

第九周

节期（二）初熟节、
五旬节、住棚节

纲要

周一

诗歌：

读经：利二三 9 ~ 22、33 ~ 44

壹 初熟节表征作初熟果子的复活基督，在祂的复活里乃是给我们享受的筵席—利二三 9 ~ 14，林前十五 20：

一 基督在逾越节时被钉十字架，然后在第三天，就是安息日的次日，祂复活了—可十四 12，林前十五 4，约二十一，利二三 11：

1 基督的复活是初熟节的应验，也是这节期的实际—10 节。

2 基督是第一位从死人中复活的，成为复活的初熟果子—林前十五 20：

a 这是在安息日的次日，就是复活之日，献给神的一捆初熟之物所预表的一利二三 11，太二八 1。

Week 9

The Feasts (2) The Feast Of Firstfruits, The Feast Of Pentecost, And The Feast Of Tabernacles

OUTLINE

Day 1

RK/Hymns: 278

Scripture Reading: Lev. 23:9-22, 33-44

I. The Feast of Firstfruits signifies the resurrected Christ as the firstfruits for our enjoyment as a feast in His resurrection—Lev. 23:9-14; 1 Cor. 15:20:

A. Christ was crucified at the time of the Feast of the Passover, and then on the third day, the day after the Sabbath, He was resurrected—Mark 14:12; 1 Cor. 15:4; John 20:1; Lev. 23:11:

1. Christ's resurrection was the fulfillment of the Feast of Firstfruits and is the reality of that feast—v. 10.

2. Christ was the first One raised from the dead, becoming the firstfruits of resurrection—1 Cor. 15:20:

a. This is typified by the sheaf of the firstfruits, which was offered to God on the day after the Sabbath, the day of resurrection—Lev. 23:11; Matt. 28:1.

b 在预表里，初熟的庄稼不是一根麦穗，乃是一捆麦子；这不仅预表复活的基督，也预表在祂复活之后，从死里复活的圣徒—利二三 11，太二七 52 ~ 53。

3 基督这复活的初熟果子，乃是从死人中复活的首生者，成了祂身体的头；基督—身体的头—既已复活，我们—身体—也必复活—西一 18，弗一 20 ~ 23。

二 利未记二十三章十四节里的预表，表征复活的基督升到诸天之上，在祂复活里带着所有的果子一同献给神，作神的食物，先使神满足；然后才成为人的供应，使人满足：

周 二

1 在复活那天清晨，主隐密地升到天上去满足父，晚上又回到门徒那里—约二十 17、19。

2 祂复活的新鲜必须先给父享受，正如在预表上，初熟的庄稼要先献给神—利二三 14。

三 把初熟庄稼的一捆在耶和華面前摇一摇，好蒙悦纳，表征基督复活是叫我们在神面前得称为义，并蒙神悦纳—11 节，罗四 25 下：

1 基督的死已履行并完全满足神公义的要求，因此我们借着祂的死，就得神称义—三 24。

2 基督的复活乃是证明祂为我们的死已经满足了神的要求，我们因祂的死已经蒙神称义，并且我们在祂这位复活者里面，已经在神面前蒙悦纳—四 25 下。

3 祂这位复活者，在我们里面为我们活出一种能得神称义，且一直蒙神悦纳的生活—八 10。

b. In the type, the firstfruits of the harvest were not a single stalk of wheat but a sheaf of wheat, typifying not only the resurrected Christ but also the saints who were raised from the dead after His resurrection—Lev. 23:11; Matt. 27:52-53.

3. Christ as the firstfruits of resurrection is the Firstborn from the dead that He might be the Head of the Body; since He, the Head of the Body, has been resurrected, we, the Body, also will be resurrected—Col. 1:18; Eph. 1:20-23.

B. The type in Leviticus 23:14 signifies that the resurrected Christ ascended to the heavens and was offered to God with all the fruit in His resurrection as God's food for God's satisfaction; then, He became man's supply for man's satisfaction:

Day 2

1. On the day of His resurrection, early in the morning the Lord ascended secretly to satisfy the Father, and late in the evening He returned to the disciples—John 20:17, 19.

2. The freshness of His resurrection must be first for the Father's enjoyment, as in the type the firstfruits of the harvest were brought first to God—Lev. 23:14.

C. The waving of the sheaf of the firstfruits before Jehovah for acceptance signifies that Christ was resurrected that we might be justified before God and accepted by God—v. 11; Rom. 4:25b:

1. The death of Christ has fulfilled and fully satisfied God's righteous requirements; hence, we are justified by God through His death—3:24.

2. Christ's resurrection proves that God's requirements were satisfied by Christ's death for us, that we are justified by God because of His death, and that in Him, the resurrected One, we are accepted by God—4:25b.

3. As the resurrected One, Christ is in us to live for us a life that can be justified by God and is always acceptable to God—8:10.

四 初熟节的初熟果子被献给神作祂的享受之后，以色列人要吃这初熟的果子—利二三 14:

- 1 这表征复活的基督在祂的新鲜里呈献给神之后，就带着祂复活的一切丰富分赐到我们里面，作我们的享受—林前十五 14、17，罗四 25 下，腓三 10 上、11 下。
- 2 唯有当基督在祂复活的新鲜里先献给父之后，祂才成为我们的分—约二十 17。
- 3 “果子”一辞含示吃，指明享受；“初熟的果子”一辞指明，复活的基督是要给我们吃，作我们的享受—利二三 14。
- 4 唯有在复活里的基督，才能作我们生命的供应—约十四 19、六 53 ~ 57、63：
 - a 凡基督的所是作我们吃的分，都与祂的复活有关—二十 17，六 53 ~ 57。
 - b 按照初熟节的预表，我们所享受的，以及所分赐到我们里面的，乃是复活的基督—罗八 11。

贰 五旬节就是第五十天的节期，从安息日的次日，就是将摇祭的禾捆带给神的日子算起，到第七个安息日的次日—利二三 15 ~ 22:

- 一 这表征基督的复活七倍的丰满，达到完全丰满的范围，为着作复活的见证，担负完全的责任，由五十这数字所表征（五十是由十乘五所组成，十表征丰满，五表征负责任）—16 节。

D. The firstfruits of the Feast of Firstfruits, after being offered to God for His enjoyment, were to be eaten by the people of Israel—Lev. 23:14:

1. This signifies that the resurrected Christ, after being presented to God in His freshness, is to be dispensed, with all the riches of His resurrection, into us for our enjoyment—1 Cor. 15:14, 17; Rom. 4:25b; Phil. 3:10a, 11b.
2. Christ became our portion only after His freshness in resurrection had first been offered to the Father—John 20:17.
3. The word fruit implies eating, indicating enjoyment, and the word firstfruits indicates that the resurrected Christ is to be eaten by us for our enjoyment—Lev. 23:14.
4. Only Christ in resurrection can be our life supply—John 14:19; 6:53-57, 63:
 - a. Whatever Christ is as our portion to be eaten is related to His resurrection—20:17; 6:53-57.
 - b. According to the type of the Feast of Firstfruits, what we enjoy and what is being dispensed into us is the resurrected Christ—Rom. 8:11.

