paul says in Ephesians 2:12, we were apart from Christ, having no hope and without God in the world. Today, however, we are no longer apart from Christ. Rather, we are in Christ. We have God, and we “turn on the switch” to enjoy God as our possession. The jubilee is altogether related to our possession, and our possession is God. When we have God, we have the jubilee; when we have God, everything is to our satisfaction. Our preaching of the gospel is our blowing of the trumpet of redemption to proclaim to the world, “Behold, now is the well-acceptable time; behold, now is the day of salvation,” the year of jubilee (2 Cor. 6:2). Though man has fallen far from God, God is waiting for him, longing for his return. (CWWL, 1984, vol. 4, “The Jubilee,” p. 20)

## Today’s Reading

〔我们〕享受神作禧年的产业，得着禧年的自由。…我们看过禧年的产业，…〔现在〕要来看禧年的自由。产业与自由，二者都好，但是有一个比较。有人说宁肯要自由，不要产业。这个说法不对。产业是神，你不可以不要神；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，我们的自由是我们对神的享受。产业是神，自由是享受。你有了产业，你也享受产业，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。…感谢神，如今祂是我们的产业；我们享受了神，我们就有自由。

旧约将禧年描写得真好。利未记二十五章很长，但里头只有两个重点，头一个是说到为什么称为禧年，乃是因为到了这一年，失去产业的人归回了产业。事实上，不是产业回归原主，乃是原主归回到产业。原来我们离开了产业，也就是说，我们失去了产业。从另一个角度说，不是我们失去了产业，乃是产业失去了我们。这样说来，究竟是我们失去神，还是神失去我们？有人说是我们失去神，有人说是神失去我们。事实上两面都是。在路加十五章，有一个禧年的例证，就是我们所说浪子回头的故事。从这个故事来看，是浪子失去父亲，还是父亲失去浪子？我们就是那个浪子。今天连作君王、作总统、作首相、作内阁总理的，也都是浪子；我们都是浪子。十五章不是说我们这些浪子失去了父亲。在二十四节那里，作父亲的说，“我这个儿子是死而复活，失而又得的。”从这一节我们可以看见，父亲失去浪子的含意，重于浪子失去父亲。所以我们在禧年不是得回产业，乃是回归产业。我们不是得回神，乃是回归神。神是我们的产业；在禧年里最大的一个福气，就是我们回归神，归回到我们的产业。这是利未记二十五章的一个重点（禧年，三〇至三二页）。

参读：利未记生命读经，第五十六至五十八篇。

[We enjoy] God as the possession of the jubilee and [obtain] the freedom of the jubilee....We saw the possession of the jubilee, and [now] we will see the freedom of the jubilee. Possession and freedom are both positive, but there is a difference between them. Some may say that they would rather have freedom than a possession, but this concept is not correct. Our possession is God. 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 our possession and enjoy our possession, the result is that we have freedom. Freedom is to be without oppression or deficiency....How we thank God that today He is our possession, and when we enjoy Him, we have freedom!

The Old Testament describes the year of jubilee very well. Leviticus 25 is a long chapter, but it has only two main points. The first point is that in the year of jubilee all those who had lost their possession were returned to it. The possession was not returned to its original owner; it was the owner who was returned to his possession. On the one hand, man left and lost his possession, but on the other hand, his possession lost him. Did we lose God, or did God lose us? Both are true; we lost God, and God lost us. As we have seen, the parable of the prodigal son in Luke 15 is an illustration of the year of jubilee. We are all the real prodigal sons. Today even kings, presidents, prime ministers, and cabinet officials are prodigal sons. In this parable, did the son lose his father, or did the father lose his son? This parable mainly does not speak of the son's losing the father. In verse 24 the father said, "This son of mine was dead and lives again; he was lost and has been found." From this verse we can see that the father's losing the son is emphasized more than the son's losing the father. Therefore, in the year of jubilee we mainly do not have our possession restored to us; rather, we are returned to our possession. Primarily, God is not restored to us; we are returned to God. The greatest blessing in the year of jubilee is that we are returned to God as our possession. This is the first main point in Leviticus 25. (CWWL, 1984, vol. 4, "The Jubilee," pp. 23-24)

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

## 第十一周●周二

### 晨兴喂养

约八 32 “你们必认识真理，真理必叫你们得以自由。”

