

第八周

节期（一）安息日、
逾越节、无酵节

纲要

周一

诗歌：

读经：利二三 1～8，创一 26～二 3，路二二 7～20，
林前五 7～8

壹 利未记二十三章里的节期乃是为着安息和享受，预表基督作我们的安息和享受—2节，太十一 28～30：

- 一 神命定了节期，使祂的子民可以与祂一同安息，一同喜乐，使他们与神并彼此同享神为祂赎民所预备的一切；这享受和安息不是个人的，乃是团体的一利二三 1～2。
- 二 耶和華所定的节期乃是圣会，是神子民为着特别、专一目的而被召聚的特别聚集—4节。
- 三 这些圣会表征信徒聚集为召会，在神面前，与神并彼此团体地以基督为安息和享受—林前十 16～17。

Week 8

The Feasts (1) The Sabbath And The Feasts
Of The Passover And Unleavened Bread

OUTLINE

Day 1

JL/Hymns: 1104

Scripture Reading: Lev. 23:1-8; Gen. 1:26—2:3; Luke 22:7-20; 1 Cor. 5:7-8

- I. The feasts in Leviticus 23 were for rest and enjoyment and typify Christ as our rest and enjoyment—v. 2; Matt. 11:28-30:
 - A. God ordained the feasts that His people might rest with Him and be joyful with Him, that they might enjoy with Him and with one another all that He has provided for His redeemed people; the rest and enjoyment were not individual but corporate—Lev. 23:1-2.
 - B. The feasts appointed by Jehovah were holy convocations, special assemblies of God's people called for a special and particular purpose—v. 4.
 - C. These signify the gathering of the believers as the church to have a corporate rest and enjoyment of Christ before God, with God, and with one another—1 Cor. 10:16-17.

贰 每周的节期，安息日，表征蒙神救赎之人与神并彼此同享的安息；每七日有一日为着安息与享受—利二三3：

一 安息日的原则乃是我们该停下我们的工作，因为神为我们作成了一切，并且成为一切，给我们享受—创二2～3。

二 按照创世记，安息日对神来说是第七日，但对人来说是第一日—1:26—2:3：

1 这件事的意义乃是：安息日对神而言是作工之后安息，对人而言却是先安息，后作工。

2 神先作了六天工，然后在第七日安息了；但人是在他的第一日安息，然后才开始作工。

周二

3 人的第一日是安息的日子，这立了一个神圣的原则：神首先以享受来供应我们，然后我们与祂同工—林前十五10，三9上、10，林后六1。

三 安息日的原则不仅应用于创造，也应用于救赎；基督救赎工作的结果，乃是基督自己作安息日—弗一6～7，来一3，九11～12。

四 每年一切节期的主要意义，就是神的子民与神并彼此一同享受安息—利二三7～8、21、25、28、31～32、35～36、39节：

1 因此，安息就是每年七个节期的意义；每年的各个节期，如同每周的安息，乃是一个安息。

2 每周的安息，奠定每年神的百姓与神同过圣节的基礎。

II. The weekly feast, the Sabbath, signifies the rest that God's redeemed people enjoy with God and with one another; every seven days there was a day for rest and enjoyment—Lev. 23:3:

A. The principle of the Sabbath is that we should cease our work because God has done everything for us and has become everything for our enjoyment—Gen. 2:2-3.

B. According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day—1:26—2:3:

1. The significance of this is that to God the Sabbath was rest after work, but to man it was rest first and then work.

2. God first worked for six days and then rested on the seventh day; man rested on his first day and then began to work.

Day 2

3. Man's first day being a day of rest established a divine principle: God first supplies us with enjoyment, and then we work together with Him—1 Cor. 15:10; 3:9a, 10; 2 Cor. 6:1.

C. The principle of the Sabbath applies not only in creation but also in redemption; the result of Christ's work in redemption is Christ Himself as the Sabbath—Eph. 1:6-7; Heb. 1:3; 9:11-12.

D. The principal denotation of all the annual feasts is for God's people to enjoy rest with God and with one another—Lev. 23:7-8, 21, 25, 28, 31-32, 35-36, 39:

1. Rest is thus the denotation of the seven annual feasts; every annual feast, like the weekly rest, was a rest.

2. The weekly rest lays the foundation for God's people to keep the holy feasts with God annually.

五 每周的安息日乃是严整的休息；这严整的休息，表征与神一同之真实且彻底的安息，给蒙神救赎的人与神并彼此一同享受—3 节。

六 这安息日，这安息，乃是“向耶和华守的”，表征神的赎民有分于使神喜乐并享受的安息—3 节。

周 三

叁 每年有七个节期—4 ~ 44 节：

一 七是完全的数字，表征每年的七个节期乃是完全在神的丰富里。

二 基督是安息日与每年一切节期的实际—西二 16 ~ 17。

肆 逾越节是在一年的正月，就是一段时期的开始—利二三 4 ~ 5：

一 这表征基督作我们的救赎，是我们与神同享神救恩的起始—5 节：

1 逾越节是神为祂子民所设立之一切节期中的第一个节期，预表基督是我们对祂之享受的开端，使我们开始过基督徒的生活—林前五 7 ~ 8。

2 整个基督徒的生活都该是这样的节期—8 节。

周 四

二 逾越节这辞含有越过的意义—出十二：

1 这表征审判的神越过我们这些在罪中的罪人，并使我们享受祂作我们的筵席。

E. The weekly Sabbath was a complete, solemn rest; this complete rest signifies a genuine and thorough rest with God for God's redeemed people to enjoy with Him and with one another—v. 3.

F. This Sabbath, this rest, was “to Jehovah,” signifying a rest for God's joy and enjoyment, participated in by His redeemed people—v. 3.

Day 3

III. There were seven annual feasts—vv. 4-44:

A. Seven is the number of fullness, signifying that the seven annual feasts were in the fullness of God's riches.

B. Christ is the reality of the Sabbath and of all the annual feasts—Col. 2:16-17.

IV. The Feast of the Passover is in the first month of the year, that is, the beginning of a course—Lev. 23:4-5:

A. This signifies Christ as our redemption to begin our enjoyment of God's salvation with God—v. 5:

1. The Passover, the first feast of all the annual feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our Christian life—1 Cor. 5:7-8.

2. The entire Christian life should be such a feast—v. 8.

Day 4

B. The Passover is in the denotation of a passing over—Exo. 12:

1. This signifies that the judging God has passed over us, the sinners who are in our sins, so that we may enjoy Him as our feast.