II. The Feast of Pentecost was the feast of the fiftieth day, counting from the day after the Sabbath, the day on which the sheaf of the wave offering was brought to God, to the day after the seventh Sabbath—Lev. 23:15-22:

- A. This signifies the resurrection of Christ in its sevenfold fullness reaching the realm of the complete fullness, bearing the full responsibility, signified by the number fifty (composed of ten times five, ten signifying fullness and five, responsibility), for the testimony of resurrection—v. 16.

周 四

二 在新约里五旬节那天，三一神的终极完成—经过过程之三一神那包罗万有、赐生命、复合的灵，就是三一神的总和—浇灌在代表基督身体的一百二十位门徒身上—徒二 1～4：

- 1 五旬节是在初熟节五十天之后，指明浇灌下来的那灵是复活基督丰富出产的集大成—32～33节，加三 14。
- 2 神经纶的灵这样的浇灌，结果产生了基督的身体，作那无限、个人基督的扩增、扩大，使祂成为宇宙、团体的基督，就是经过过程并终极完成之三一神与祂所拣选并救赎之人的调和，终极完成于新耶路撒冷—林前十二 12～13，后二 1～2。

三 五旬节表征新约信徒享受浇灌的灵，作为复活基督丰富出产的集大成；基督复活的丰富出产包括神的长子、赐生命的灵、神许多的儿子和神的新造—利二三 15～21，徒二 1～4、32～33，罗八 29，林前十五 45下，林后五 17。

周 五

四 虽然召会的产生开始于基督的复活，但召会的形成乃是直到五旬节才发生—徒二 1～4：

- 1 在五旬节那天，那灵，实际上就是基督自己，浇灌在基督的肢体上；这些肢体乃是借祂的复活所产生的；这样，召会就形成—32～33节。

Day 4

B. On the day of Pentecost in the New Testament, the consummation of the Triune God—the all-inclusive, life-giving, compound Spirit of the processed Triune God, who is the totality of the Triune God—was poured out upon the one hundred twenty disciples as representatives of the Body of Christ—Acts 2:1-4:

1. The Feast of Pentecost came fifty days after the Feast of Firstfruits, indicating that the outpoured Spirit is the aggregate of the rich produce of the resurrected Christ—vv. 32-33; Gal. 3:14.
2. As a result of such an outpouring of the economical Spirit of God, the Body of Christ came into existence as the increase, the enlargement, of the unlimited, individual Christ, making Him the universal, corporate Christ, the mingling of the processed and consummated Triune God with His chosen and redeemed people, which will ultimately consummate in the New Jerusalem—1 Cor. 12:12-13; Rev. 21:2.

C. The Feast of Pentecost signifies the New Testament believers' enjoyment of the outpoured Spirit as the aggregate of the rich produce of the resurrected Christ; the rich produce of Christ's resurrection includes the firstborn Son of God, the life-giving Spirit, the many sons of God, and the new creation of God—Lev. 23:15-21; Acts 2:1-4, 32-33; Rom. 8:29; 1 Cor. 15:45b; 2 Cor. 5:17.

Day 5

D. Although the producing of the church began with Christ's resurrection, the formation of the church did not take place until Pentecost—Acts 2:1-4:

1. On the day of Pentecost, the Spirit, who is actually Christ Himself, was poured out upon the members of Christ, who were produced through His resurrection; in this way the church was formed—vv. 32-33.

2 召会的形成分为两部分—犹太的部分和外邦的部分；五旬节那天献给神，由两个加酵烤成的饼所组成的素祭，预表了召会这两部分，就是由耶路撒冷的圣徒（徒二）和哥尼流家里的圣徒（徒十）所代表的（利二三 16～17）。

叁 住棚节，最后一个节期，表征以色列在千年国全享复兴的旧造；这节期要引进新天地—33～43 节，亚十四 16～21，启二一 1：

一 这节期表征要来的千年国，作为时代的、喜乐的祝福，给神的赎民在神旧造一段完满的时期里，与神一同享受—利二三 33～44。

二 利未记二十三章三十四节里的七日，表征住棚节乃是一段完整的时期；这段完整的时期将有一千年。

三 按照这预表，在千年国里每天都要献祭给神，表征在我们的经历中，基督乃是神的食物，献给神使神满足，我们也可以与神彼此享受安息—36 节。

周 六

四 收藏了地的出产，要守节七日，表征神收割了祂在地上所渴望得着的之后，千年国就要来临—39 节上：

1 神在祂永远的计划里，对人有一个目的，就是产生一班人作祂的彰显，这彰显要完成于新耶路撒冷—弗三 11，一 20～23，启二一 2。

2. The formation of the church was of two parts or two sections—the Jewish part and the Gentile part; these two parts of the church, which are represented by the saints in Jerusalem (ch. 2) and those in the house of Cornelius (ch. 10), are typified by the meal offering of two loaves of bread baked with leaven offered to God at the Feast of Pentecost (Lev. 23:16-17).

III. The Feast of Tabernacles, the last feast, signifies Israel's full enjoyment of the restored old creation in the millennium; this feast will usher in the new heaven and new earth—vv. 33-43; Zech. 14:16-21; Rev. 21:1:

A. This feast signifies the coming millennium as a dispensational, joyful blessing for God's redeemed people to enjoy with God for a full period of time in God's old creation—Lev. 23:33-44.

B. The seven days in Leviticus 23:34 signify that the Feast of Tabernacles is for a complete course of days, which will be a thousand years.

C. According to this type, in the millennium every day an offering will be presented to God to signify that Christ is God's food in our experiences, which is offered to God for His satisfaction so that we and God may enjoy mutual rest—v. 36.

Day 6

D. Keeping the feast for seven days after gathering in the produce signifies that the millennium will come after the harvest of what God desires to obtain on earth—v. 39a:

1. In His eternal plan God has a purpose with man, and this purpose is to produce a people for His expression, which will consummate in the New Jerusalem—Eph. 3:11; 1:20-23; Rev. 21:2.

2 为此，神用四个时代，在旧造的人身上作祂新造的工作—列祖时代、律法时代、召会时代和千年国时代：

a 在第四个时代，就是千年国的时代，神在已过三个时代所作的要得着完满的收成；因此，千年国对神和祂所救赎的人将是一个节期—利二三 34。

b 在千年国里，神所救赎的人—包括召会和以色列国—都要享受这节期。

五 住棚节就是收藏节，是在整个庄稼都收进来的时候；这个节期表征对基督一切所是丰富、完满、终极的享受—33 ~ 44 节，出二三 16：

1 我们从无酵节开始享受基督，继而在初熟节享受复活基督的丰富，至终就要终极地享受基督作为住棚节—利二三 6 ~ 14、33 ~ 44。

2 庄稼完全收割后，犹太人就守住棚节，敬拜神并享受他们的收成—申十六 13 ~ 15：

a 住棚节是在神所赐的美地收成时举行的一出二三 16。

b 对我们而言，今天美地的实际乃是那灵—加三 14，腓一 19。

3 因着基督至终实化为包罗万有赐生命的灵，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受—林前十五 45 下，加三 14：

a 住棚节是为使神的子民在神面前享受以得满足的节期—利二三 40 下，罗十四 17 下。

2. For this reason God uses four dispensations to do His work of the new creation on man in the old creation—the dispensations of the fathers, the law, the church, and the millennial kingdom:

a. In the fourth dispensation, the dispensation of the millennial kingdom, there will be a full harvest of what God has been doing in the first three dispensations; hence, the millennial kingdom will be a feast both to God and to His redeemed—Lev. 23:34.

b. In the millennium God's redeemed people—including the church and the kingdom of Israel—will enjoy the feast.