34 “耶稣回答他们说，我实实在在地告诉你们，凡犯罪的，就是罪的奴仆。”

36 “所以神的儿子若叫你们自由，你们就真自由了。”

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。有谁得着真自由？有的人说，我很自由，我可以很自由地到拉斯维加斯去赌博。岂不知他乃是落到赌的奴役之下，结果使他更受捆绑了。…圣经的原则是你要先回到神，你才有自由；你若不回到神而想要自由，结果还是没有真自由（禧年，三三页）。

### 信息选读

人里面有一个犯罪的因素，一个犯罪的瘾，那个就是撒但。我们乃是作他的俘虏，他俘虏我们，并住在我们里面，成了主动的罪。首先撒但把我们俘虏了，然后他就住在我们里面，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。要知道，在圣经里撒但还有一个名字，叫作别西卜（Beelzebub）。别西卜这名字在圣经里按原文说，是粪堆之王。这名源自“别西伯布（Beelzebub）”，意思是苍蝇之王，因为粪堆上面全是苍蝇。撒但是粪堆之王，并且他在那里就是专门带着苍

## << WEEK 11 — DAY 2 >>

### Morning Nourishment

John 8:32 And you shall know the truth, and the truth shall set you free.

34 Jesus answered them, Truly, truly, I say to you, Everyone who commits sin is a slave of sin.

36 If therefore the Son sets you free, you shall be free indeed.

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. Who has obtained real freedom? If someone says that he is so free that he can go freely to gamble, he does not realize that he has fallen into the slavery of gambling and is under more bondage than ever...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. 24-25)

### Today's Reading

There is a sinning factor, an addiction to sinning, within man. This factor, this addiction, is Satan himself, and man is his captive. He has captured man and dwells in him as the inciting sin. 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 Beelzebub. According to the original language of the Bible, Beelzebub means "the lord of the dunghill," from the name meaning "the lord of flies." The top of a dunghill is covered with flies. As the lord of the dunghill, Satan specializes in leading flies to feed on dung; hence, he



蝇来吃粪，所以他又是苍蝇之王。撒但在你里面不作好事，专门带着苍蝇来吃粪。他既是苍蝇王，所有犯罪的人就都是一只只的苍蝇，都跟着撒但吃粪。哪里臭，他们就到哪里去，跟着别西卜在那里吃粪。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。

我们这些亚当的子孙都是撒但的俘虏，都被他掳去了。他俘虏我们之后，就进到里面作别西卜，作苍蝇之王，带着我们到处犯罪。我们都知道，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，都成了罪的奴隶。因此主耶稣说，“凡犯罪的，就是罪的奴仆。”（约八 34）

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，而不再作奴隶。保罗说，凡事我都可行，但我总不受它的辖制，不作它的奴隶（林前六 12）。我们人生里的每一件事，都可能是我们的辖制；在每一件事之下我们都可能作奴隶。不读书是作奴隶，读书也是作奴隶。穷人受穷的辖制，有钱人更受钱的辖制。中国人所谓的守财奴，就是说人作了钱财的奴隶。禧年是产业的问题，也是自由的问题。因为禧年就是要我们这些穷人，失去神的人，归回我们的产业，就是归回神，也就是向我们宣告自由（禧年，三九至四〇、四三至四四页）。

参读：禧年，第三篇。

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.” They go wherever there is a stench, following Beelzebul to feast 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...dress nicely and are very cultured, and when they dance, they seem elegant. In actuality, however, they are “eating dung.”

All the descendants of Adam are the captives of Satan; everyone has been captured by him. After he captured us, he entered into us as Beelzebul, the lord of flies, and began leading us about to commit sins. 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 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).

Freedom means release, to be freed from all bondage, all heavy burden, all oppression, and all enslavement. Paul says that all things were lawful to him, but he would not be brought under the power of anything to be its slave (1 Cor. 6:12). Everything in our life can be a bondage to us, and we can be slaves under any matter. To pursue education is to be enslaved, and to not pursue education is also to be enslaved. The poor are ruled by poverty, and the rich are ruled by money; the Chinese expression for miser refers to one who is a slave of money. The jubilee is a matter of possession and also of freedom. The jubilee is to return those who are poor and who have lost God back to God as their possession, and it is also to proclaim release. (CWWL, 1984, vol. 4, “The Jubilee,” pp. 29-30, 33)