2 今天我们有救赎的神自己作这筵席，使我们享受祂作安息与喜乐。

三 在这逾越节里，基督不仅是逾越节的羊羔，更是整个逾越节—林前五 7 下：

1 为着完成神永远的经纶，基督在祂法理一面借着死所成就之完全的救赎里，并在祂生机一面凭生命所成就之完整的救恩里，乃是逾越节—7 ~ 8 节。

2 为了作我们的逾越节，祂在十字架上被杀献祭，使我们蒙救赎，并与神和好。

3 基于基督的救赎，我们能在神面前享受祂作这节：

a 在这节中不可有酵—7 节上。

b 罪和救赎的基督不能并存。

四 逾越节的筵席是神完全救赎的表征，这完全的救赎是将神所拣选的人带进对祂自己完全的享受里。

五 主的桌子也是一个筵席，顶替并继续逾越节—路二二 7 ~ 20：

1 今天在召会生活中，我们乃是赴这新约的筵席；然而，这筵席要到要来国度里的筵席才会完全应验—16、18 节。

2 逾越节是一个筵席，有三个阶段：逾越节的筵席、主桌子的筵席和国度里的筵席。

周 五

伍 无酵节表征无罪的基督，成为筵席，作我们在无罪生活中的享受—利二三 6 ~ 8，林后五 21：

2. Today we have this feast, which is the redeeming God Himself, and we are enjoying Him for rest and for joy.

C. In the Passover, Christ is not only the Passover lamb but also the entire Passover—1 Cor. 5:7b:

1. In His perfect redemption through His death judicially and in His complete salvation by His life organically for the carrying out of God's eternal economy, Christ is the Feast of the Passover—vv. 7-8.

2. To be our Passover, He was sacrificed on the cross that we might be redeemed and reconciled to God.

3. Based upon Christ's redemption, we may enjoy Him as a feast before God:

a. In this feast no leaven is allowed to be present—v. 7a.

b. Sin and the redeeming Christ cannot go together.

D. The Feast of the Passover is a sign of God's full redemption, and this full redemption is the bringing of God's chosen people into the full enjoyment of Himself.

E. The Lord's table, which also is a feast, replaces and continues the Feast of the Passover—Luke 22:7-20:

1. Today in the church life we are attending the New Testament feast, but this feast will not be fulfilled completely until the feast in the coming kingdom—vv. 16, 18.

2. The Feast of the Passover is one feast in three stages: the Feast of the Passover, the feast at the Lord's table, and the feast in the kingdom.

Day 5

V. The Feast of Unleavened Bread signifies Christ, who is without sin, for our enjoyment as a feast in a life apart from sin—Lev. 23:6-8; 2 Cor. 5:21:

一 无酵节紧接在逾越节之后，所以这两个节期是一起的；前者—逾越节—是开始，后者—无酵节—是延续—利二三5～6。

二 守除酵节（申十六1～8）预表借着享受基督作无罪的生命供应，洁除一切有罪的事物—出二三15：

1 以色列人中不可见发酵物，这表征我们必须对付所觉得的罪，就是对付显明的罪，看得见的罪—十三7，十二19，林前五7上，来十二1～2上：

a 对付显明的罪就是守除酵节。

b 我们若容忍暴露出来的罪，就会失去神子民之交通的享受—出十二19，林前五13。

2 基督是我们的无酵饼，是我们纯诚真实、无罪的生命供应，绝对纯净，没有掺杂，并且满了实际—7～8节：

a 除罪唯一的路，就是天天吃无酵饼所表征之基督这钉死、复活且无罪的生命。

b 无酵饼表征无罪的基督要分赐到我们这些祂的信徒里面，作无酵（无罪）的元素；基督是无酵饼，是属灵、神圣的食物，使我们无酵。

c 当我们接受基督作我们的生命—无酵的生命，纯净人的生命，这生命就纯净我们—西三4，约六48、57、63。

周 六

3 基督作为无酵饼，使我们过纯净的召会生活—林前五7～8：

A. Since the Feast of Unleavened Bread closely followed the Feast of the Passover, these two feasts should be considered together; the first feast—the Feast of the Passover—was the beginning, and the second feast—the Feast of Unleavened Bread—was the continuation—Lev. 23:5-6.

B. Keeping the Feast of Unleavened Bread (Deut. 16:1-8) typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply—Exo. 23:15:

1. No leaven was to be seen with the children of Israel; this signifies that we must deal with the sin of which we are conscious, with any sin that is manifested, that is seen—13:7; 12:19; 1 Cor. 5:7a; Heb. 12:1-2a:

a. To deal with manifested sin is to keep the Feast of Unleavened Bread.

b. If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people—Exo. 12:19; 1 Cor. 5:13.

2. Christ is our unleavened bread, our sinless life supply of sincerity and truth, absolutely pure, without mixture, and full of reality—vv. 7-8:

a. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

b. The unleavened bread signifies the sinless Christ who is to be dispensed into us, His believers, as the unleavened (sinless) element; as the unleavened bread, Christ is the spiritual and divine food that makes us unleavened.

c. When we take Christ as our life—an unleavened life, a purifying life—this life purifies us—Col. 3:4; John 6:48, 57, 63.

Day 6

3. As the unleavened bread, Christ is for us to live a pure church life—1 Cor. 5:7-8:

- a 召会中不该有酵，酵在圣经中表征一切消极的事物，就如错误的道理和实行、恶行以及有罪的事物。
- b 我们需要成为新团（7）—召会—由信徒在新性情里组成。
- 三 无酵节持续七天，表征我们基督徒生活的整个期间—利二三 8：
- 1 我们整个基督徒生活的期间乃是无酵节，就是无罪的节期—林前五 8。
 - 2 我们已蒙救赎脱离罪，现今这无罪的救赎主，乃是我们一生的节期—林后五 21。
 - 3 我们基督徒的一生应当享受安息，享受神，享受我们的救赎主。
- 四 在无酵节的第一日和第七日都当有圣会，什么劳碌的工都不可作；这表征我们从头一日就团体地享受基督，并无人为的劳苦，直到行完基督徒生活的全程—利二三 8。
- 五 要将火祭献给神七日（一段完整的时期），表征我们在基督徒生活的整个期间，不断地把基督献给神作食物—8 节：
- 1 在主的筵席上，我们向全宇宙展示，我们在一周当中，天天取用基督作我们无酵的食物，作我们无罪生命的供应，并且我们是同着祂来赴席—林前五 7～8。
 - 2 然后我们将所享受为食物的这一位，献给神使祂满足—约六 32～33、48、50～57。
- a. In the church there should be no leaven, which in the Bible signifies all negative things, such as wrong doctrines and practices, evil deeds, and sinful things.
- b. We need to be a new lump (v. 7)—the church, composed of believers in their new nature.
- C. The Feast of Unleavened Bread lasting for seven days signifies the entire course of our Christian life—Lev. 23:8:
1. The course of our Christian life is a feast of unleavened bread, a feast without sin—1 Cor. 5:8.
 2. We have been redeemed from sin, and now our Redeemer, who is without sin, is the feast for our entire life—2 Cor. 5:21.
 3. Throughout the course of our Christian life, we should be enjoying rest, enjoying God, and enjoying our Redeemer.
- D. Having a holy convocation on the first and last day of the Feast of Unleavened Bread, with no work of labor, signifies that we enjoy Christ corporately without our human labor, from the first day until the last day of the course of our Christian life—Lev. 23:8.
- E. The presenting of an offering by fire to Jehovah for seven days (a full course of time) signifies that we offer Christ as food to God continually through the full course of our Christian life—v. 8:
1. At the Lord's table we make a display to the entire universe that each day of the week we take Christ as our unleavened bread, as our life supply apart from sin, and that we come to the table with Him—1 Cor. 5:7-8.
 2. Then we offer to God for His satisfaction the One whom we have been enjoying as our food—John 6:32-33, 48, 50-57.