E. The Feast of Tabernacles was the Feast of Ingathering, the feast when the full harvest was brought in; this feast signifies the rich, full, and ultimate enjoyment of all that Christ is—vv. 33-44; Exo. 23:16:

1. We begin the enjoyment of Christ from the Feast of Unleavened Bread, we continue by enjoying the riches of the resurrected Christ in the Feast of Firstfruits, and eventually, we come to the ultimate enjoyment of Christ as the Feast of Tabernacles—Lev. 23:6-14, 33-44.

2. After the full harvest of their crops, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped—Deut. 16:13-15:

a. The Feast of Tabernacles was held at the time of the reaping of the harvest of the good land given by God—Exo. 23:16.

b. For us today, the reality of this good land is the Spirit—Gal. 3:14; Phil. 1:19.

3. Since Christ is eventually realized as the all-inclusive life-giving Spirit, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy—1 Cor. 15:45b; Gal. 3:14:

a. The Feast of Tabernacles was a feast for God's people to enjoy and be satisfied before God—Lev. 23:40b. Rom. 14:17b.

- b 作为神为祂子民所设立之所有节期的最后一个，住棚节是给百姓享受美地收成时丰富的出产，使他们满足—利二三 34、39 ~ 43。
- c 今天基督作为住棚节的实际，乃是这样的节期给我们经历并享受—加三 14，弗三 8。

- b. As the last feast of all the feasts ordained by God for His people, the Feast of Tabernacles is for their enjoyment of the rich produce of the good land at its harvest time for their satisfaction—Lev. 23:34, 39-43.
- c. Christ as the reality of the Feast of Tabernacles is such a feast for our experience and enjoyment today—Gal. 3:14; Eph. 3:8.

第九周●周一

晨兴喂养

利二三 10 “你要对以色列人说，你们进了我赐给你们的地，收割庄稼的时候，要将初熟的庄稼一捆带给祭司。”

林前十五 20 “但如今基督，就是睡了之人初熟的果子，已经从死人中复活。”

每年的第三个节期是初熟节（利二三 9～14）。这节表征复活的基督（林前十五 20），在祂的复活里乃是给我们享受的筵席。…这节是在逾越节之后不到三天举行的。基督在逾越节被杀，然后在第三天复活。祂复活的那日，就是初熟节。这就是基督在复活里作初熟的果子（利未记生命读经，五四九页）。

信息选读

逾越节是在犹太历的正月十四日。在这一天，耶稣基督被杀，作了我们的逾越节。…基督…是逾越节的实际，是历史上那逾越节预表的应验。逾越节之后，接着是无酵节与初熟节。基督的复活是初熟节的应验与实际（利未记生命读经，五五四页）。

林前十五章陈明基督是初熟的果子（20、23）、第二个人（47）和末后的亚当（45）。基督的这三方面在同一章圣经里提及，是很有意义的。当我们将基督的这三面放在一起，我们就看见基督是第一、第二，也是末后；因此，基督就是一切。…在二十三节，保罗说到“初熟的果子，是基督”〔参 20〕。基督是复活的初熟果子，成为神新造的元始和召会身体的头。

<< WEEK 9 — DAY 1 >>

Morning Nourishment

Lev. 23:10 Speak to the children of Israel, and say to them, When you come into the land which I am giving you, and reap its harvest, then you shall bring the sheaf of the firstfruits of your harvest to the priest.

1 Cor. 15:20 But now Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

The third annual feast is the Feast of Firstfruits (Lev. 23:9-14). This feast signifies the resurrected Christ (1 Cor. 15:20) for our enjoyment as a feast in His resurrection. This feast took place less than three days after the Feast of the Passover. Christ was crucified at the time of the Feast of the Passover, and then on the third day He was resurrected. The day of His resurrection was the Feast of Firstfruits. This is Christ in His resurrection as the firstfruits. (Life-study of Leviticus, p. 471)

Today's Reading

The Passover was on the fourteenth day of the first month of the Jewish year. On this day Jesus Christ was slain as our Passover....[Christ] is the reality of the Passover, the fulfillment in history of the type of the Passover. The Feast of the Passover was followed by the Feast of Unleavened Bread and the Feast of Firstfruits. Christ's resurrection was the fulfillment of the Feast of Firstfruits and is the reality of this feast. (Life-study of Leviticus, p. 475)

First Corinthians 15 presents Christ as the firstfruits (vv. 20, 23), the second man (v. 47), and the last Adam (v. 45). It is significant that these three aspects of Christ are mentioned in one chapter. When we put together these three aspects of Christ, we see that Christ is the first, the second, and the last; as such, Christ is everything. Christ is the firstfruits of resurrection to be the beginning of God's new creation and to be the Head of the Body, the church.

基督是第一位从死人中复活的，是复活的初熟果子。这是利未记二十三章十至十一节，在安息日的次日，就是复活之日（太二八1），献给神的初熟果子所预表的（一捆初熟的果子，包括基督和一些死了的旧约圣徒，在主复活时起来—二七52~53）（*新约总论第十册*，一九九至二〇〇页）。

〔在马太二十七章五十二至五十三节，〕坟墓开了，表征死亡和阴间的能力已被胜过并征服了；已睡圣徒的身体起来，表征基督之死释放人的能力。五十三节说，到主复活以后，他们从坟墓里出来，进了圣城，向许多人显现。在预表里，初熟的庄稼不是一根麦穗，乃是一捆麦子；这不仅预表复活的基督，也预表在祂复活之后，从死里复活的圣徒（*马太福音生命读经*，八九九页）。

基督这复活的初熟果子，乃是从死人中复活的首生者，成了祂身体的头（弗一20~23）。因此，歌罗西一章十八节上半告诉我们，基督是召会身体的头；祂是元始，是从死人中复活的首生者。基督—身体的头—既已复活，我们—身体—也必复活（*新约总论第十册*，二〇〇页）。

“无论是饼，是烘的子粒，是新穗子，你们都不可吃，直等到把你们献给神的供物带来的那一天，才可以吃。这在你们一切的住处，要作世代永远的定例。”（利二三14）这表征复活的基督升到诸天之上，在祂复活里带着所有的果子一同献给神，作神的食物，先使神满足；然后才成为人的供应，使人满足。

复活的基督，在复活里新鲜的基督，首先必须给神享受。这是初熟的果子，初熟的果子乃是为着神的享受。然后复活的基督成为我们与神并彼此一同的享受（*利未记生命读经*，五五二页）。

参读：利未记生命读经，第五十三篇；*新约总论*，第七十三篇。

Christ was the first One raised from the dead, becoming the firstfruits of resurrection. This was typified by the firstfruits (a sheaf of the firstfruits, including Christ with some of the dead Old Testament saints, was raised at the Lord's resurrection—Matt. 27:52-53) in Leviticus 23:10-11, which were offered to God on the day after the Sabbath, the day of resurrection (Matt. 28:1). (*The Conclusion of the New Testament*, p. 3179)

The opening of the tombs [in Matthew 27:52 and 53] signifies that the power of death and Hades has been conquered and subdued, and the raising of the bodies of the saints signifies the releasing power of the death of Christ. Verse 53 says that they came out of the tombs after His rising, entered into the holy city, and appeared to many. In typology, the firstfruits of the harvest were not a single stalk of wheat, but a sheaf of wheat, typifying not only the resurrected Christ, but also the saints who were raised from the dead after His resurrection. (*Life-study of Matthew*, p. 813)

Christ as the firstfruits of resurrection is the Firstborn from the dead that He might be the Head of the Body (Eph. 1:20-23). Hence, Colossians 1:18a tells us that Christ is the Head of the Body, the church; He is the beginning, the Firstborn from the dead. Since He, the Head of the Body, has been resurrected, we, the Body, also will be resurrected. (*The Conclusion of the New Testament*, p. 3180)

“And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God. It shall be a perpetual statute throughout your generations in all your dwelling places” (Lev. 23:14). This signifies that the resurrected Christ ascended to the heavens and was offered to God with all the fruit in His resurrection as God's food for God's satisfaction first. Then He became man's supply for man's satisfaction.