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

## 第十一周●周三

### 晨兴喂养

罗八2 “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。”

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。”

生气后回到主面前，就我们来说还不容易。也许你相当有学习，你回到主面前，气就消了；但等你从主面前出来，再看见那个得罪你的人，你的气又来了。…这都是因为人受了辖制，没有自由。罪在我们里面的确是个真正的辖制，所以保罗到罗马七章末了就说，“我是个苦恼的人！谁要救我…？”感谢神，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。我们可以说，木头、石头不生气，人没有不生气的。说句不好听的话：只有死人不生气。但是感谢主，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！（禧年，四〇至四一页）

### 信息选读

在路加四章十八至十九节，…传福音给贫穷的人，就是传福音给失去神的人，…叫那受辖制的，就是作奴隶的得自由。…不要以为只有在你得救那一天，禧年才来到，你才得自由。实在说，整个新约时代，就是禧年时代；我们基督徒的一生，都是在过禧年，这一生都是过一个自由、释放、脱离辖制的生活。

## « WEEK 11 — DAY 3 »

### Morning Nourishment

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

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.”

It is not easy to come back to the Lord after we get angry. Perhaps a person may be one who has learned the lessons well and is able to come back to the Lord and calm his anger. However, after such a one leaves the Lord's presence, his anger may return again when he sees the offending person....All these problems are due to the fact that man is under bondage and has no freedom. The sin within us is a real controlling power. In Romans 7:24 Paul says, “Wretched man that I am! Who will deliver me from the body of this death?” 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. (CWWL, 1984, vol. 4, “The Jubilee,” p. 30)

### Today's Reading

In Luke 4:18-19...to announce the gospel to the poor is to preach the gospel to those who have lost God, and those who are oppressed refers to those in slavery. We should not think that the year of jubilee came to free us only on the day we were saved. Actually, the entire age of the New Testament is the age of the jubilee. We have our entire Christian life in the jubilee, living a life of liberty, release, and freedom from bondage.



传福音给贫穷的人，宣扬被掳的得释放，受压制的得自由，这就是禧年的自由；这就叫禧年的福气，也就是福音的福气。…福音的福气就是归回神，得着神，也就是神作了我们的产业。…我们一享受神作产业，我们就自由了。…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。”我们要自由，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。这个生命之灵有一个律。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。这样，我们就有真正的自由，而不再受捆绑。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…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，相信福音、享受神才有用。有人也许会说，“真好，我回家去，要立定志向，不再生气，不再发脾气。”但立志为善由得你，行出来却由不得你。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（禧年，四一至四二页）。

参读：禧年，第四篇。

Announcing the gospel to the poor, proclaiming release to the captives, and sending away in release those who are oppressed are the freedoms of the jubilee. These are the blessings of the jubilee, the blessings of the gospel. 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. This is how we have the real freedom and are no longer in bondage. 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 from the authority of Satan and [to be] freed from the slavery of sin. Hence, it is useless to struggle and strive. The only effective way for us is to believe the gospel and enjoy God. Some may say, "I will go home and make up my mind not to be angry or lose my temper again," but whereas one can make up his mind to do good, he does not have the power to perform the good. 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. 30-31)

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

## 第十一周●周四

### 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。”

罗马八章二节只说到与〔生命之灵的律〕的运行有关的那灵和生命。生命乃是那灵的内容与流出，那灵乃是三一神终极完满的显出。这位三一神，经过成为肉体、钉死并复活的过程，成了内住、赐生命的灵，作所有在基督里之信徒的生命。罪的律，乃是出于住在我们堕落身体肢体中的撒但（七 23、17）。那释放我们，使我们脱离这罪律的，乃是这生命之灵的律。不是神，也不是那灵，乃是这律，在我们里面运行，救我们脱离肉体中罪律的运行，并使我们认识神，得着神，而将祂活出。这生命之灵的律，是生命之灵的自然能力，只要情形符合这律的要求，这自然的律就会自动运行。

不论撒但还是神，在进入并住在我们里面以后，其运行都不是借着外面客观的活动，乃是借着里面主观的律。生命之灵的律的运行，就是经过过程的三一神，在我们灵里的运行，也就是这三一神在祂生命中，在我们里面的工作（圣经恢复本，罗八 2 注 3）。