第八周●周一

晨兴喂养

利二三 2～3 “你要对以色列人说，这些是我耶和华所定的节期，就是你们要宣告为圣会的节期。六日要作工，第七日是完全安息的安息日，当有圣会。你们什么工都不可作；这是在你们一切的住处向耶和华守的安息日。”

按照利未记的次序，到了二十二章末了，我们已经从不洁净被带到祭司的职任及其享受里。下一个项目就是为着安息与享受的节期，这节期乃是作我们安息与享受之基督的预表。这指明在利未记这卷论到神的祭司体系，在与神的交通中事奉神的书里，我们事奉的结果，就是得着基督作我们与神之间，并我们彼此之间的安息与享受。换句话说，这事奉的结果就是节期。

这些节期不是偶尔在某时间举行的，而是神所指定、神所命定的。神命定了节期，使祂的子民可以与祂一同安息，一同喜乐，享受祂所供给的一切。他们要与神并彼此一同享受这一切（利未记生命读经，五四二页）。

信息选读

〔利未记二十三章二节〕的“会”，所指的比一般的聚会更壮大严肃。“会”是为着特别、专一目的而召聚的聚集。耶和华所定为圣会的节期，象征蒙神救赎的人聚集在一起，为着神的喜乐和享受，与祂一同过节，使赎民可以与神并彼此一同有分于其中。所以，节期不是为着别的，乃是为着安息与

<< WEEK 8 — DAY 1 >>

Morning Nourishment

Lev. 23:2-3 Speak to the children of Israel, and say to them, As to the appointed feasts of Jehovah, which you shall proclaim as holy convocations, these are My appointed feasts. Six days work shall be done, but on the seventh day there is a Sabbath of complete rest, a holy convocation. You shall do no work; it is a Sabbath to Jehovah in all your dwelling places.

According to the sequence of Leviticus, by the end of chapter 22 we have been brought from our uncleanness to the priesthood with its enjoyment. The next item is the festivals, which are for rest and enjoyment, both of which are types of Christ as our rest and enjoyment. This indicates that in Leviticus, a book of God's priesthood for God's service in the fellowship of God, our service results, issues, in Christ as the rest and enjoyment we have with God and with one another. In other words, the issue of this service is the festivals.

These festivals did not take place occasionally at certain times. On the contrary, they were appointed by God, ordained by Him. God ordained the festivals that His people might rest with Him and be joyful with Him, that they might enjoy all that He has provided for His redeemed people. They were to enjoy all these things with God and with one another. (Life-study of Leviticus, p. 465)

Today's Reading

The word convocation [in Leviticus 23:2] denotes something larger and more serious than a meeting. A convocation is a special assembly called for a special and particular purpose. The seasons appointed by Jehovah as holy convocations signify the gathering of God's redeemed people to have a festival with God for His joy and enjoyment that the redeemed may participate in it with Him and with one another.

享受。这安息与享受不是个人的，乃是团体的（利未记生命读经，五四三页）。

这些圣会表征信徒聚集为召会（见弗一22注4），在神面前，与神并彼此团体地以基督为安息和享受（圣经恢复本，利二三2注2）。

每周的节期，安息日，表征蒙神救赎之人与神并彼此同享的安息。每七日就有一日〔参利二三3〕是为着安息与享受。那日有聚集，就是圣会。这指明在安息日，蒙神救赎的人要聚集在一起。他们若不聚在一起，虽能与神一同享受安息，却不能团体地与神并彼此一同享受安息（利未记生命读经，五四三页）。

安息日的原则不是要在哪一天守的问题。安息日的原则乃是：我们与主同工时必须学习如何与祂同得安息。…有些人也许以为安息日的意义不过是歇了工作。这不是圣经里安息日的真义。圣经强调神在第七日安息的事实。创世记二章二节说，“到第七日，神造作的工已经完毕，就在第七日歇了祂一切造作的工，安息了。”

按照创世记，安息日对神来说是第七日，但对人来说是第一日。神六日之内创造诸天、地以及人类生存所需的一切，为着完成神的定旨。万物都造齐以后，人才在第六日被造。这意思是，人一从神的手中造出来，他的第一日，也就是神的第七日，即将开始。因此，神的第七日就是人的第一日。这件事的意义乃是：安息日对神而言是作工之后安息，对人而言却是先安息，后作工。神先作了六天工，然后在第七日安息了。但人是在他的第一日安息，然后才开始作工（出埃及记生命读经，二〇九〇至二〇九一页）。

参读：利未记生命读经，第五十二篇；出埃及记生命读经，第一百七十二篇。

A festival, therefore, was for nothing except rest and enjoyment. This rest and enjoyment were not individual but corporate. (Life-study of Leviticus, pp. 465-466)

The feasts...signify the gathering of the believers as the church (see footnote 4 on Eph. 1:22) to have a corporate rest and enjoyment of Christ before God, with God, and with one another. (Lev. 23:2, footnote 2)

The weekly season—the Sabbath—signifies rest for God's redeemed people to enjoy with God and with one another. Every seven days [cf. Lev. 23:3] there was to be a day for rest and enjoyment. On that day there was to be an assembly, a holy convocation. This indicates that on the Sabbath God's redeemed people were to gather together. If they did not come together, they would have been able to enjoy rest with God, but they could not have enjoyed rest with God and with one another in a corporate way. (Life-study of Leviticus, p. 466)

The principle of the Sabbath is not a matter of the day on which it is observed. The principle of the Sabbath is that working with the Lord requires that we learn how to rest with Him. Some may think that the significance of the Sabbath is merely to cease from work. This is not the real meaning of the Sabbath in the Bible. The Bible emphasizes the fact that God rested on the seventh day. Genesis 2:2 says, "And on the seventh day God finished His work which He had done, and He rested on the seventh day from all His work which He had done."

According to the book of Genesis, to God the Sabbath is the seventh day, but to man it is the first day. In six days God created the heavens, the earth, and everything necessary for man to exist for the fulfillment of God's purpose. After all things were made, man was created on the sixth day. This means that as soon as man came forth from the creating hand of God, his first day, which was God's seventh day, was about to begin. Thus, what was the seventh day to God was the first day to man. The significance of this is that to God the Sabbath was rest after work, but to man it was rest first and then work. God first worked for six days and then He rested on the seventh day. But man rested on his first day and then began to work. (Life-study of Exodus, p. 1822)

Further Reading: Life-study of Leviticus, msg. 52; Life-study of Exodus, msg. 172

第八周●周二

晨兴喂养

林前十五 10 “然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”

林后六 1 “而且我们既与神同工，也就劝你们不可徒受祂的恩典。”

神看见祂所创造的人，便安息舒畅了。人就象一种令人舒畅的饮料，解除神的干渴，并使祂满足。神结束祂的工作，开始歇息时，就有人作祂的同伴。对神而言，第七日是安息与舒畅的日子。然而，对神的同伴——人而言，安息与舒畅的日子是第一日。人的第一日乃是享受的日子（出埃及记生命读经，二〇九三页）。