The resurrected Christ, the fresh Christ in His resurrection, was first to be enjoyed by God. This is the firstfruits, and the firstfruits are for God's enjoyment. Then the resurrected Christ becomes our enjoyment with God and with one another. (*Life-study of Leviticus*, pp. 473-474)

Further Reading: *Life-study of Leviticus*, msg. 53; *The Conclusion of the New Testament*, pp. 785-789

第九周●周二

晨兴喂养

利二三 14 “无论是饼，是烘的子粒，是新穗子，你们都不可吃，直等到把你们献给神的供物带来的那一天，才可以吃。…”

约二十 17 “耶稣对她说，不要摸我，因我还没有升到父那里；你往我弟兄那里去，告诉他们，我要升到我的父，也是你们的父那里，到我的神，也是你们的神那里。”

主在复活那天，升到父那里去。这是隐密的升天，是约翰十六章七节主要去的预言终极的应验，比祂在门徒眼前公开的升天（徒一 9～11）早四十天。在复活那天清晨，祂升到天上去满足父，晚上又回到门徒那里（约二十 19）。祂复活的新鲜必须先给父享受，正如在预表上，初熟的庄稼要先献给神（圣经恢复本，约二十 17 注 1）。

把初熟庄稼的一捆在耶和華面前摇一摇，好蒙悦纳，表征基督复活是叫我们在神面前得称为义，并蒙神悦纳（利二三 11 注 1）。

信息选读

在罗马四章二十五节，我们看见基督乃是我们得称义的因素：“耶稣被交给人是为我们的过犯，复活是为我们的称义。”…基督是为我们的过犯…在十字架上受死。这意思是说，…基督…为我们…钉十字架，以满足神公义的要求。基督的死已履行并完全满足神公义的要求，因此我们借着祂的死，就得神称义（三 24）。

<< WEEK 9 — DAY 2 >>

Morning Nourishment

Lev. 23:14 And you shall eat no bread or parched grain or fresh ears until that same day, until you have brought the offering of your God...

John 20:17 Jesus said to her, Do not touch Me, for I have not yet ascended to the Father; but go to My brothers and say to them, I ascend to My Father and your Father, and My God and your God.

On the day of His resurrection the Lord ascended to the Father. This was a secret ascension, the ultimate fulfillment of the going predicted in John 16:7. It occurred forty days prior to His public ascension, which took place before the eyes of the disciples (Acts 1:9-11). On the day of resurrection, early in the morning He ascended to satisfy the Father, and late in the evening He returned to the disciples (John 20:19). The freshness of His resurrection must be first for the Father's enjoyment, as in the type the firstfruits of the harvest were brought first to God. (John 20:17, footnote 1)

The waving of the sheaf of firstfruits before Jehovah for acceptance signifies that Christ was resurrected that we might be justified before God and accepted by God. (Lev. 23:11, footnote 1)

Today's Reading

In Romans 4:25 we see that Christ is the factor of our justification: “Who was delivered for our offenses and was raised for our justification.”...Christ was delivered up to die on the cross because of our offenses. This means that...Christ was delivered on the cross for us in order to satisfy God's righteous requirements. Since the death of Christ has fulfilled and fully satisfied God's righteous requirements, we are justified by God through His death (3:24).

四章二十五节继续说，神使祂从死人中复活，是为我们的称义。神若没有因基督为我们献上自己而满足，怎会使祂从死人中复活？神使基督复活，乃是强有力地证明神满意基督为我们的死，我们因基督的死得神称义。现在神可以因基督而悦纳我们。

假定基督为我们和我们的罪死了且葬在坟墓里，神却没有使祂复活。这样，我们就不能相信祂的死已经蒙神悦纳，满足了神的要求并达成祂的愿望。然而，基督不在坟墓里。神使祂从死人中复起，而在复活里回来了。这强有力地证明神已悦纳祂为着我们的死，祂的死满足了神的要求，成就神要基督为我们所作的一切。因此，基督的复活乃是我们蒙神称义的证据。我们在基督这复活者里面蒙称义了。

这位复活的基督不仅在诸天之上，也在我们里面分赐生命，使我们得着称义的生命。我们借着相信基督，就接受祂作我们客观的义，在客观一面在神面前得称义。我们也接受基督作复活的生命，使我们凭这生命而活，并活出基督作我们主观的义；因此，我们可以在主观一面蒙神称义。…这位复活的基督活在我们里面，作我们的生命，使我们活出一种义的生活（西一 27 下，三 4 上）。这是我们借着基督的生命所得着主观的称义；这主观的称义乃是我们凭复活的基督所过的生活。

基督的死给我们地位上的称义，在诸天之上复活的基督是这事的证明。现今复活的基督也活在我们里面，活出性质上称义的生命。…我们不仅有客观的称义，也有主观的称义。我们现在可以活这样一种主观、性质上的称义。因此，基督作为我们得称义的因素，为我们的过犯被交出，钉了十字架，为要满足神公义的要求。然后祂为着我们的称义而复活，作为神满足的证明，使神悦纳我们；祂也作为复活的生命复起，使我们过一种能得神称义且总是蒙神悦纳的生活。今天，在复活里的基督乃是我们的称义（新约总论第十册，二三至三五页）。

参读：约翰福音生命读经，第四十四篇。

Romans 4:25 goes on to say that God raised Him from the dead for our justification. If God had not been satisfied with Christ's offering for us, how could God have raised Him from the dead? God's raising Christ is a strong proof that God was satisfied with Christ's dying for us and that we are justified by God because of Christ's death. Now God can accept us through Christ.

Suppose that Christ died for us and for our sins and was buried in the tomb but was not resurrected by God. If this were the situation, we could not believe that His death was accepted by God and that it satisfied God's requirements and fulfilled His desires. However, Christ is not in the tomb. God raised Him up from the dead, and He came back in resurrection. This is a strong proof that God has accepted His death for us, that His death satisfied God's requirements and fulfilled whatever God wanted Him to do for us. Therefore, the resurrection of Christ is the proof of our justification by God. In Christ, the resurrected One, we are justified.

This resurrected Christ is not only in the heavens but also within us to impart life that we may have a life of justification. By believing in Him, we have received Christ as our objective righteousness and are objectively justified before God. We have also received Christ as resurrection life that we can live by this life to have Christ lived out of us as our subjective righteousness; hence, we can be subjectively justified by God....This resurrected Christ is living in us to be our life that we may live out a life of righteousness (Col. 1:27b; 3:4a). This is the subjective justification which we obtain through Christ's life. This subjective justification is our living by the resurrected Christ.