### 信息选读

在罗马七章七至二十五节，保罗用他信主以前的经历，描述人在律法之下，想要为善讨神喜悦，是何等的苦恼。在这段里，既没有说到人的灵，也没有提到神的灵，只提到人魂的意志与心思（19、

## « WEEK 11 — DAY 4 »

### 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.

The Spirit and life are mentioned in Romans 8:2, but only in connection with the working of [the law of the Spirit of life]. Life is the content and issue of the Spirit, and the Spirit is the ultimate and consummate manifestation of the Triune God after His being processed through incarnation, crucifixion, and resurrection and becoming the indwelling, life-giving Spirit, who is life to all the believers in Christ. The law that has freed us from the law of sin, which is of Satan, who dwells in the members of our fallen body (7:23, 17), is of this Spirit of life. It is this law, not God nor the Spirit, that works in us to deliver us from the working of the law of sin in our flesh and to enable us to know God and gain God and thereby live Him out. This law of the Spirit of life is the spontaneous power of the Spirit of life. Such a spontaneous law works automatically under the condition that fulfills its requirements.

Both Satan and God, after entering into our being and dwelling in us, work within us not by outward, objective activities but by an inward, subjective law. The working of the law of the Spirit of life is the working of the processed Triune God in our spirit; this is also the working of the Triune God in us in His life. (Rom. 8:2, footnote 1)

### Today's Reading

In Romans 7:7-25 Paul used his own experience, which he had before he believed in the Lord, to illustrate the wretchedness of trying to do good under the law in order to please God. Neither the human spirit nor the Spirit of God is mentioned in this section; rather, the will and the mind of the human soul (vv.

23)，想要凭天然生命的善，讨神的喜悦（18～19、21）。这虽是未得救之人的光景，但几乎所有的基督徒，在得救以后都有这种经历（圣经恢复本，罗七7注2）。

罪的能力是坚强的，我们的能力是薄弱的；罪的能力总是得胜的，我们的能力总是失败的。当保罗看见罪是一个律的时候，他就知道他所有的方法都不行，他那样的立志一点没有用，意志绝对不能胜过罪的律。这是一个大发现，这是一个大启示。

保罗看见人得拯救，不是凭着意志。人还倚靠意志力量的时候，就不能倚靠神的拯救的方法。总得有一天，你伏在神面前承认你这一个人没有办法了，你也不想办法了，这样，你才能看见什么叫作拯救，你才能读罗马八章。弟兄姊妹，请你不要轻看罗马七章。我们必须先有七章的认识，然后才能有八章的经历。问题不是你懂不懂得八章的道理，问题是你从七章里出来了没有。许多人埋在七章里面，还是用意志的力量去对付罪，结果就都失败了。你如果没有看见罪是一个律，如果没有看见意志不能胜过罪的律，你就是被困在七章里面的人，永远不能到八章里面来。…你的立志和挣扎都是徒然的。

看见圣灵也是一个律，这是一个更大的发现。…所有的得胜，都好象是不知不觉地得胜的。这是因为圣灵的律在那里作，用不着我们用意志把自己抓牢。…是住在你里面的圣灵能使你不犯罪，用不着你立志不犯罪；是住在你里面的圣灵能使你得胜，用不着你立志去得胜。这一个律住在我们里面，就使我们脱离罪和死的律了。我们在基督耶稣里，生命之灵的律也在我们里面，就自然而然地把我们带过去了。我们不出主意，不花力气，圣灵就自然而然地把我们带到得胜的地步（初信造就中册，一四七至一五一页）。

参读：初信造就，第二十五篇。

19, 23), which attempt to please God with the good of the natural life (vv. 18-19, 21), are referred to. Although this is the situation of an unsaved person, nearly all Christians pass through this kind of experience after they are saved. (Rom. 7:7, footnote 1)

The power of sin is strong; our own power is weak. The power of sin always prevails, while our own power always fails. As soon as Paul realized that sin is a law, he knew that none of his methods would work. His determination was useless; he would never overcome the law of sin by his will. This was a great discovery, a great revelation to him.

Paul saw that a man cannot experience deliverance by the exercise of the will. As long as a man trusts in the power of his own will, he will not turn to God's way of deliverance. The day will come when you will prostrate yourself before God and acknowledge that you can do nothing and henceforth will do nothing. That will be the day you find deliverance. Only then will you understand Romans 8. Brothers and sisters, please do not belittle Romans 7. We must first have the knowledge of chapter 7 before we can have the experience of chapter 8. The problem is not whether you understand the doctrine in Romans 8 but whether or not you have emerged from Romans 7. Many have buried themselves in Romans 7; they are still trying to deal with sin by their will. The result is nothing but failure. If you have not seen that sin is a law and that your will can never overcome this law, you are trapped in Romans 7; you will never arrive at Romans 8....All your willing and struggling is in vain.