信息选读

在我们得着享受以前，神不会要求我们作工，这乃是一个神圣的原则。神首先以享受来供应我们，等到我们与祂一同有完满的享受，并对祂有完满的享受以后，就能与祂同工了。我们若不知道如何与神一同有享受，以及如何享受神自己，就不会知道如何与祂同工。我们不会知道如何在神圣的工作上与神是一。

不错，我们应当与神同工，甚至凭神作工。但照着圣经所启示的，仅仅与神同工还不够，我们必须神的工作上与祂是一。这需要神享受祂。我们若不知道如何享受神并被神充满，就不会知道如何与祂同工，如何在祂的工作上与祂是一（出埃及记生命读经，二〇九三至二〇九四页）。

<< WEEK 8 — DAY 2 >>

Morning Nourishment

1 Cor. 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.

2 Cor. 6:1 And working together with Him, we also entreat you not to receive the grace of God in vain.

When God saw the man created by Him, He could rest and be refreshed. Man was like a refreshing drink to quench God's thirst and satisfy Him. When God ended His work and began to rest, He had man as His companion. To God, the seventh day was a day of rest and refreshment. However, to man, God's companion, the day of rest and refreshment was the first day. Man's first day was a day of enjoyment. (Life-study of Exodus, p. 1824)

Today's Reading

It is a divine principle that God does not ask us to work until we have had enjoyment. God first supplies us with enjoyment. Then after a full enjoyment with Him and of Him, we may work together with Him. If we do not know how to have enjoyment with God and how to enjoy God Himself, we shall not know how to work with Him. We shall not know how to be one with God in His divine work.

Yes, we should work with God and even by God. But according to what the Bible reveals, it is not even sufficient merely to work with God. We need to be one with God in His work. This requires that we enjoy Him. If we do not know how to enjoy God and be filled with God, we shall not know how to work with Him, how to be one with Him in His work. (Life-study of Exodus, pp. 1824-1825)

人对神的义务不是工作，乃是享受。工作的义务已经由神担负了。神的分是工作和享受，但人的分只是享受。…然而，享受之后又有进一步的工作。亚当被神创造之后进入安息日（对他来说是头一日），得了安息并享受。但那一日之后，他开始工作，开始耕地（创二15）。在神是工作在先，享受第二。在人是享受在先，工作第二。这是恩典原则的异象。神作了工，然后享受。我们享受神已经作成的，然后作工。…不仅创造是这样，救赎也是这样。主已经完成救赎的一切事。主完成救赎之后，就享受结果。主先作工，后享受。然而我们先享受，后作工。关于救赎和恩典，我们无事可作。一切都完成了。我们只要进入主所成就的，享受我们的安息。接受福音乃是进入主所已经完成的工作，接受这完成的工作作安息日，作你的安息，并且与主一同享受。但是你享受之后，必须担负义务来作工。我们享受之后，应该将自己奉献给主，作祂的工（李常受文集一九六三年第一册，九七页）。

每年一切节期的主要意义，就是神的子民与神并彼此一同享受安息。因此，每周的安息，就是每年七个节期的意义。每年的各个节期，就象每周的安息一样，乃是安息。周期的安息，可奠定每年神的百姓与神同过圣节的基础。

每周的安息日乃是严整的休息，不是轻率或凡俗的，而是圣别、神圣且重要的，给神和神的子民享受。这严整的休息，表征出于神并同着神之真实且彻底的安息，给蒙神救赎的人与神并彼此一同享受。…在安息日什么工都不可作。这表征不需要人的劳苦，只需要人享受安息。…安息日是“向耶和华”守的〔利二三3〕。这表征给神享受的安息，蒙神救赎的人也在其中有分。在一切的圣会，一切的期节，我们都作一件事—在神面前，与神并彼此一同安息（真理课程三级卷二，九〇至九一页）。

参读：帐幕的属灵应用，第一章。

Man's obligation to God is not to work but to enjoy. The obligation of the work has been borne by God already. God's portion is to work and enjoy, but man's portion is simply to enjoy. However, after the enjoyment there is a further work. After Adam had been created by God, he entered into the Sabbath, the first day to him, to rest and to enjoy. But after that day he began to work, to till the ground (Gen. 2:15). With God, work is first and enjoyment is second. With man, enjoyment is first and work is second. This is the vision of the principle of grace. God did the work and then enjoyed. We enjoy what God has done; then we work. Not only with creation but also with redemption it is the same. The Lord has accomplished everything for redemption. After the completion of His redemption the Lord enjoyed the result. The Lord worked first and enjoyed later. We, however, enjoy first and work later. Concerning redemption and grace, we have nothing to do. Everything is finished. We simply enter into the Lord's accomplishment and have our rest. To receive the gospel is to enter into the work that the Lord has finished. Take it as the Sabbath, as your rest, and enjoy it with the Lord. But after you enjoy it, you have to bear some obligation to work. After our enjoyment we should offer ourselves to the Lord to do His work. (CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," p. 72)

The principal denotation of all the annual seasons (feasts) is for God's people to enjoy rest with God and with one another. Rest is thus the denotation of each of the seven annual seasons. Every annual feast, like the weekly rest, was a rest. The weekly rest lays the foundation for God's people to keep the holy feasts with God annually.

The weekly Sabbath was a complete, solemn rest. It was not something light or common but something quite holy, sacred, and important for God's enjoyment and His people's enjoyment. This complete rest signifies a genuine and thorough rest of God and with God for God's redeemed people to enjoy with Him and with one another. On the Sabbath no one was allowed to do any work. This signifies that man needs to enjoy rest, not to labor....The Sabbath was "to Jehovah" [Lev. 23:3]. This signifies a rest for God's enjoyment, participated in by His redeemed people. In all the convocations, in all the festivals, we are resting before God and with God and one another. (Truth Lessons—Level Three, vol. 2, pp. 81-82)

Further Reading: CWWL, 1963, vol. 1, "Spiritual Applications of the Tabernacle," ch. 1

第八周●周三

晨兴喂养

利二三4~5 “耶和华所定的节期，就是你们到了所定的日期要宣告为圣会的，乃是这些：正月十四日，黄昏的时候，是耶和华的逾越节。”

七是完全的数字。每年的七个节期乃是完全在神的丰富里。

在圣经里，七由两种方式组成：四加三或一加六。利未记二十三章里的七个节期分为两组，第一组有四个节期，第二组有三个节期。第一组的四个节期都是在上半年。第二组的三个节期，全是在一年的第七个月。就着时代的应验来说，头四个已经发生了，后三个要在将来发生（利未记生命读经，五四五五页）。

信息选读

节期是每年的，月朔是每月的，安息日是每周的，饮食是每日的。我们每日吃喝基督，每周在祂里面有完成和安息，每月在祂里面经历新的开始，并且终年经历祂作我们的喜乐和享受。因此，基督日日、周周、月月、年年对我们都是每一正面事物的实际，含示这位包罗万有的基督宇宙性的广阔（圣经恢复本，西二16注4）。

〔利未记二十三章四至五节说，〕“耶和华所定的节期，就是你们到了所定的日期要宣告为圣会的，乃是这些：正月十四日，黄昏的时候，是耶和华的逾越节。”…逾越节表征基督（林前五7下）作我们的救赎，是我们与神同享神救恩的开始。…逾越节是在一年的正月。这表征一段时期的开始（利未记生命读经，五四五页）。

<< WEEK 8 — DAY 3 >>

Morning Nourishment

Lev. 23:4-5 These are the appointed feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time: In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover.