The death of Christ gave us a positional justification, and the resurrected Christ in the heavens is a proof of this. Now the resurrected Christ also lives inside us, living out a life of dispositional justification....We have not only an objective justification but a subjective justification as well. We may now live such a subjective, dispositional justification. Thus, as the factor of our justification, Christ was delivered on the cross because of our offenses in order to satisfy God's righteous requirements. He then was raised because of our justification as a proof of God's satisfaction for God to accept us; He was raised also as the resurrected life for us to live a life that can be justified by God and is always acceptable to God. Today Christ in resurrection is our justification. (The Conclusion of the New Testament, pp. 3031-3033)

Further Reading: Life-study of John, msg. 44

第九周●周三

晨兴喂养

约十四 19 “还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。”

罗八 11 “然而那叫耶稣从死人中复活者的灵，若住在你们里面，那叫基督从死人中复活的，也必借着祂住在你们里面的灵，赐生命给你们必死的身体。”

初熟节的初熟果子被献给神作祂的享受之后，以色列人要吃这初熟的果子〔利二三 14〕。这表征复活的基督在祂的新鲜里呈献给神之后（约二十 16～17），就带着祂复活的一切丰富分赐到我们里面，作我们的享受。…按照利未记二十三章的记载，七个节期中只有初熟节这一个节期，其供物可以吃。正如我们已经看见，初熟果子是指在复活里的基督。初熟果子不可在收割后立即吃。这表征在收割后，我们必须先将基督在祂的新鲜里献给神。这是约翰二十章所揭示的。在复活的早晨，马利亚见到主耶稣。当她要摸祂时，主说，“不要摸我，因我还没有升到父那里…”（17）唯有当基督在祂复活的新鲜里先献给父之后，祂才成为我们的分（神圣启示的中心路线，二八一页）。

信息选读

“果子”一辞含示吃，指明享受。新鲜的水果…都是可吃的。基督在复活里成了赐生命的灵，给我们喝；并成了初熟的果子，给我们吃。今天，基督不仅是教师，祂也是我们能分受的初熟果子。信徒读到林前十五章二十节，已经有好几个世纪了，但少有人看见初熟的果子是给人吃的。大多数的信徒认为，这节“初熟的果子”

<< WEEK 9 — DAY 3 >>

Morning Nourishment

John 14:19 Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live.

Rom. 8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who indwells you.

The firstfruits of the Feast of Firstfruits, after being offered to God for His enjoyment, were to be eaten by the people of Israel [Lev. 23:14]. This signifies that the resurrected Christ, after being presented to God in His freshness (John 20:16-17), is to be dispensed, with all the riches of His resurrection, into us for our enjoyment...According to the record of Leviticus 23, the offering of only one of the seven feasts, the Feast of Firstfruits, was to be eaten. As we have seen, the firstfruits refer to Christ in His resurrection. The firstfruits were not to be eaten immediately after being reaped. This signifies that after the reaping we must first offer Christ to God in His freshness. This is unveiled in John 20. On the morning of the resurrection Mary saw the Lord Jesus. When she tried to touch Him, the Lord said, “Do not touch Me, for I have not yet ascended to the Father..” (v. 17). Christ became our portion only after His freshness in resurrection had first been offered to the Father. (CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” pp. 535-536)

Today's Reading

The word fruit implies eating, indicating enjoyment. Fresh fruits...are all for eating. In resurrection Christ became the life-giving Spirit for us to drink and the firstfruits for us to eat. Christ today is not merely a teacher; He is the firstfruits for us to partake of. Believers have read 1 Corinthians 15:20 for centuries, but very few have seen that the firstfruits are for eating. Most believers have considered that the word firstfruits in this verse refers only to Christ as the first

一辞，仅仅指基督是头一位从死人中复活的。基督是第一个复活的，但“初熟的果子”一辞也指明，复活的基督是要给我们吃，作我们的享受（李常受文集一九七三至一九七四年第一册，二四一至二四二页）。

凡基督的所是作我们吃的分，都与祂的复活有关。逾越节羊羔的血表征钉十字架的基督，但羊羔的肉表征复活的基督。血是从钉十字架的基督来的，肉却是指在复活里的基督。如果基督不是在复活里的那灵，我们就无法将祂吸取进来。单单是钉十字架的基督，还不能作我们生命的供应；唯有在复活里的基督，才能作我们生命的供应。逾越节的无酵饼乃是由麦子磨成粉、调成一团所作成的，这表征死与复活。所以，羊羔的肉与无酵饼都表征基督在祂的复活里成了那灵。基督乃是在复活里，将祂自己分赐到我们里面作许多项目。这就是为什么七个节期中，只有初熟节这一个节期所献的可以吃。

按照节期的预表，我们所享受的，以及所分赐到我们里面的，乃是复活的基督。复活的基督是终极完成的三一神（神圣启示的中心路线，二八一至二八二页）。

“你们要从安息日的次日，献禾捆为摇祭的那日算起，满了七个安息日。到第七个安息日的次日，共计五十天。”（利二三 15～16 上）五旬节就是第五十天的节期，从安息日的次日，就是将摇祭的禾捆带给神的日子算起，到第七个安息日的次日。这表征基督的复活七倍的丰满，达到完全丰满的范围，为着作复活的见证，担负完全的责任（由五十，即十乘五这负责的数字所表征）。

在神眼中，我们都是基督复活见证的一部分（利未记生命读经，五五八至五五九页）。

参读：真理课程三级卷二，第二十八课。

One raised from the dead. Although Christ is the first in resurrection, the word firstfruits also indicates that the resurrected Christ is to be eaten by us for our enjoyment. (CWWL, 1973-1974, vol. 1, "The Enjoyment of Christ for the Body in 1 Corinthians," p. 177)

Whatever Christ is as our portion to be eaten is related to His resurrection. The blood of the passover lamb signifies the crucified Christ, but the meat of the lamb signifies the resurrected Christ. The blood was from the crucified Christ, but the meat refers to the Christ who is in resurrection. If Christ were not the Spirit in resurrection, we could not take Him in. The crucified Christ alone is not our life supply; only Christ in resurrection can be our life supply. The unleavened bread of the passover was made of grain that had been ground and blended to be one loaf, signifying death and resurrection. Therefore, both the meat of the lamb and the unleavened bread signify Christ as the Spirit in His resurrection. It is Christ in His resurrection who dispenses Himself into us as many items. This is why the offering of only one of the seven feasts, the Feast of Firstfruits, was to be eaten.

According to the type of the feasts, what we enjoy and what is being dispensed into us is the resurrected Christ. The resurrected Christ is the consummated Triune God. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 536)

"You shall count for yourselves from the day after the Sabbath; from the day that you brought the sheaf of the wave offering there shall be seven complete Sabbaths. You shall count fifty days until the day after the seventh Sabbath" (Lev. 23:15-16a). The Feast of Pentecost was the feast of the fiftieth day, counting from the day after the Sabbath, the day on which the sheaf of the wave offering was brought to God, to the day after the seventh Sabbath. This signifies the resurrection of Christ in its sevenfold fullness reaching the realm of the complete fullness, bearing the full responsibility (signified by the number fifty, which is ten times five, the number of responsibility) for the testimony of resurrection.