The realization of the Holy Spirit as a law is a great discovery....All victories are unconscious victories because the law of the Holy Spirit is operating and upholding us, not our own will....Only the indwelling Spirit can keep you from sin; you do not have to will not to sin. It is also the indwelling Holy Spirit who is enabling you to overcome; you do not have to will to overcome. Since this law dwells in you, you are delivered from the law of sin and of death. You are in Christ Jesus, and the law of the Spirit of life is in you. Spontaneously, you are free. As long as you do not rely on your own will and effort, the Holy Spirit will bring you into victory. (CWWN, vol. 49, pp. 386-388)

Further Reading: CWWN, vol. 49, ch. 25



## 第十一周●周五

### 晨兴喂养

罗八4“使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

6“因为心思置于肉体，就是死；心思置于灵，乃是生命平安。”

离了那灵，神就无法应用在我们身上。神是丰富的，祂一切的丰富都是为着我们；但是需要那灵作流，好将神的丰富应用在我们的经历里。那灵的流乃是我们里面膏油的涂抹和运行。…现今在我们的灵里，有神圣之流的涌流，有膏油的运行。我们里面有个东西不断地运行，这个运行的成分包括神性、人性、基督的人性生活、祂死的功效、复活的大能、复活的馨香、祂的升天、登宝座、为元首、为主、权柄及国度。

[我们需要看见，]我们的灵在应用三一神的流这件事上的重要性。我们的灵就象开关一样。我们运用我们的灵，就打开开关，接通了安装在我们里面属天的电。我们若没有开关，或者不知道开关在哪里，我们就无法应用电。同样的原则，离了我们的灵这开关，我们就无法应用属天的电。赞美主，我们有开关，我们也知道这开关在哪里！这开关乃是在我们全人的内室，就是在我们的灵里。打开电流开关最简单的路，就是呼求主耶稣的名（罗马书生命读经，六九三至六九四页）。

### 信息选读

保罗在罗马一章九节说，“我在祂儿子的福音上，在我灵里所事奉的神。”事奉神的地方不是心思，乃是我们的灵。人很少说，“我的灵。”他们说到他

## << WEEK 11 — DAY 5 >>

### Morning Nourishment

Rom. 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.

Apart from the Spirit as the current, the flow, there is no way for God to be applied to us. God is rich and all His riches are for us; but there is the need of the Spirit as the current for the application of the riches of God to our experience. This flow of the Spirit is the anointing, the moving, of the ointment within us....Now in our spirit we have the flowing of the divine current, the moving of the ointment. Within us there is something that is constantly in motion. This moving element includes divinity, humanity, Christ's human living, the effectiveness of His death, the power of His resurrection, the fragrance of His resurrection, His ascension, enthronement, headship, lordship, authority, and kingdom.

[We need to see] the importance of our spirit in applying the current of the Triune God. Our spirit is like a switch. By exercising our spirit, we switch on the heavenly electricity which has been installed into us. If we did not have a switch or did not know where the switch was, we would have no way of applying electricity. In the same principle, apart from the switch of our spirit, we have no way to apply the heavenly electricity. Praise the Lord that we have a switch and that we know where it is! The switch is in the inner chamber of our being, that is, in our spirit. The simplest way to switch on the current is to call on the name of the Lord Jesus. (Life-study of Romans, pp. 587-588)

### Today's Reading

In Romans 1:9 Paul said, "For God is my witness, whom I serve in my spirit in the gospel of His Son." The place to serve God is not the mind; it is our spirit. People rarely say "my spirit." They speak of their heart, their soul, their mind,

们的心、他们的魂、他们的心思、他们的情感、他们的意志，却没有说到他们的灵。然而，保罗是一个在他的灵里事奉神的人。我们需要养成说“我的灵”或“我们的灵”的习惯。正如八章十六节所说，“那灵自己同我们的灵见证我们是神的儿女。”我们需要更多说到我们的灵，转向我们的灵，并且在凡事上运用我们的灵（罗马书生命读经，六九四至六九五页）。