Seven is the number of fullness. The seven annual feasts were in the fullness of God's riches.

In the Bible the number seven is composed two ways: four plus three and one plus six. The seven festivals in Leviticus 23 are in two groups, with four in the first group and three in the second. The four festivals in the first group all took place in the first month of the year. The three festivals in the second group took place in the seventh month of the year. According to their dispensational fulfillment, the first four have taken place already, and the last three will take place in the future. (Life-study of Leviticus, p. 467)

Today's Reading

Feasts are yearly, new moons monthly, Sabbaths weekly, and eating and drinking daily. Daily we eat and drink Christ, weekly we have completion and rest in Him, monthly we experience a new beginning in Him, and throughout the year He is our joy and enjoyment. Therefore, daily, weekly, monthly, and yearly Christ is to us the reality of every positive thing, implying the universal extensiveness of the all-inclusive Christ. (Col. 2:16, footnote 4)

[Leviticus 23:4-5 says], “These are the appointed feasts of Jehovah, even the holy convocations, which you shall proclaim at their appointed time: In the first month, on the fourteenth day of the month at twilight, is Jehovah's Passover.” The Feast of the Passover signifies Christ (1 Cor. 5:7b) as our redemption to begin our enjoyment of God's salvation with God. The Passover is in the first month of the year. This signifies the beginning of a course. (Life-study of Leviticus, pp. 467-468)

为着完成神永远的经纶，基督在祂法理一面借着死所成就之完全的救赎里，并在祂生机一面凭生命所成就之完整的救恩里，乃是逾越节（约六4，林前五7～8）。林前五章七节说，我们的逾越节基督，已经被杀献祭了。基督不仅是逾越节的羊羔，更是整个逾越节。然后八节说，今天我们守除酵节的实际，作为逾越节的延续（出十二15～20）。节期乃是享受筵席的时候。整个基督徒的生活都该是这样的节期，这样享受基督作我们的筵席，作我们生命丰富的供应。节期乃是筵席，是给人吃的。主的桌子就是筵席。

利未记二十三章说，神为祂的选民每年设立了七个节期。第一个节期是逾越节（5），最后一个节期是住棚节（34）。逾越节是我们对基督之享受的起头，住棚节是我们对基督之享受的完成。逾越节是神为祂子民所设立之一切节期中的第一个节期，预表基督是我们对祂之享受的开端，使我们开始过属灵的生活。整个基督徒的生活，应当是一个节期。我们曾在别处说过，基督徒的生活是受苦的生活，但我们受苦是为使我们能更多的过节。我们的受苦帮助我们享受主。…诗篇二十三篇五节说，主在我们仇敌面前，为我们摆设了筵席。“仇敌”指明争战和受苦，但主使我们的争战和受苦成为筵席。

在这个节期里，主要的享受乃是逾越节的羊羔，带着其为着救赎的血和为着争战与行动的肉，以及表征无罪之生活的无酵饼（出十二5～8）。羊羔的肉是生机的，血是法理的。血在法理一面救赎我们，羊羔的肉是给神选民吃的，在生机一面使他们得着滋养和加强，能以走出埃及。今天基督是羔羊，祂的血是为着救赎，祂的自己是为着加强并滋养我们，使我们能走在神的道路上，从埃及出来（约翰福音结晶读经，七七至七八页）。

参读：约翰福音结晶读经，第六篇。

In His perfect redemption through His death judicially and in His complete salvation by His life organically for the carrying out of God's eternal economy, Christ is the Feast of the Passover (John 6:4; 1 Cor. 5:7-8). First Corinthians 5:7 says that Christ our Passover has been sacrificed. Christ is not only the Passover lamb but also the entire Passover. Then verse 8 says that today we are keeping the reality of the Feast of Unleavened Bread as the continuation of the Passover (Exo. 12:15-20). The feast is a time for the enjoyment of the banquet. The entire Christian life should be such a feast, such an enjoyment of Christ as our banquet, the rich supply of life. The feast is a table for eating. The Lord's table is a feast.

Leviticus 23 says that God ordained seven annual feasts for His elect. The first one was the Passover (v. 5), and the last one was the Feast of Tabernacles (v. 34). The Passover is the initiation, and the Feast of Tabernacles is the consummation of our enjoyment of Christ. The Passover, the first feast of all the feasts ordained by God for His people, typifies that Christ is the beginning of our enjoyment of Him that originates our spiritual life. The entire Christian life should be a feast. At other times we have said that the Christian life is a suffering life, but we suffer so that we can feast more. Our suffering helps us to enjoy the Lord....Psalm 23:5 says that the Lord has prepared a table before us in the presence of our enemies. Enemies indicates fighting and suffering, but the Lord makes our fighting a feasting and our suffering a table.

In this feast the main enjoyments are the passover lamb with its blood for redeeming and its flesh for fighting and walking, and the unleavened bread, signifying a sinless living (Exo. 12:5-8). The flesh of the lamb was organic and the blood was judicial. The blood redeemed the children of Israel judicially and the flesh of the lamb was for God's elect to eat so that they could be nourished and strengthened to walk out of Egypt organically. Christ today is the Lamb with His blood for redemption and with Himself for strengthening and nourishing us so that we can walk on God's way out of Egypt. (CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," pp. 387-388)

Further Reading: CWWL, 1994-1997, vol. 4, "Crystallization-study of the Gospel of John," ch. 6

第八周●周四

晨兴喂养

林前五7~8“你们要把旧酵除净，好使你们成为新团，正如你们是无酵的一样，因为我们的逾越节基督，已经被杀献祭了。所以我们守这节，不可用旧酵，也不可用恶毒邪恶的酵，只用纯诚真实的无酵饼。”

逾越节这辞含有越过的意义。这表征审判的神越过我们这些在罪中的罪人，并使我们享受祂作我们的筵席。今天我们有救赎的神自己作这筵席，使我们享受祂作安息与喜乐（利未记生命读经，五四五至五四六页）。

信息选读

基督作我们的逾越节，是羊羔、无酵饼和苦菜的实际。基督作为逾越节，已经拯救我们脱离神那死的审判。我们凭着享受基督作这节，已经蒙拯救脱离神的审判。

出埃及十二章所描绘的逾越节，乃是基督作我们救赎包罗万有的预表，使我们开始经历神的救恩。整个逾越节是基督的预表（林前五7）；基督不仅是逾越节的羊羔（约一29），还是逾越节的每一方面。为了作我们的逾越节，祂在十字架上被杀献祭，救赎我们，使我们与神和好。因此，我们能在神面前享受祂作这节（新约总论第十册，一五五至一五六页）。

〔林前五章七节〕说基督是我们的逾越节，指明使徒认为信徒是神所拣选的人，已经过了他们的逾越节，如出埃及十二章者所预表的。在这逾越节里，基督不仅是逾越节的羊羔，更是整个逾越节。…因此，我们能在神面前享

<< WEEK 8 — DAY 4 >>

Morning Nourishment

1 Cor. 5:7-8 Purge out the old leaven that you may be a new lump, even as you are unleavened; for our Passover, Christ, also has been sacrificed. So then let us keep the feast, not with old leaven, neither with the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

The Passover is in the denotation of a passing over. This signifies that the judging God has passed over us, the sinners who are in our sins, so that we may enjoy Him as our feast. Today we have a feast, which is the redeeming God Himself, and we are enjoying Him for rest and for joy. (Life-study of Leviticus, p. 468)

Today's Reading

As our Passover, Christ is the reality of the lamb, the unleavened bread, and the bitter herbs. Christ as the Feast of the Passover has saved us from God's death-judgment. We have been saved from God's judgment by enjoying Christ as such a feast.