In the sight of God we all are a part of the testimony of Christ's resurrection. (Life-study of Leviticus, pp. 478-479)

Further Reading: Truth Lessons—Level Three, vol. 2, lsn. 28

第九周●周四

晨兴喂养

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

林前十二 13 “因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

主耶稣在复活之后，四十天之久向门徒显现（徒一3）。祂虽然显现后又消失了，但祂从来没有离开门徒。在主复活的那日，祂向门徒显现，将自己这赐生命的灵吹到门徒里面（约二十22）；从那时起，祂不仅活在门徒中间，也活在门徒里面。

过了那四十天，主耶稣升到诸天之上，把门徒留在地上。接下来有十天，门徒同心合意地持续祷告。然后，在第五十天发生了一件大事，就是三一神的完成浇灌了下来。这完成就是经过过程的三一神那包罗万有、赐生命、复合的灵。这样的一位，就是三一神的总和，浇灌在代表基督身体的一百二十位门徒身上（利未记生命读经，五五五至五五六页）。

信息选读

五旬节表征新约信徒享受浇灌的灵，作为复活基督丰富出产的集大成。…五旬节是在初熟节五十天之后，指明浇灌下来的那灵是复活基督丰富出产的集大成。基督复活的丰富出产包括神的长子（罗八29，来一6）、赐生命的灵（林前十五45下）、神许多的儿子（罗八29）和神的新造（林后五17）。基督在复活前还不是神的长子。在复活里，祂成了

<< WEEK 9 — DAY 4 >>

Morning Nourishment

Gal. 3:14 In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith.

1 Cor. 12:13 For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit.

After His resurrection, the Lord Jesus appeared to His disciples over a period of forty days (Acts 1:3). Although He would appear and then disappear, He never left the disciples. On the day of His resurrection, He appeared to them and breathed Himself as the life-giving Spirit into them (John 20:22), and from that time onward He was living not only among the disciples but also within them.

After those forty days, the Lord Jesus ascended to the heavens, leaving the disciples on earth. For the next ten days they prayed continually in one accord. Then on the fiftieth day a great event took place—the consummation of the Triune God was poured out. This consummation is the all-inclusive, life-giving, compound Spirit of the processed Triune God. Such a One—the totality of the Triune God—was poured out upon the one hundred twenty disciples, who represented the Body of Christ. (Life-study of Leviticus, pp. 476-477)

Today's Reading

The Feast of Pentecost signifies the New Testament believers' enjoyment of the outpoured Spirit as the aggregate of the rich produce of the resurrected Christ...The Feast of Pentecost came fifty days after the Feast of Firstfruits, indicating that the outpoured Spirit is the aggregate of the rich produce of the resurrected Christ. The rich produce of Christ's resurrection includes the firstborn Son of God (Rom. 8:29; Heb. 1:6), the life-giving Spirit (1 Cor. 15:45b), the many sons of God (Rom. 8:29), and the new creation of God (2 Cor. 5:17). Christ was not

神的长子。照样，在复活前还没有赐生命的灵（约七 39）；基督借着祂的复活产生了赐生命的灵。在复活以前，神在祂的独生子之外，没有任何儿子；但借着基督的复活，我们都由神而生，成为祂许多的儿子（彼前一 3）。这许多的儿子成了许多子粒（约十二 24），就是基督的肢体，基督的众弟兄，构成祂的身体（林前十 17）。这一切项目都是在复活基督丰富出产的集大成里（神圣启示的中心路线，二七九至二八〇页）。

现今基督有一个身体，这身体乃是祂的扩增、扩大、延展、扩展。今天我们是基督延展的一部分。在五旬节那天出现了基督宇宙的延展，每一处地方召会都是这宇宙延展的一小部分。

头四个节期〔逾越节、无酵节、初熟节和五旬节〕形成一组，其涵义包括基督的死、基督的复活、基督的升天以及经过过程的三一神那完成之灵的浇灌；这浇灌产生了基督的身体，作那无限、个人基督的扩大、扩增、延展、扩展，使祂成为宇宙、团体的基督。

这扩展是基督的扩大、扩增，实际上就是经过过程的三一神，与祂所拣选并救赎之人的调和。宇宙中有这样的调和，这调和达成了神永远的经纶，也成就了神永远的愿望。今天我们对这事也许领会不多，但将来到了新耶路撒冷，我们将完全领会。…新耶路撒冷就是那包罗万有、无法测量、追溯不尽、在万有中充满万有之基督真正的扩增、扩大、扩展和延展。赞美主，我们都是五旬节那天所产生基督之扩大的一部分！（利未记生命读经，五五七至五五八页）。

参读：神圣启示的中心路线，第二十篇；使徒行传生命读经，第六篇。

the firstborn Son of God until He was resurrected. In resurrection He became the firstborn Son of God. Likewise, before the resurrection the life-giving Spirit was not yet (John 7:39); Christ produced the life-giving Spirit through His resurrection. Before the resurrection God did not have any sons besides His only begotten Son, but through Christ's resurrection we were all begotten of God to be His many sons (1 Pet. 1:3). These many sons became the many grains (John 12:24), who are the members of Christ, the brothers of Christ to constitute His Body (1 Cor. 10:17). All these items are in the aggregate of the rich produce of the resurrected Christ. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 534)

Now Christ has a Body, and this Body is His increase, His enlargement, His extension, even His expansion. Today we are a part of Christ's extension. Every local church is a small part of the universal extension of Christ, which came into being on the day of Pentecost.

The first four festivals form a group that bears a great significance. This significance includes the death of Christ, the resurrection of Christ, the ascension of Christ, and the outpouring of the consummated Spirit of the processed Triune God to produce the Body of Christ as the enlargement, the increase, the extension, the expansion, of the unlimited, individual Christ into a universal, corporate Christ.

This expansion as the enlargement, the increase, of Christ is actually the mingling of the processed Triune God with His chosen and redeemed people. There is such a mingling in the universe, a mingling that is the achievement of God's eternal economy and the fulfillment of God's eternal desire. We may not have much realization of this today, but we shall have the full realization of it in the New Jerusalem....The New Jerusalem is the real increase, enlargement, expansion, and extension of the all-inclusive, immeasurable, untraceable Christ, who fills all in all. Praise the Lord that we all are parts of the enlargement of Christ produced on the day of Pentecost! (Life-study of Leviticus, pp. 477-478)

Further Reading: CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," ch. 20; Life-study of Acts, msg. 6

第九周●周五

晨兴喂养

徒二 32 ~ 33 “这位耶稣，神已经叫祂复活了，我们都是这事的见证人。祂既被高举在神的右边，又从父领受了所应许的圣灵，就把你们所看见所听见的，浇灌下来。”

借着基督的复活，我们这些在基督里的信徒，就产生成为活的肢体，以构成基督的身体。召会的肢体已经借着、同着并在基督的复活里产生了。

虽然召会的产生开始于基督的复活，但召会的形成乃是直到主复活五十天后的五旬节才发生。在五旬节那天，圣灵作为经过过程并分赐之三一神那包罗万有的灵，为着召会的形成浇灌下来。…在复活里，基督成了赐生命的灵（林前十五 45）。在五旬节那天，那灵，实际上就是基督自己，浇灌在基督的肢体上；这些肢体乃是借祂的复活所产生的。这样，召会就形成了（民数记生命读经，三五九页）。

信息选读

召会的形成分为两部分—犹太的部分和外邦的部分。五旬节那天献给神，由两个加酵烤成的饼所组成的新素祭（利二三 16 ~ 17），预表了召会这两部分，就是由耶路撒冷的圣徒（徒二）和哥尼流家里的圣徒（徒十）所代表的。

逾越节是应验在基督受死那一天（太二六 2、17 ~ 19、26 ~ 28）。在逾越节那天，我们得救了，得称义并重生了。接着的无酵节就是要我们过无罪的生活。这就是说，无酵节是应验于召会时代。初熟节是应验于基督复活那天（林前十五 20）。五旬

<< WEEK 9 — DAY 5 >>

Morning Nourishment

Acts 2:32-33 This Jesus God has raised up, of which we all are witnesses. Therefore having been exalted to the right hand of God and having received the promise of the Holy Spirit from the Father, He has poured out this which you both see and hear.