在腓立比二章十二节，保罗说，“作成你们自己的救恩”，这好象和路德马丁的教训相反。路德强调因信称义，而不是靠行为称义。但保罗却说要作成自己的救恩。这是什么意思呢？这就是打开开关。作成自己的救恩就是把开关打开。神已经把一切都安装好了，神自己也在操作，但你需要把开关打开。罗马八章二节说，“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。”这节里的“我”是谁呢？就是那个把开关打开的“我”。这节不是说生命之灵没有条件地释放每个信徒，至少七章里的那个信徒就还没得着释放，他仍在痛苦挣扎。一直等到八章，保罗才点出律法有所不能行的。律法早已设立了，也是在神的运作之下，然而，还需要保罗把开关打开。五十多年前我也听过生命之灵的律，这一类的书我也看过，但是没有人提到说这律需要信徒这一面有一些行动来配合才能运行。事实上，罗马八章是在解释生命之灵的律如何运行、作工。生命之灵的律如何释放人就是罗马八章的主题。但是，光从第二节你看不出这律是如何作工的。你还得往下看第三节，看完整章，才能知道生命之灵的律的运行。这律并没有释放每一个人。今天许多基督徒没有得释放。生命之灵的律所释放的对象，仅限于那些履行了八章中所有条件的信徒（成全训练信息，四二三至四二四页）。

参读：成全训练信息，第三十一篇。

their emotion, and their will, but not of their spirit. However, Paul was a person who served God in his spirit. We need to develop the habit of saying “my spirit” or “our spirit.” As 8:16 says, “The Spirit Himself witnesses with our spirit that we are children of God.” We need to speak more about our spirit, turn to our spirit, and use our spirit in all things. (Life-study of Romans, p. 588)

[Paul] says, “Work out your own salvation” (Phil. 2:12). Apparently, this is altogether against Martin Luther’s teaching. Salvation should be by faith, not by works. Yet Paul says to work out your own salvation. What is this? This is just switching on. To work out your salvation is to switch on. God has installed something, and God is still operating something, but you need to switch on. Romans 8:2 says, “The law of the Spirit of life has freed me in Christ Jesus from the law of sin and of death.” But who is this “me”? It is the switching “me.” It does not mean that the law of the Spirit of life frees every believer with no qualification. At least the one in Romans 7 was not freed; he was still struggling there. Until Paul reached chapter 8, the law had no way to work out something. The law had been set up, and the law was still under God’s operation, yet it needed Paul’s switching on. Over fifty years ago I heard messages and I read books on this verse concerning the matter of the law of the Spirit of life. But no one ever told me that this law does not work without certain activities on the believers’ side. Actually, Romans 8 is a definition of how the law of the Spirit of life is working. The subject of Romans 8 is the freeing of the law of the Spirit of life. But just by verse 2, you do not know how the law of the Spirit of life works. So from verse 3 onward, nearly the entire chapter is a definition of how the law of the Spirit of life operates. The law of the Spirit of life does not free everyone. Many Christians today have not been freed. The law of the Spirit of life only frees the believers who fulfill all the doings in this chapter. (CWWL, 1980, vol. 1, “Perfecting Training,” pp. 314-315)

Further Reading: Life-study of Romans, msg. 56; CWWL, 1980, vol. 1, “Perfecting Training,” ch. 31



# 第十一周●周六

## 晨兴喂养

腓四 6~7 “应当一无挂虑，只要凡事借着祷告、祈求，带着感谢，将你们所要的告诉神；神那超越人所能理解的平安，必在基督耶稣里，保卫你们的心怀意念。”

4 “你们要在主里常常喜乐，我再说，你们要喜乐。”

在禧年里就是吃主耶稣。你若没有吃祂，就不在禧年里。…也许有人宣扬了禧年，但你的肚子若是空的，你就不会理会那种宣扬。…不仅如此，我们要在禧年里，还需要有基督作我们的住处，作我们的居所。基督作我们的家，我们就有真安息。

我们已经看见禧年两项主要的福分是：归回自己的产业，以及…从罪的奴役，从律法和宗教的辖制得着释放。为着禧年的福分赞美主！（路加福音生命读经，六五五至六五六、六六七页）。