The passover portrayed in Exodus 12 is an all-inclusive type of Christ as our redemption to begin our experience of God's salvation. The entire Passover is a type of Christ (1 Cor. 5:7). Christ is not only the Passover lamb (John 1:29) but also every aspect of the Passover. In order to be our Passover, He was sacrificed on the cross that we might be redeemed and reconciled to God. (The Conclusion of the New Testament, pp. 3142-3143)

To say [in 1 Corinthians 5:7] that Christ is our Passover indicates that the apostle considers the believers God's chosen people, who have had their Passover, as typified by the one in Exodus 12. In this Passover Christ is not only the Lamb, but also the entire Passover...Thus, we may enjoy Him as a feast before God. In

受祂作这节。在这节中不可有酵，因为罪和救赎的基督不能并存（哥林多前书生命读经，三八四至三八五页）。

在路加二十二章十六节主…说，“我告诉你们，我绝不再吃这筵席，直到它成就在神的国里。”代名词“它”指十五节的逾越节。这节要完全应验于要来之神的国，那时救主要与得胜的圣徒一同坐席（路二二 30，十三 28～29）。

神有完整的计划，要救赎祂的子民进入祂的禧年。逾越节的筵席是神完全救赎的表征，这完全的救赎是要带神的选民进入对祂自己完全的享受里。这享受就是路加福音所提到的禧年，是以赛亚的预言和利未记二十五章之预表的应验。禧年实际上就是借着神的救赎而有对神的享受。表征禧年的筵席，首先是旧约逾越节的筵席，然后是约主的桌子。

逾越节的筵席在旧约里并没有完全应验；主的桌子也是一个筵席，乃是来顶替并继续逾越节的筵席。然而即使这新约的筵席也还没有完全应验，乃是到了要来的国度里才会完全应验。

如果我们仔细读圣经，我们会看见，旧约和新约都说到筵席。这筵席开始于出埃及十二章，延续了十五个世纪多，直到主耶稣用祂的桌子来顶替的那晚为止。今天在召会生活中，神的子民乃是赴这新约的筵席。然而，这筵席要到要来国度里的筵席才会完全应验。这就是说，国度里的筵席，将是逾越节的筵席和主桌子之筵席的应验。…表面看来有三个筵席：逾越节的筵席、主桌子的筵席和国度里的筵席。实际上，这些不是三个筵席，而是一个筵席的三个阶段。神已经借着祂的救赎设立了一个筵席，使我们享受禧年的三个阶段，就是旧约阶段、新约阶段和国度阶段（路加福音生命读经，四八六至四八七页）。

参读：路加福音生命读经，第四十九篇。

this feast no leaven is allowed to be present. Sin and the redeeming Christ cannot go together. (Life-study of 1 Corinthians, p. 322)

In Luke 22:16 the Lord said, "For I tell you that I shall by no means eat it until it is fulfilled in the kingdom of God." The pronoun "it" refers to the Passover in verse 15, which will be fully fulfilled in the coming kingdom of God, when the Savior will feast with the overcoming saints (v. 30; 13:28-29).

God has a complete plan to redeem His people into His jubilee. The Feast of the Passover is a sign of God's full redemption, and this full redemption is the bringing of God's chosen people into the full enjoyment of Himself. This enjoyment is a matter of the jubilee covered in the Gospel of Luke as the fulfillment of the prophecy in Isaiah and the type in Leviticus 25. The jubilee is actually the enjoyment of God through His redemption. The feast signifying the jubilee was first the Feast of the Passover in the Old Testament and then the Lord's table in the New Testament.

The Feast of the Passover was not completely fulfilled in the Old Testament. The Lord's table, which also is a feast, replaces and continues the Feast of the Passover. But not even this New Testament feast has been completely fulfilled; it will be fulfilled completely in the coming kingdom.

If we read the Bible carefully, we shall see that a feast is spoken of both in the Old Testament and in the New Testament. This feast began in Exodus 12, and it continued for more than fifteen centuries until the night in which the Lord Jesus replaced it with His table. Today in the church life God's people are attending this New Testament feast. However, this feast will not be fulfilled completely until the feast in the coming kingdom. This means that the feast in the kingdom will be the fulfillment of both the Feast of the Passover and the feast of the Lord's table. Seemingly there are three feasts: the Feast of the Passover, the feast of the Lord's table, and the feast in the kingdom. Actually, these are not three feasts. On the contrary, this is one feast in three stages. God has established one feast through His redemption for our full enjoyment of the jubilee in three stages, and these stages are the Old Testament stage, the New Testament stage, and the kingdom stage. (Life-study of Luke, pp. 424-425)

Further Reading: Life-study of Luke, msg. 49

第八周●周五

晨兴喂养

利二三 6～8 “这月十五日是向耶和華守的无酵节；你们要吃无酵饼七日。第一日当有圣会，什么劳碌的工都不可作；要将火祭献给耶和華七日。第七日当有圣会，什么劳碌的工都不可作。”

无酵节（利二三 6～8）表征无罪的基督（林后五 21），成为筵席，作我们在无罪生活中的享受。无酵节紧接在逾越节之后，所以这两个节期—逾越节和无酵节—是一起的。前者是开始，后者是延续。逾越节只有一天，就是正月十四日；无酵节却持续七天。

这持续七天的无酵节，预表基督徒生活的整个期间。整个基督徒生活的期间乃是无酵节，就是无罪的节期。我们已蒙救赎脱离罪，现今这无罪的救赎主，乃是信徒一生的节期。信徒的一生应当在罪以外享受安息，享受神，享受我们的救赎主（真理课程三级卷二，九二至九三页）。

信息选读

在逾越节时，我们主要的是享受基督作我们的羊羔。在无酵节〔又称除酵节〕时，我们主要的是享受基督作我们的无酵饼，作我们无罪的生命供应。现今我们基督徒一生天天都靠这无罪的饼活着（真理课程三级卷二，九三页）。

守除酵节（申十六 1～8）预表借着享受基督作无罪的生命供应，洁除一切有罪的事物（圣经恢复本，出二三 15 注 1）。

<< WEEK 8 — DAY 5 >>

Morning Nourishment

Lev. 23:6-8 And on the fifteenth day of this month is the Feast of Unleavened Bread to Jehovah; seven days you shall eat unleavened bread. On the first day you shall have a holy convocation; you shall do no work of labor. But you shall present an offering by fire to Jehovah seven days. On the seventh day there shall be a holy convocation; you shall do no work of labor.