Through Christ's resurrection we, the believers in Christ, have been produced to be the living members for the constitution of the Body of Christ. The members of the church have been produced by, with, and in Christ's resurrection.

Although the producing of the church began with Christ's resurrection, the formation of the church did not take place until Pentecost, fifty days after the Lord's resurrection. On the day of Pentecost, the Holy Spirit as the all-inclusive Spirit of the processed and dispensing Triune God was poured out for the formation of the church...In resurrection Christ has become the life-giving Spirit (1 Cor. 15:45). On the day of Pentecost, the Spirit, who is actually Christ Himself, was poured out upon the members of Christ, who were produced through His resurrection. In this way the church was formed. (Life-study of Numbers, p. 294)

Today's Reading

The formation of the church was of two parts or two sections—the Jewish part and the Gentile part. These two parts of the church, which are represented by the saints in Jerusalem (Acts 2) and by those in the house of Cornelius (Acts 10), are typified by the new meal offering of two loaves of bread baked with leaven offered to God at the Feast of Pentecost (Lev. 23:16-17).

The Feast of the Passover was fulfilled on the day of Christ's death (Matt. 26:2, 17-19, 26-28). In the Passover we were saved, justified, and regenerated. Following this, the Feast of Unleavened Bread is for us to live a life without sin. This means that the Feast of Unleavened Bread is being fulfilled in the church age. The Feast of Firstfruits was fulfilled on the day of Christ's resurrection (1 Cor. 15:20).

节是应验于基督复活五十天之后，圣灵浇灌下来的那天（徒二 1～4，参一 3）。初熟节那天在基督的复活里，为着召会的形成，基督的肢体产生了。然后在五旬节那天，复活并升天的基督，在终极完成、包罗万有、赐生命之灵的形状里，将自己浇灌在祂的肢体身上。这是逾越节到五旬节的意义（民数记生命读经，三五九至三六〇页）。

住棚节表征以色列在千年国全享复兴的旧造（利二三 33～43，亚十四 16～21）。这节期要引进新天新地（神圣启示的中心路线，二八一页）。

这表征要来的千年国，是蒙神救赎的人在神的旧造一段完满的时期中，与神同享时代的、喜乐的福分。这不是在新天新地里，乃是在被恢复的地上。

“你要对以色列人说，这七月的十五日是住棚节，要向耶和华守这节七日。”（利二三 34）这七日表征住棚节不是只有一天，乃是一段完整的时期。这段完整的时期将有一千年。

“第一日当有圣会，什么劳碌的工都不可作。”（35）这表征这节期从第一天起，就不是为着个人的，并且不需要任何人的劳碌，乃是叫会众享受安息。

“七日之久要将火祭献给耶和华。”（36上）这表征在这节期中，要天天将基督当作食物献给神，使神与人同得满足。按照这预表，在千年国里每天都要献祭给神，表征在我们的经历中，基督乃是神的食物，献给神使神满足，我们也可以与神彼此享受安息（利未记生命读经，五六九至五七〇页）。

参读：民数记生命读经，第四十篇；新约总论，第二百八十篇。

The Feast of Pentecost was fulfilled fifty days after Christ's resurrection, on the day of the outpouring of the Holy Spirit (Acts 2:1-4; cf. 1:3). In Christ's resurrection on the day of firstfruits, the members of Christ were produced for the formation of the church. Then on the day of Pentecost the resurrected and ascended Christ poured out Himself upon His members in the form of the consummated, all-inclusive, life-giving Spirit to form the church. This is the significance of the festivals from the Passover to Pentecost. (Life-study of Numbers, p. 295)

The Feast of Tabernacles signifies Israel's full enjoyment of the restored old creation in the millennium (Lev. 23:33-43; Zech. 14:16-21). This feast will usher in the new heavens and the new earth. (CWWL, 1991-1992, vol. 1, "The Central Line of the Divine Revelation," p. 535)

This feast signifies the coming millennium as a dispensational, joyful blessing for God's redeemed people to enjoy with God for a full period of time in God's old creation. This will take place not in the new heaven and new earth but on the restored earth.

"Speak to the children of Israel, saying, On the fifteenth day of this seventh month is the Feast of Tabernacles for seven days to Jehovah" (Lev. 23:34). These seven days signify that the Feast of Tabernacles is not for one day only but for a complete course of days. This complete course will be a thousand years.

"On the first day shall be a holy convocation; you shall do no work of labor" (v. 35). This signifies that from the first day it is not a festival for individuals but for a congregation to enjoy rest without the need of any human labor.

"Seven days you shall present an offering by fire to Jehovah" (v. 36a). This signifies the offering of Christ day after day as food to God for the satisfaction of both God and man. According to this type, in the millennium every day an offering will be presented to God to signify that Christ is God's food in our experiences offered to God for His satisfaction so that we and God may enjoy mutual rest. (Life-study of Leviticus, p. 488)

Further Reading: Life-study of Numbers, msg. 40; The Conclusion of the New Testament, pp. 2879-2882

第九周●周六

晨兴喂养

弗三 8 “这恩典赐给了我这比众圣徒中最小者还小的，叫我将基督那追测不尽的丰富，当作福音传给外邦人。”

腓一 19 “因为我知道，这事借着你们的祈求，和耶稣基督之灵全备的供应，终必叫我得救。”

“你们收藏了地的出产，从七月十五日起，要守耶和华的节七日。”（利二三 39 上）这表征神收割了祂在地上所渴望得着的之后，千年国就要来临。

神创造了地之后，要经过四个主要的时代。头一个是列祖时代，也称法前时代，或没有律法的时代，从亚当到摩西。第二个是律法时代，从摩西到基督第一次来。第三个是召会时代，从五旬节到基督第二次来。第四个是千年国时代。在这四个时代里，神一直为祂的新造作了许多工。神在祂的旧造里创造了宇宙。这旧造的中心乃是神所创造的人。神在祂永远的计划里，对人有一个目的，就是产生一班人作祂的彰显，这彰显要完成于新耶路撒冷（利未记生命读经，五七一至五七二页）。

信息选读

神是在这四个时代里，在旧造的人身上作工。神将祂自己分赐到人里面，使人成为新造。至终，经过了四个时代以后，这新造要完成于新耶路撒冷，就是神在旧造中之新造工作的总结果。我们今天乃是在第三个时代，就是召会时代。我们来

<< WEEK 9 — DAY 6 >>

Morning Nourishment

Eph. 3:8 To me, less than the least of all saints, was this grace given to announce to the Gentiles the unsearchable riches of Christ as the gospel.

Phil. 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ.

“On the fifteenth day of the seventh month, when you have gathered in the produce of the land, you shall keep the feast of Jehovah seven days” (Lev. 23:39a). This signifies that the millennium will come after the harvest of what God desires to obtain on earth.

After the creation of the earth, God will go through four main dispensations. The first is the dispensation of the fathers, also called the dispensation before law or without law, from Adam to Moses. The second is the dispensation of law, from Moses to Christ's first coming. The third is the dispensation of the church, from Pentecost to Christ's second coming. The fourth is the dispensation of the millennium, the kingdom of the thousand years. In these four dispensations, God has been doing much for His new creation. In His old creation God created the universe. The center of this old creation is the man created by God. In His eternal plan God has a purpose with man, and this purpose is to produce a people for His expression, which will consummate in the New Jerusalem. (Life-study of Leviticus, pp. 489-490)

Today's Reading

During the four dispensations, God is working with man in the old creation. God is dispensing Himself into man to make him a new creation. Eventually, after the four dispensations, this new creation will consummate in the New Jerusalem, which will be the totality of the result of God's work of the new creation among the old creation. Today, we are in the third dispensation, the dispensation of the

世要在第四个时代，就是国度时代，或作得胜者，或受管教。

神在已过三个时代所作的，要在千年国得着完满的收成。因此，千年国对神和祂所救赎的人将是一个节期。…在千年国里，神所救赎的人要分为两班，就是召会和以色列国。这两班人都要享受这节期（利未记生命读经，五七二页）。

出埃及三十四章里末了一个节期是收藏节，也就是住棚节。住棚节是在整个庄稼都收进来的时候。这个节期表征对基督一切所是丰富、完满、终极的享受。我们从无酵节开始享受基督，继而享受复活基督的丰富，至终就要终极地享受基督作为住棚节（出埃及记生命读经，二二一〇页）。

庄稼完全收割后，犹太人就守住棚节，敬拜神并享受他们的收成（申十六 13～15）。因此，住棚节是在神所赐的美地收成时举行的。对我们而言，今天美地的实际乃是那灵（加三 14，腓一 19）。神应许亚伯拉罕物质方面的福乃是美地（创十二 7，十三 15，十七 8，二六 3～4），作包罗万有之基督的预表。因着基督至终实化为包罗万有赐生命的灵（林前十五 45，林后三 17），这应许之灵的福，就与应许亚伯拉罕之地的福相符。实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受。

作为神为祂子民所设立之所有节期的最后一个（利二三 34、39～43），住棚节是给百姓享受美地收成时丰富的出产，使他们满足。今天基督作为住棚节的实际，乃是这样的节期给我们经历并享受（新约总论第九册，一四九至一五〇页）。

参读：利未记生命读经，第五十四篇。

church. In the coming age we shall be in the fourth dispensation, the dispensation of the kingdom, either as the overcomers or as those being disciplined.

The millennial kingdom will be a full harvest of what God has been doing in the last three dispensations. Hence, the millennial kingdom will be a feast both to God and to His redeemed...In the millennium God's redeemed will include two peoples—the church and the kingdom of Israel. Both peoples will enjoy this feast. (Life-study of Leviticus, p. 490)

The last of the feasts in Exodus 34 is the Feast of Ingathering, which is also the Feast of Tabernacles. The Feast of Tabernacles was the time when the full harvest was brought in. This feast signifies the rich, full, and ultimate enjoyment of all that Christ is. We begin the enjoyment of Christ from the Feast of Unleavened Bread, we continue by enjoying the riches of the resurrected Christ, and eventually we come to the ultimate enjoyment of Christ as the Feast of Tabernacles. (Life-study of Exodus, p. 1928)

After the full harvest of their crops, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped (Deut. 16:13-15). The Feast of Tabernacles, therefore, was held at the time of the reaping of the harvest of the good land given by God. For us today, the reality of this good land is the Spirit (Gal. 3:14; Phil. 1:19). The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ. Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds to the blessing of the land promised to Abraham. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy.

As the last feast of all the feasts ordained by God for His people (Lev. 23:34, 39-43), the Feast of Tabernacles is for their enjoyment of the rich produce of the good land at its harvest time for their satisfaction. Christ as the reality of the Feast of Tabernacles is such a feast for our experience and enjoyment today. (The Conclusion of the New Testament, p. 2880)

Further Reading: Life-study of Leviticus, msg. 54

第九周诗歌

WEEK 9 — HYMN

补 759

在复活里聚集

(英1281)

降 E 大调

3/4

1 2 | 3 1 2 4 | 3 1 3 3 | 4 6 5 3 | 2 -
 一 当 主 在 地 与 人 同 聚, 宗 教、老 套 全 撇 弃;
 3 4 | 5 $\dot{1}$ 7 6 | 6 5 1 2 | 3 5 4 2 | 1 -
 我 们 今 日 主 里 聚 集, 仪 文 岂 可 再 凭 倚?
 5 5 | $\dot{1}$. 5 6 5 | 5 3 5 $\dot{1}$ | 7 . 5 7 6 | 5 -
 哦, 让 我 们 在 复 活 里, 以 主 基 督 为 实 际,
 1 3 | 5 . 5 6 5 | 5 3 1 2 | 3 4 3 2 | 1 - ||
 每 逢 聚 集 都 是 新 样, 死 沉、虚 仪 无 踪 迹。

- | | |
|---|---|
| 二 主已复活, 桎梏全除,
祂是活殿, 是真供物,
阿利路亚, 同主复活,
聚集过节, 享受盛筵, | 宗教事物已过时;
凭祂敬拜才真实。
何等释放, 何超脱!
贫穷、老旧都消没。 |
| 三 唉呀! 宗教何其狡猾,
求主启示, 大光照亮,
哦主, 救我脱离宗教,
每逢聚集将灵释放, | 堕落血轮中藏着;
使那恶魔无处躲。
脱开魂中的囚牢;
满足神、人的需要。 |
| 四 山上、海边, 处处可聚,
活的基督, 我们至爱,
埋葬宗教, 除去老旧,
非“基督教”, 乃是基督, | 主作实际当持守;
有祂同在, 复何求?
灵中新样神所宝;
才是实际神所要。 |

All the meetings Christ appointed

Meetings — In Resurrection

1281

1. All the meet - ings Christ ap - point - ed And at - tend - ed here on
 earth Were a - part from all re - li - gion, All its ri - tu - als, forms, and
 dearth. Re - sur - rec - tion, not re - li - gion, Must be our re - al - i -
 ty; Let us meet in re - sur - rec - tion, From all dead re - li - gion free.

- | | |
|---|--|
| 2. When the Lord was resurrected,
All religious things were through;
Christ is now our living temple,
Christ is all our offerings too.
With our Lord in resurrection,
Hallelujah, we're released!
Pity all the old religion—
All our meetings are a feast! | 4. In the meetings, in the meetings,
On the mountain, at the shore,
Jesus, Jesus, living Jesus,
He is here—what want we more?
Bury all the old religion,
Even Christianity—
Jesus, Jesus, we have Jesus,
He is our reality! |
| 3. Yet religion—oh, how subtle—
In our blood is hiding out;
God must give us revelation,
All that unseen monster rout.
Lord, we still are too religious—
Down with our religious soul!
We would all release our spirit,
Let each meeting reach the goal. | |