## 信息选读

人生有三种劳苦（不包括为谋生而工作）。第一种劳苦是要作好人，要有好行为，要改良品格。…〔但〕没有人能因着努力改良行为和品格，遵守律法，力求良善、忍耐、诚实等行为而得救〔参弗二 8~9〕。

第二种劳苦是烦恼、挂虑。在挂虑之下劳苦是何等艰难的工作！你若能天天一无挂虑地工作，就会是个健康的人。…逃避挂虑唯一的路，乃是享受主。每当我享受基督，我就挂虑。

第三种劳苦是痛苦。痛苦是重大的劳苦。当我们在禧年里享受神，我们不该有任何的痛苦。比如，保罗因

# << WEEK 11 — DAY 6 >>

## Morning Nourishment

Phil. 4:6-7 In nothing be anxious, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses every man's understanding, will guard your hearts and your thoughts in Christ Jesus.

4 Rejoice in the Lord always; again I will say, rejoice.

First, to be in the jubilee is to eat the Lord Jesus....A proclamation concerning the jubilee may be made, but if your stomach is empty, you will not care for that proclamation. Furthermore, in order to be in the jubilee, we need to have Christ as our lodging, as our dwelling place. When Christ is our home, we have true rest.

We have seen that the two main blessings of the jubilee are being returned to our possession and being...[set] free from the slavery of sin and from the bondage of law and religion. Praise the Lord for the blessings of the jubilee! (Life-study of Luke, pp. 566-567, 576)

## Today's Reading

There are three kinds of labor in human life, not including working at a job to earn a living. The first kind of labor is the labor to be a good person, to have good behavior, and to improve one's character....[But] no one can be saved by the works of trying to improve one's behavior and character, to keep the law, and to be good, patient, kind, and honest [cf. Eph. 2:8-9].

The second kind of labor is to worry, to be anxious. What a hard job it is to labor under anxiety! If you could do your job day by day without having any anxiety, you would be a healthy person....The only way to escape anxiety is to enjoy the Lord. Whenever I am not enjoying Christ, I have anxiety.

The third kind of labor revealed in the Bible is suffering. Suffering is a very hard labor. When we enjoy God in the jubilee, there should not be any suffering.

肉体上的“刺”受苦（林后十二7）。为这刺，他三次求过主，叫这刺离开他（8）。然而，主没有把刺挪开，却对他说，“我的恩典够你用的。”〔9〕主似乎是告诉保罗：“不，我不会把刺挪开，因为我的恩典是够用的。你若享受我，就不会有任何痛苦。”…〔在行传十六章，〕虽然〔保罗和西拉〕在监牢里，却有享受、满足和安息（路加福音生命读经，六八一至六八二页）。

主打胜仗，我们夸胜，这就是得胜生活的腔调。我们每个人每天都要有这样得胜的腔调。…得胜有余乃是能够一直夸胜，一直有得胜的腔调。

得胜的生命只有放在赞美和感谢中才能活，放在忧愁中就不能活。我们心中何时失去赞美和感谢，何时就失去了得胜。腓立比四章四节说到要“常常喜乐”。新约的喜乐乃是常常的，不是偶尔的。喜乐是不告假的。何时喜乐失去，何时得胜也失去了。所以我们在主面前必须常常喜乐。彼前四章十三节说到，信徒在各种情形中都当喜乐，充满赞美感谢（倪柝声文集第二辑第二十一册，一七四至一七六页）。

基督徒的生活应该是一个完全享受主的生活。完全享受主，主就成了我们的禧年，我们的产业，我们的自由。不仅如此，主也成为我们的生活。在这生活中，我们完全爱主，让主作主，然后主就在我们里面作主因、作中心带领我们，支配我们。这样，当我们经过一切的事，我们就不受这些事的折磨，不受这些事的奴役，也不受这些事的辖制，我们乃是自由的。

一切都在祂的主宰之下。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，我就是享受你。”（禧年，五七至五八、六〇页）

参读：路加福音生命读经，第六十四至六十九篇；倪柝声文集第二辑第二十一册，第二十篇。

Paul, for example, suffered from a “thorn in the flesh” (2 Cor. 12:7). Concerning this thorn, he entreated the Lord three times that it might depart from him (v. 8). However, instead of removing the thorn, the Lord said to him, “My grace is sufficient for you.” The Lord seemed to be telling Paul, “No, I shall not remove the thorn, for My grace is sufficient. If you enjoy Me, you will not have any suffering.”...In Acts 16...although [Paul and Silas] were in prison, they had enjoyment, satisfaction, and rest. (Life-study of Luke, pp. 589-590)

The Lord has won the victory, and we are shouting in victory. This is the tone of an overcoming living. Every one of us should have this kind of overcoming tone in our daily life....Being more than conquerors is being victorious continuously and having a tone of victory all the time.

The overcoming life can only survive in an environment of thanksgiving and praise. If it is placed in an atmosphere of sorrow, it will die. Whenever our heart is stripped of thanksgiving and praises, it loses its victory. Philippians 4:4 says that we have to rejoice always. Rejoicing in the New Testament is unceasing rather than occasional. There should never be a time out for our rejoicing. Whenever we lose our joy, we lose our victory. Hence, we must rejoice in the Lord all the time. First Peter 4:13 says that believers should rejoice under all kinds of circumstances and be filled with thanksgivings and praises. (CWWN, vol. 41, pp. 174, 176)

The Christian life should be a life of fully enjoying the Lord. When we enjoy the Lord fully, He becomes our jubilee; that is, He becomes our inheritance and liberty. Not only so, the Lord also becomes our living. In such a living, we love Him to the uttermost and let Him be the Lord. Then He becomes the primary factor and center in us to lead us and govern us. In this way, when we pass through things, we will not be tormented, enslaved, or dominated by them. Instead, we will be free.

Everything is under His sovereignty. 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.” (CWWL, 1984, vol. 4, “The Jubilee,” pp. 43, 45)

Further Reading: Life-study of Luke, msgs. 64-69; CWWN, vol. 41, ch. 23

# 第十一周诗歌

## 释放！释放！

(英 508)

F 大调

4/4

1 | 3 5 6 5#4 | 5 - 3 2 | 1 2 3 4 6 | 2 - -  
 一 释 放！ 释 放！ 众 囚 奴！ 生 命 之 灵 的 律  
 2 | 3 3#4 3 2 | 5 - 7 1 | 2 5 6 . 7 | 5 - -  
 必 使 罪 奴 脱 桎 梏， 胜 过 罪、 死 的 律。  
 5 | 4 3 2 4 | 3 2 1 5 | 4 3 2 #1 | 2 - -  
 只 要 照 灵 而 行 动， 生 命 管 理、 流 通！  
 2 3 | 4 1 7 1 | 2 . 3 2 3 | 4 5 6 3 2 | 1 - - ||  
 魂 与 身 体 必 顺 从， 显 出 得 胜 荣 景。

二 释放！释放！在主里： 十架与祂同钉，  
 罪的权势已消弭， 无处可以得逞。  
 肉体邪情不放纵， 罪的身体失效；  
 生命之律施权能， 不法岂能逍遥？

三 释放！释放！在主里： 生根于祂的死，  
 吸入祂灵的圣气， 生命大能得势。  
 灵被点活得加强， 管理魂与身体；  
 生命扩展并作王， 挣扎努力止息。

四 释放！释放！在主里： 与祂一同复起，  
 仗祂得胜为凭倚， 祷告征服众敌。  
 荣耀自由今得享， 黑暗权势消踪；  
 罪、死的律虽顽强， 不敌生命大能。

# WEEK 11 — HYMN

## Made free! Made free! O captive

Experience of Christ—As Life

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1. Made free! Made free! O cap - tive! Bound by the law of sin, The  
 law of life in Spir - it Will quick - en you with - in. And  
 count - ing on the Spir - it, His life shall now con - trol The  
 mem - bers of your bo - dy, The por - tals of your soul.

2. Made free! Made free in Jesus:

For crucified with Him,  
 From center to circumference,  
 He breaks the power of sin.  
 No longer act in body  
 As if it had no "law";  
 His "law of life" must govern  
 All that ran wild before.

3. Made free! Made free in Jesus:

Deep planted in His death,  
 He liberates His life pow'r,  
 And breathes His Spirit's breath.  
 Then waxing strong in spirit,  
 With force of quickening life;  
 The soul and body governed,  
 Its members cease from strife!

4. Made free! Made free in Jesus:

Joined to the Risen One,  
 By conflict prayer you triumph,  
 And claim His victory won.  
 Freed with His glorious freedom,  
 Above the darkness rife;  
 For now the law of sin and death  
 Is conquered by His life.