The Feast of Unleavened Bread signifies Christ, who is without sin, for our enjoyment as a feast in a life apart from sin (Lev. 23:6-8; 2 Cor. 5:21). It closely followed the day of the Feast of the Passover. Hence, these two feasts—the Feast of the Passover and the Feast of Unleavened Bread—should be considered together. The first feast is the beginning, and the second is the continuation. Whereas the first feast lasted for only one day, the fourteenth day of the first month, the second feast lasted for seven days.

The Feast of Unleavened Bread lasting for seven days signifies the entire course of our Christian life. The course of our Christian life is a feast of unleavened bread, a feast without sin. We have been redeemed from sin, and now the Redeemer, who is without sin, is the feast for our entire life. We should be enjoying rest, enjoying God, and enjoying our Redeemer, apart from sin, for our entire life. (Truth Lessons—Level Three, vol. 2, pp. 82-83)

Today's Reading

The main thing we enjoy in the Passover feast is Christ as our Lamb. In the Feast of Unleavened Bread, the main thing we enjoy is Christ as the unleavened bread, as our life supply without sin. For our whole Christian life we live on this bread which is without sin. (Truth Lessons—Level Three, vol. 2, p. 83)

Keeping the Feast of Unleavened Bread (Deut. 16:1-8) typifies the purging away of all sinful things through the enjoyment of Christ as the sinless life supply. (Exo. 23:15, footnote 1)

这是很长的节期，我们守这节，不可用旧酵，就是旧性情的罪，乃要用无酵饼，就是新性情的基督，作我们的滋养和享受。唯有祂是纯诚真实的生命供应，绝对纯净，没有搀杂，并且满了实际。节期乃是享受筵席的时候。整个基督徒的生活都该是这样的节期，这样享受基督作我们的筵席，作我们生命丰富的供应。

按照出埃及十二章，在除酵节的七日之内，各家中不可有酵（19），以色列人中不可见有酵的物（十三7）。这表征我们虽然不可能完全无罪，但我们必须除去任何看得见的罪，也就是说，我们必须弃绝所觉得的罪（参来十二1）。对付显明的罪就是守除酵节（林前五7~8）。我们若容忍暴露出来的罪，就会失去神子民之交通的享受（出十二19，林前五13）。除罪唯一的路，就是天天吃无酵饼所表征之基督这钉死、复活且无罪的生命。

我们凭自己不可能有这种生活，但是在基督里就可能过无罪的生活。我们都已经被放在基督里，如今我们必须学习在基督里凭基督而活。然后，祂就会成为我们无酵的生命供应。祂会成为无罪生命与生活的源头、泉源。我们因着有这样的源头和供应，就可能过无罪的生活。

基督是无酵饼，是属灵、神圣的食物，使我们无酵。无酵饼表征无罪的基督要分赐到我们这些祂的信徒里面，作无酵（无罪）的元素。正如以色列人吃逾越节的羊羔时，也吃无酵饼；同样，我们不仅该吃基督作羊羔，也吃基督作无酵饼。当我们接受基督作我们的生命，这生命就纯净我们。这生命是无酵的生命，纯净的生命。我们越呼求主耶稣的名，接受祂到我们里面，我们就越从里面得纯净（新约总论第十册，一六〇至一六一页）。

参读：真理课程三级卷二，第二十八课；新约总论，第三百零九篇。

This is a long feast, which we must keep not with the sin of our old nature, the old leaven, but with unleavened bread, which is the Christ of our new nature as our nourishment and enjoyment. Only He is the life supply of sincerity and truth, absolutely pure, without mixture, and full of reality. The feast is a time for the enjoyment of the banquet. The entire Christian life should be such a feast, such an enjoyment of Christ as our banquet, the rich supply of life.

According to Exodus 12, during the seven days of the Feast of Unleavened Bread, no leaven was to be found in the houses (v. 19), and no leaven was to be seen among the people of Israel (13:7). This signifies that, although it is impossible for us to be completely without sin, we must eliminate any sin that is seen; that is, we must forsake the sin of which we are conscious (cf. Heb. 12:1). To deal with manifested sin is to keep the Feast of Unleavened Bread (1 Cor. 5:7-8). If we tolerate sin once it is exposed, we will lose the enjoyment of the fellowship of God's people (Exo. 12:19; 1 Cor. 5:13). The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.

In ourselves we cannot possibly have this kind of living. However, in Christ it is possible to live a sinless life. We have been put into Christ, and now we must learn to live in Christ and by Christ. Then He will become our unleavened life supply. He will become the source, the fountain, of a sinless life and living. Because we have such a source and supply, it is possible for us to live a sinless life.

As the unleavened bread, Christ is the spiritual and divine food that makes us unleavened. The unleavened bread signifies the sinless Christ who is to be dispensed into us, His believers, as the unleavened (sinless) element. Just as the children of Israel ate the passover lamb with the unleavened bread, we should eat Christ not only as the Lamb but also as the unleavened bread. When we take Christ as our life, this life purifies us. This life is an unleavened life, a purifying life. The more we call on the name of the Lord Jesus and take Him into us, the more we are purified from within. (The Conclusion of the New Testament, pp. 3146-3147)

Further Reading: Truth Lessons—Level Three, vol. 2, pp. 79-83; The Conclusion of the New Testament, pp. 443-448

第八周●周六

晨兴喂养

林后五 21 “神使那不知罪的，替我们成为罪，好叫我们在祂里面成为神的义。”

约六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

从我们得重生时，我们就开始有了新的构成。基督这无酵饼成了我们无酵的食物，将我们重新构成，使我们成为新团，就是召会。…如今我们因着渐渐变为无酵，就成了新团。祂是无酵饼，使我们在构成上成为无酵的，成为无酵的新团。这意思是，我们成为没有罪的新造（林后五 17）（*新约总论第十册，一六一页*）。

信息选读

以色列人的历史就是我们在召会生活中基督徒生活的完满预表。以色列人不是单独生活；反之，他们是一同生活、安营、行走并争战。他们的团体生活预表我们在召会中的生活。他们在经历逾越节之后守除酵节。这指明我们也应当守这节。召会生活就是除酵节。为这缘故，任何酵都必须从召会中除净。

我们要过无罪的生活，就必须天天吃基督作无酵饼。我们吃什么，就成为什么；我们若吃无酵饼，至终就会由无酵饼构成。这样，我们就会过无酵的生活。…〔林前五章八节〕启示基督是纯诚真实的无酵饼。基督作为无酵饼，使我们过纯净的召会生活。召会中不该有酵，酵在圣经中表征一切消极的事物，就如错误的道理和实行、恶行以及有罪的事物。

<< WEEK 8 — DAY 6 >>

Morning Nourishment

2 Cor. 5:21 Him who did not know sin He made sin on our behalf that we might become the righteousness of God in Him.

John 6:57 As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me.

From the time of our regeneration, we began to have a new constitution. Christ as the unleavened bread became our unleavened food to reconstitute us so that we may become a new lump, the church...Now we have become a new lump because we are becoming unleavened. As the unleavened bread He causes us to be unleavened constitutionally, making us a new lump, a lump without leaven. This means that we become a new creation without sin (2 Cor. 5:17). (*The Conclusion of the New Testament, p. 3147*)

Today's Reading

The history of the children of Israel is a full type of our Christian life in the church life. The children of Israel did not live individualistically; on the contrary, they lived, camped, traveled, and fought battles together. Their corporate life typifies our life in the church. After experiencing the passover, they kept the Feast of Unleavened Bread. This indicates that we also should keep this feast. The church life is a feast of unleavened bread. For this reason, any leaven must be purged out of the church.

In order to live a life without sin, we must daily eat Christ as unleavened bread. Since we are what we eat, if we eat unleavened bread, we will eventually become constituted with unleavened bread. Then we will live an unleavened life. First Corinthians 5:8 reveals that Christ is the unleavened bread of sincerity and truth. As the unleavened bread, Christ is for us to live a pure church life. In the church there should be no leaven, which in the Bible signifies all the negative things such as wrong doctrines and practices, evil deeds, and sinful things.

我们在基督里虽然是无酵的，但按我们天然的人，我们还是满了酵的。重要的问题是吃无酵饼，还是吃有酵饼？换句话说，我们是活基督，还是活自己？我们若活基督，就是吃无酵饼。但我们若活自己，就是吃有酵饼。

保罗在七节嘱咐我们要把旧酵除净，好使我们成为新团，正如我们是无酵的一样。我们需要成为新团，这新团是指召会，是由信徒在新性情里组成的。我们在基督里是无酵的，我们的生活应当不照着自已，而照着祂（新约总论第十册，一六一至一六二、一五九页）。

这无罪的救赎主，乃是信徒一生的节期，信徒一生应当在罪以外享受安息，享受神，享受我们的救赎主（真理课程三级卷二，一〇七页）。

在无酵节的第一日当有圣会，什么劳碌的工都不可作（利二三7）。这表征我们一开始过基督徒生活，就要团体地享受基督作我们的筵席，并无人为的劳碌。

要将火祭献给神七日（8上）。这表征我们在基督徒生活的整个期间，不断地把基督献给神作食物。…基督乃是我们的食物。我们享受祂作食物之后，祂就成了我们献给神的食物。在主的筵席上，我们向全宇宙展示，我们在已过一周里，天天取用基督作我们无酵的食物，作我们生命的供应，而远离罪，并且我们是带着祂来赴席。然后我们将所享受为食物的这一位，献给神使祂满足。这样，我们就经历祂作我们的享受。

第七日也当有圣会，什么劳碌的工都不可作（8下）。这表征我们一直在团体地享受基督，并无人为的劳碌，直到行完基督徒生活的全程（利未记生命读经，五四八至五四九页）。

参读：新约总论，第三百零九篇。

Although in Christ we are unleavened, according to our natural being we are full of leaven. The crucial question is whether we eat unleavened bread or leavened bread. In other words, do we live Christ or do we live ourselves? If we live Christ, we eat unleavened bread, but if we live ourselves, we eat leavened bread.

In 1 Corinthians 5:7 Paul charges us to purge out the old leaven that we may be a new lump, even as we are unleavened. We need to be a new lump, which refers to the church, composed of the believers in their new nature. We are unleavened in Christ and should live according to Him, not according to ourselves. (The Conclusion of the New Testament, pp. 3147, 3145)

Our Redeemer, who is without sin, is the feast for our entire life as believers. We should enjoy rest, enjoy God, and enjoy our Redeemer, apart from sin, for our entire life. (Truth Lessons—Level Three, vol. 2, p. 94)

On the first day of the Feast of Unleavened Bread the people were to have a holy convocation and not do any work of labor (Lev. 23:7). This signifies that from the very beginning of the course of our Christian life we enjoy Christ corporately as our feast, without our human labor.

For seven days the people were to present an offering by fire to God (v. 8a). This signifies that we offer Christ as food to God continually through the full course of our Christian life. Christ is our food. After we enjoy Him as food, He becomes our offering to God to be food for God. At the Lord's table we make a display to the entire universe that during the week we take Christ as our unleavened food, as our life supply apart from sin, and that we come to the table with Him. Then we offer to God for His satisfaction the One we have been enjoying as our food. In so doing, we experience Him as our enjoyment.

On the seventh day also the people were to have a holy convocation and not do any work of labor (v. 8b). This signifies that we continue to enjoy Christ corporately, without our human labor, until the last day of the course of our Christian life. (Life-study of Leviticus, p. 470)

Further Reading: The Conclusion of the New Testament, msg. 309

第八周诗歌

WEEK 8 — HYMN

补 210

神是我们食物

(英1145)

E 大调

6/8

1 | 3 3 3 4 | 3 2 1 3 | 5 5 5 6 | 5 2 3
 一 神 已 将 祂 儿 子 赐 下, 作 生 命 树 无 比 丰 富;
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1
 要 叫 人 人 一 尝 便 知, 神 是 我 们 食 物。
 1 | 3 3 3 2 | 1 . 1 3 | 5 5 5 4 | 3 . 3
 神 是 我 们 食 物! 神 是 我 们 食 物!
 5 | 6 6 6 7 1̇ | 5 5 3 1 | 3 4 3 2 | 1 . 1 ||
 我 们 尝 过 就 作 见 证, 神 是 我 们 食 物!

- | | |
|---|--|
| 二 借吃把主接受进去;
因为我们所吃筵席
主是我们筵席!
我们吃主,因主活着, | 凭主而活,并不吃力,
全是主的自己。
主是我们筵席!
主是我们筵席! |
| 三 我们所吃乃是基督—
生命供应,营养充足,
我们天天吃主,
生命供应,营养充足, | 是粮,是肉,属天食物;
我们天天吃主!
我们天天吃主,
我们天天吃主! |
| 四 吃这筵席,真是享福!
无论何人,凡是愿意,
都可白白来吃,
无论何人,凡是愿意, | 应有尽有,极其丰富!
都可白白来吃。
都可白白来吃,
都可白白来吃。 |

God gave His Son to man to be
 Experience of Christ — As Food and Drink

1145

- | | |
|---|---|
| 2. We eat this feast and take God in,
And as we eat we live by Him,
For all the elements within
This feast are God Himself.
Yes, Jesus is our feast!
Yes, Jesus is our feast!
We eat this feast and live by Him,
For Jesus is our feast! | 4. This feast is so enjoyable;
To men it's so available,
For God said whosoever will
May come and freely eat.
Yes, come and freely eat;
Yes, come and freely eat.
For God said whosoever will
May come and freely eat. |
| 3. Christ Jesus is the food we eat;
He is our bread, He is our meat;
He is our life-supply complete;
We daily eat of Him.
We daily eat of Him,
We daily eat of Him.
He is our life-supply complete;
We daily eat of Him. | |

第八周申言

申言稿: _____

Composition for prophecy with main point and sub-points:
