二〇一五年夏季训练

出埃及记结晶读经（二）

第九篇

一年三次向神守节，预表在基督里完满的享受三一神

读经：出二三 14 ~ 19 上，林前五 7 ~ 8，十五 20，23，45 下，罗八 23，徒二 1，4，加三 14，启二一 2 ~ 3

纲要

周　一

壹“一年三次，你要向我守节”—出二三 14：

一 这三次是除酵节；（申十六 1 ～ 8；）收割节，即七七节（9 ～ 12）或五旬节；以及收藏节，即住棚节。（利二三 34，申十六 13 ～ 15。）

二 一年三次向神守这些节，预表在基督里完满地享受三一神—林后十三 14。

贰守除酵节（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：

2015 Summer Training

Crystallization-Study of Exodus (2)

Message Nine

Keeping Feasts unto God Three Times a Year Typifying the Full Enjoyment of the Triune God in Christ

Scripture Reading: Exo. 23:14-19a; 1 Cor. 5:7-8; 15:20, 23, 45b; Rom. 8:23; Acts 2:1, 4; Gal. 3:14; Rev. 21:2-3

Outline

Day 1

I. "Three times a year you shall hold a feast to Me"—Exo. 23:14:

A. These times were the Feast of Unleavened Bread (Deut. 16:1-8); the Feast of the Harvest, that is, the Feast of Weeks (vv. 9-12), or the Feast of Pentecost; and the Feast of Ingathering, that is, the Feast of Tabernacles (Lev. 23:34; Deut. 16:13-15).

B. Keeping these feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ—2 Cor. 13:14.

II. 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:

一 以色列人要守除酵节七日，这是逾越节的延续；事实上，逾越节与除酵节乃是一—十二15～20，十三6～7，太二六17。

二 以色列人中不可见有酵的物，这表征我们必须对付所觉得的罪，对付任何显明的罪，就是看得见的罪—出十三7，十二19，林前五7上，来十二1～2上：

1 对付显明的罪就是守除酵节。

2 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。

三 基督是我们的无酵饼，祂是纯诚真实，无罪的生命供应，绝对纯净，没有搀杂，并且满了实际—7～8节：

周　二

1 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。

2 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。

3 当我们接受基督作我们的生命—无酵的生命，使人纯净的生命，这生命就使我们纯净。

四 我们基督徒生活的整个期间（由七日所表征），从悔改之日到被提之日，都该是节期，享受基督作我们生命丰富的供应—出十二16，18～19。

周　三

A. The children of Israel were to observe the Feast of Unleavened Bread for seven days as a continuation of the Feast of the Passover; actually, the Feast of the Passover and the Feast of Unleavened Bread are one—12:15-20; 13:6-7; Matt. 26:17.

B. 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—Exo. 13:7; 12:19; 1 Cor. 5:7a; Heb. 12:1-2a:

1. To deal with manifested sin is to keep the Feast of Unleavened Bread.
2. 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.

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

Day 2

1. The only way to eliminate sin is to daily eat Christ as the crucified, resurrected, and sinless life, signified by the unleavened bread.
2. 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.
3. When we take Christ as our life—an unleavened life, a purifying life—this life purifies us.

D. The entire period of our Christian life (signified by the seven days), from the day of our conversion to the day of our rapture, should be a feast, the enjoyment of Christ as the rich supply of life—Exo. 12:16, 18-19.

Day 3

五 基督作为无酵饼，使我们过纯净的召会生活—林前五 7～8：

1 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。

2 我们需要成为新团（7）—由信徒在新性情里组成的召会。

叁 收割节—七七节或五旬节—预表享受复活基督之灵初熟的果子—出二三 16 上，罗八 23：

一 在旧约的预表里，初熟的果子表征复活的基督，（林前十五 20，23，）在祂复活那日献给神，（约二十 17，）这是利未记二十三章十至十一节，安息日的次日，就是基督复活之日（太二八 1）献给神的初熟果子所预表的：

1 罗马八章二十三节和林前十五章二十三节指明，那灵的初熟果子就是基督；初熟的果子预表在复活里的基督，而这位复活的基督就是那灵。

2 旧约里收割节的预表指明，作为这个节期的应验，复活的基督乃是那灵。

3 五旬节那天降下来的那灵，就是那作为初熟果子献给神的基督：

a 旧约里若没有初熟的果子，就没有收割节；新约里若没有那灵，也就没有五旬节。

b 五旬节那天降下来的那灵，就是旧约献给神之初熟果子的应验—复活的基督这赐生命之灵—林前十五 45 下。

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

1. 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.

2. We need to be a new lump (v. 7)—the church, composed of believers in their new nature.

III. The Feast of the Harvest—the Feast of Weeks, or the Feast of Pentecost—typifies the enjoyment of the firstfruits of the Spirit of the resurrected Christ—Exo. 23:16a; Rom. 8:23:

A. In the Old Testament type the firstfruits signify the resurrected Christ (1 Cor. 15:20, 23) offered to God on the day of His resurrection (John 20:17), typified in Leviticus 23:10-11 by the firstfruits offered to God on the day after the Sabbath, the day of Christ's resurrection (Matt. 28:1):

1. Romans 8:23 and 1 Corinthians 15:23 indicate that the firstfruits of the Spirit are Christ; the firstfruits typify Christ in resurrection, and this resurrected Christ is the Spirit.

2. The type in the Old Testament of the Feast of the Harvest indicates that as the fulfillment of this feast, the resurrected Christ is the Spirit.

3. The Spirit who came down on the day of Pentecost was the very Christ as the firstfruits offered to God:

a. Without the firstfruits in the Old Testament, there would have been no Feast of the Harvest, and without the Spirit in the New Testament, there would have been no Pentecost.

b. The Spirit who came on the day of Pentecost is the fulfillment of the firstfruits offered to God in the Old Testament—the resurrected Christ as the life-giving Spirit—v. 45b.

二 五旬节之日正好是从基督复活那天算起的第五十日，在那日，那灵作为复活基督的完满流出，浇灌在召会身上；（徒二1～4；）这指明复活的基督成了那灵，浇灌在祂的信徒身上，作他们完满的享受。（林前十五45下，林后三17。）

B. On the day of Pentecost, which was exactly fifty days from the day of Christ's resurrection, the Spirit as the full issue of the resurrected Christ was poured out on the church (Acts 2:1-4); this indicates that the resurrected Christ became the Spirit poured out on His believers for their full enjoyment (1 Cor. 15:45b; 2 Cor. 3:17).

周　四

Day　4

三 收割节预表享受复活基督所带来丰富的出产—弗三8，林前十五45下：

C. The Feast of the Harvest typifies the enjoyment of the rich produce brought in by the resurrected Christ—Eph. 3:8; 1 Cor. 15:45b:

1 这丰富的出产，乃是经过过程之三一神那包罗万有的灵，作为福音的福赐给祂所拣选的人，使他们得以享受包罗万有的基督（三一神之丰富的化身），作他们的美地—加三14。

1. This rich produce is the all-inclusive Spirit of the processed Triune God, given by Him to His chosen people as the blessing of the gospel so that they may enjoy the all-inclusive Christ (the embodiment of the riches of the Triune God) as their good land—Gal. 3:14.

2 这表征信徒在五旬节那天接受全备的灵，不仅进入了美地，也在那复活升天、包罗万有的基督里，有分于祂全备的丰富，（弗三8，）作为神在新约经纶里所赐完满的分。

2. This signifies that the believers, by receiving the bountiful Spirit on the day of Pentecost, not only have entered into the good land but also have participated in the bountiful riches of the all-inclusive Christ (Eph. 3:8) in His resurrection and ascension, as God's full allotment in His New Testament economy.

肆 收藏节，住棚节，（利二三34，申十六13～15，）乃是收割的完成—出二三16下：

IV. The Feast of Ingathering, the Feast of Tabernacles (Lev. 23:34; Deut. 16:13-15), is the consummation of the harvest—Exo. 23:16b:

一 住棚节，首先预表要来的千年国，作为时代的、喜乐的祝福，给神的赎民，包括得胜者和得救的以色列人，在得恢复的地上与神一同享受—利二三34，39：

A. The Feast of Tabernacles typifies, first, the coming millennium as a dispensational, joyful blessing for God's redeemed people, including the overcomers and the saved Israelites, to enjoy with God on the restored earth—Lev. 23:34, 39:

1 神借着千年国以前的三个时代—法前时代（从亚当到摩西—罗五14），律法时代（从摩西到基督第一次来—约一17），和召会时代（从五旬节到基督第二次来—徒一11），收割了祂在地上所渴望得着的之后，千年国就要来临。

1. The millennium will come after the harvest of what God desires to obtain on earth through the three dispensations before the millennium—the dispensation before the law (from Adam to Moses—Rom. 5:14), the dispensation of the law (from Moses to Christ's first coming—John 1:17), and the dispensation of the church (from Pentecost to Christ's second coming—Acts 1:11).

2 千年国，就是国度时代，（启二十 4，6，）将是旧天旧地的第四个，也是最后一个时代；这要引进新天新地连同新耶路撒冷，直到永远。（二一 1～3。）

二 至终，永远的住棚节将是所有神的子民在新天新地，在新耶路撒冷这永远帐幕（2～3）里的享受，作为他们对神经历之收成的完成。

周　五

三 住棚节是享受和满足的节期，表征神在生机一面完全救恩的完成：

1 以色列人从美地收成农作物之后，就守住棚节，向神敬拜并享受他们的收成；他们来在一起，乃是相调的一幅图画—申十六 13～15。

2 以色列人一年最后一次相调的节期是在秋天收割之后，以享受他们从美地收割的出产，向神献上他们的赞美和敬拜，说美言称颂神。

四 神设立住棚节，为要叫以色列人记念他们的先祖在旷野飘流时，如何住在帐棚里，（利二三 39～43，）期望进入美地的安息：

1 这住棚节提醒我们，今天人仍然在旷野里，需要进入新耶路撒冷这个永远的帐幕里，得享安息—启二一 2～3。

周　六

2 新耶路撒冷称为帐幕，指明凡有分于新耶路撒冷的人，都是真正守住棚节的人，有完满的享受和满足，直到永远。

2. The millennium, the age of the kingdom (Rev. 20:4, 6), will be the fourth and final dispensation of the old heaven and the old earth; it will usher in the new heaven and new earth with the New Jerusalem for eternity (21:1-3).

B. Ultimately, the eternal Feast of Tabernacles will be the enjoyment in the New Jerusalem, the eternal tabernacle (vv. 2-3), in the new heaven and new earth by all of God's people as the consummation of the harvest of their experience of God.

Day 5

C. The Feast of Tabernacles, a feast of enjoyment and satisfaction, signifies the consummation of God's full salvation organically:

1. After the harvest of their crops from the good land, the children of Israel observed the Feast of Tabernacles to worship God and enjoy what they had reaped; their coming together was a picture of blending—Deut. 16:13-15.

2. The last yearly feast for blending was in the fall after the harvest for the children of Israel to enjoy their produce from the harvest of the good land in their praise to God with adoration, to bless God and speak well of God.

D. God ordained the Feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, had lived in tents (Lev. 23:39-43), expecting to enter into the rest of the good land:

1. This feast is a reminder that today we are still in the wilderness and need to enter into the rest of the New Jerusalem, which is an eternal tabernacle—Rev. 21:2-3.

Day 6

2. The New Jerusalem is called the tabernacle, indicating that those who participate in the New Jerusalem are the real keepers of the Feast of Tabernacles for eternity with full enjoyment and satisfaction.

3 在住棚节这名称里的“棚”字，含示记念的思想—约七 2。

4 新耶路撒冷是神的帐幕，为着记念得胜者如何在国度时代，新耶路撒冷终极完成之前，仍然住在帐棚里；他们那时还未定居下来—创十二 8，来十一 8 ～ 10。

5 当得胜者进入新天新地里的新耶路撒冷时，他们就不再住在帐棚里，但他们仍然称他们永远的居所为帐幕，为的是记念他们所曾经历的—启二一 3：

a 当我们进入新耶路撒冷时，我们将会对我们如何经历神，以及神如何与我们同住，有许多永远而喜乐的回忆；我们住在帐棚里，神也住在帐幕里—出四十 34 ～ 35，来十一 8 ～ 10。

b 至终，我们的住棚节将是在新天新地里对新耶路撒冷的享受；那将是我们对神经历之一切收成的真正总结—林后十三 14，弗三 16 ～ 21。

3. The word tabernacles in the title the Feast of Tabernacles implies the thought of remembrance—John 7:2.

4. The New Jerusalem, as the tabernacle of God, is a tabernacle of remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were still living in tents; they were not yet settled—Gen. 12:8; Heb. 11:8-10.

5. When the overcomers enter the New Jerusalem in the new heaven and new earth, they will no longer be dwelling in tents, but they will still call their eternal dwelling place the tabernacle in remembrance of what they experienced—Rev. 21:3:

a. When we are in the New Jerusalem, we will have many eternal and joyful memories of how we experienced God and of how God lived with us; we lived in tents, and He lived in a tabernacle—Exo. 40:34-35; Heb. 11:8-10.

b. Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth; this will be the real consummation of all the harvest of our experience of God—2 Cor. 13:14; Eph. 3:16-21.

第九周 · 周一

晨兴喂养

出二三 14 ～ 15 “一年三次，你要向我守节。你要守除酵节，照我所吩咐你的，在亚笔月内所定的日期，吃无酵饼七天，因为你是在这月出埃及的。谁也不可空手朝见我。”

出埃及二十三章十四节说，“一年三次，你要向我守节。”每年的这三个节期是除酵节、收割节和收藏节（15 ～ 16）。一年三次向神守节，预表在基督里完满地享受三一神（出埃及记生命读经，九八八页）。

信息选读

这三个节期预表对三一神的享受，这样说是有确定圣经根据的。守除酵节预表享受基督作无罪的生命供应（林前五 7 ～ 8）。这节是逾越节的延续。实际上，逾越节和除酵节乃是一个。在林前五章七至八节我们清楚看见，除酵节是指基督说的（出埃及记生命读经，九八九页）。

我们不仅接受基督的死与复活，并且接受祂的无罪；因祂的生命不仅是钉死和复活的生命，也是无罪的生命。所以，我们必须吃羊羔的肉和无酵饼。这意思是说，在我们接受基督而得救，并且人生有了新起头的时候，我们就开始过无酵的生活，就是无罪的生活。

出埃及十三章七节说，在以色列人那里不可见有酵的物。在我们基督徒的生活中，不该看见有酵的物。我们不可能全然无酵，但使酵不被看见却是可能的。虽然我们不可能无罪，但我们必须对

‹‹ WEEK 9 — DAY 1 ››

Morning Nourishment

Exo. 23:14-15 Three times a year you shall hold a feast to Me. You shall keep the Feast of Unleavened Bread; as I commanded you, seven days you shall eat unleavened bread at the appointed time in the month of Abib, for in it you came out from Egypt. And no one shall appear before Me empty.

Exodus 23:14 says, “Three times a year you shall hold a feast to Me.” These three annual feasts were the Feast of Unleavened Bread, the Feast of Harvest, and the Feast of Ingathering (vv. 15-16). Keeping feasts unto God three times a year typifies the full enjoyment of the Triune God in Christ. (Life-study of Exodus, pp. 849-850)

Today’s Reading

There is definite ground in Scripture to say that these three feasts typify the enjoyment of the Triune God. Keeping the Feast of Unleavened Bread typifies enjoying Christ as the sinless life supply (1 Cor. 5:7-8). This feast was a continuation of the Feast of Passover. Actually the Feast of Passover and the Feast of Unleavened Bread are one. In 1 Corinthians 5:7 and 8 we see clearly that the Feast of Unleavened Bread points to Christ.

We received Christ not only in His death and resurrection, but also in His sinlessness, for His life is not only a crucified and resurrected life, but also a sinless life. Therefore, we must eat the flesh of the lamb and also the unleavened bread. This means that from the time we received Christ and were saved and had a new beginning in life, we began to live a life without leaven, a life without sin.

Exodus 13:7 says that no leaven was to be seen with the children of Israel. In our Christian life no leaven should be seen. It is impossible for us to have no leaven at all, but it is possible for the leaven not to be seen. Although it is not possible for us to be without sin, we must deal with any sin that is manifested,

付任何显明的罪，看得见的罪。这意思是说，我们有责任对付所觉得的罪。每当我们在生活中发现某件有罪的事，就必须除去。但这不是说我们没有罪了。在我们的生活和环境中也许有许多罪，但我们可能不觉得。然而，只要我们感觉到罪，就必须对付。我们必须弃绝所觉得的罪。我们不该容忍任何显明的罪。

十二章十九节给了以色列人很强的话语：“凡吃有酵之物的人，无论是寄居的，是本地的，必从以色列的会中剪除。”从以色列的会中剪除，就是从神选民的交通中剪除。这严肃的话符合保罗在林前五章十三节的话：“你们要把那恶人从你们中间挪开。”把这样的人挪开，就是将他从召会的交通中除掉。

我们若容忍暴露出来的罪，我们的交通就要被剪除。这指明我们基督徒应该过无罪的生活，不容忍任何暴露出来的罪。对付显明的罪就是守除酵节（出埃及记生命读经，三二二至三二三页）。

除酵节共有七天之久（出十二15、18）。七天是一段完全的期间，表征我们基督徒生活的整个期间，从悔改得救之日到被提之日。享受逾越节的人继续过除酵节，预表享受基督的救赎与供应的人，接着过而享受除罪的生活。使徒保罗在林前五章八节说，我们不可用旧酵，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。唯有基督是纯诚真实的生命供应，绝对纯净，没有搀杂，并且满了实际。我们天天都该享受这位基督作我们的筵席，作我们生命丰富的供应，使我们过除罪的生活（真理课程三级卷一，一三三页）。

参读：哥林多前书生命读经，第三十六篇；真理课程三级卷一，第十四课。

with any sin that is seen. This means that we are responsible to deal with the sin of which we are conscious. Whenever we discover something sinful in our lives, we must eliminate it. This, however, does not mean that we shall have no sin. There may be much sin in our lives or in our environment, but we may not be conscious of it. However, as soon as we become conscious of it, we must deal with it. We must forsake the sin of which we are conscious. We should not tolerate any manifestation of sin.

In Exodus 12:19 the children of Israel were given a strong word: “Whoever eats what is leavened, that person shall be cut off from the assembly of Israel, whether a sojourner or a native of the land.” To be cut off from the congregation of Israel was to be cut off from the fellowship of God’s chosen people. This serious word corresponds to Paul’s word in 1 Corinthians 5:13: “Remove the evil man from among yourselves.” To put away such a one is to cut him off from the fellowship of the church.

If we tolerate sin once it has been exposed, our fellowship will be cut off. This indicates that as Christians we should live a sinless life, not tolerating any sin that has been exposed. To deal with manifested sin is to observe the Feast of Unleavened Bread. (Life-study of Exodus, pp. 850, 276)

The Feast of Unleavened Bread lasted for seven days (Exo. 12:15, 18), a period of completion, signifying the entire period of our Christian life, from the day of our conversion to the day of rapture. Those who enjoyed the Passover continued with the keeping of the Feast of Unleavened Bread. This typifies that those who enjoy Christ’s redemption and supply go on to live and enjoy a life of purging away sin. In 1 Corinthians 5:8 the apostle Paul said that we must not keep the feast with old leaven, the sin of our old nature, 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. Day by day we must enjoy such a Christ as our feast, as the rich supply of life, that we may live a life that purges away sin. (Truth Lessons—Level Three, vol. 1, p. 126)

Further Reading: Life-study of 1 Corinthians, msg. 36; Truth Lessons—Level Three, vol. 1, lsn. 14

第九周 · 周二

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。”

当我们拒绝对付任何已被暴露的罪时，就不再是守除酵节。这意思是说，我们失去对这节期的享受。容忍罪使我们失去享受。反之，我们越对付已经显明或暴露出来的罪，就越有享受。

我很欣赏保罗将逾越节和除酵节寓意化的方式。他说，我们的逾越节基督，已经被杀献祭了，所以我们当把旧酵除净，并守除酵节。我们守这节，是借着对付罪并过无罪的生活。每当罪恶之事被暴露出来，我们就立刻对付它。如此，在我们家中就看不见有酵之物。基督就是无酵饼，我们越吃祂，就越没有酵。除罪唯一的路，就是吃基督这钉死、复活且无罪的生命（出埃及记生命读经，三二四至三二五页）。

信息选读

神的赎民要吃无酵饼（出十二 8 下），表征无罪的基督要分赐到信祂的人里面，作无酵的元素（林前五 8）。羊羔表征救赎的基督；无酵饼表征无罪的基督。饼是用作素祭（利二）。素祭表征在人性里的基督。众人在肉体里都有罪的元素，唯有基督这人在祂的肉体里没有罪（林后五 21）。罗马八章三节告诉我们，基督在“罪之肉体的样式里”来。祂

‹‹ WEEK 9 — DAY 2 ››

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.

As soon as we refuse to deal with any sin that has been exposed, we no longer keep the Feast of Unleavened Bread. This means that we lose the enjoyment of this feast. Tolerating sin causes loss of enjoyment. On the contrary, the more we deal with sin that has been manifested or exposed, the more enjoyment we have.

I appreciate the way Paul allegorized the Passover and the Feast of Unleavened Bread. He says that Christ our Passover has been sacrificed, that we should purge out the old leaven, and that we should keep the Feast of Unleavened Bread. We keep this feast by dealing with sin and by living a sinless life. Whenever something sinful is exposed, we immediately deal with it. In this way no leaven shall be seen in our houses. Christ is the unleavened bread. The more we eat Him, the more we shall become unleavened. The only way to eliminate sin is to eat Christ's crucified, resurrected, and sinless life. (Life-study of Exodus, p. 278)

Today's Reading

The unleavened bread was to be eaten by God's redeemed (Exo. 12:8b), signifying that the sinless Christ is to be dispensed into His believers as the unleavened element (1 Cor. 5:8). The lamb signifies the redeeming Christ; the unleavened bread signifies the sinless Christ. Bread was used as a meal offering (Lev. 2). The meal offering signifies Christ in His humanity. All men have the element of sin in their flesh, but Christ as a man had no sin in His flesh (2 Cor. 5:21). Romans 8:3 tells us that Christ came in "the likeness of the flesh

在罪之肉体的样式里，但祂没有肉体罪的实际。在祂里面没有罪的本质。基督没有罪，也没有犯过罪（彼前二22上）；祂与罪无分无关。表面上，祂是在罪的肉体里。事实上，在基督的肉体里没有任何罪的实际，因为祂不是从亚当生的。祂乃是借着圣灵从童女生的（太一20、23）。结果祂虽穿上了肉体，但祂的肉体却没有罪的元素。基督是无罪的。这无罪的基督要分赐到祂的信徒里，作无酵（无罪）的元素（神圣启示的中心路线，二六四页）。

林前五章七至八节有两个节期—逾越节和除酵节。我们得救时，享受逾越节。如今在我们整个基督徒的生活中，我们该享受除酵节。基督徒生活是除酵节，就是享受基督作我们生命的供应，没有任何酵的节期。一天又一天，我们需要守除酵节。在我们整个基督徒生活的过程中，我们该守这节，直到我们见主。

无酵饼指明一种无罪、无酵的生活。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。…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：出埃及记生命读经，第二十五篇；神圣启示的中心路线，第二十篇。

of sin." He was in the likeness of the flesh of sin, but He had no reality of the sin of the flesh. He had no substance of sin within Him. Christ had no sin and committed no sins (1 Pet. 2:22a); He had nothing to do with sin. Apparently, He was in sinful flesh. Actually, there was no reality of any sin in the flesh of Christ, because He was not born of Adam. He was born of a virgin through the Holy Spirit (Matt. 1:20, 23). As a result, He took on flesh, but His flesh had no sinful element. Christ is sinless. This sinless Christ is to be dispensed into His believers as the unleavened (sinless) element. (The Central Line of the Divine Revelation, pp. 225-226)

In 1 Corinthians 5:7 and 8 we have two feasts: the Feast of the Passover and the Feast of Unleavened Bread. When we were saved, we enjoyed the Feast of the Passover. Now throughout our entire Christian life we should enjoy the Feast of Unleavened Bread. The Christian life is a feast of unleavened bread, a feast of the enjoyment of Christ as our life supply without any leaven. Day by day we need to keep the Feast of Unleavened Bread. We should keep this feast throughout the course of our Christian life until we see the Lord.

Unleavened bread indicates a living which is without sin, without leaven. 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....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: Life-study of Exodus, msg. 25; The Central Line of the Divine Revelation, msg. 20

第九周 · 周三

晨兴喂养

罗八 23 “不但如此，就是我们这有那灵作初熟果子的，也是自己里面叹息，热切等待儿子的名分，就是我们的身体得赎。”

林前十五 23 “只是各人要按着自己的等次：初熟的果子，是基督，以后在祂来临的时候，是那些属基督的。”

〔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。

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。重要的问题是我们吃无酵饼，还是吃有酵饼？换句话说，我们是活基督，还是活自己？

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己，而照着祂（新约总论第十册，一五九页）。

信息选读

七七节（申十六 9 ～ 12）或五旬节…预表享受复活基督之灵初熟的果子（罗八 23 与注 1）。在旧约的预表里，初熟的果子表征复活的基督（林前十五 20、23 与 20 注 2），在祂复活那日献给神（约二十 17），这是利未记二十三章十至十一节，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（圣经恢复本，出二三 16 注 1）。

‹‹ WEEK 9 — DAY 3 ››

Morning Nourishment

Rom. 8:23 And not only so, but we ourselves also, who have the firstfruits of the Spirit, even we ourselves groan in ourselves, eagerly awaiting sonship, the redemption of our body.

1 Cor. 15:23 But each one in his own order: the firstfruits, Christ; then those who are Christ's at His coming.

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.

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?

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, p. 3145)

Today's Reading

The Feast of Weeks (Deut. 16:9-12), or the Feast of Pentecost...typifies the enjoyment of the firstfruits of the Spirit of the resurrected Christ (Rom. 8:23 and footnote 1). In the Old Testament type the firstfruits signify the resurrected Christ (1 Cor. 15:20, 23 and footnote 2 on v. 20) offered to God on the day of His resurrection (John 20:17), typified in Leviticus 23:10-11 by the firstfruits offered to God on the day after the Sabbath, the day of resurrection (Matt. 28:1). (Exo. 23:16, footnote 1)

实在说，今天所有的信徒，甚至那些对主无心的信徒，都知道五旬节与那灵有关。在五旬节那天，就是收割节在新约里应验的那天，圣灵降下来了。然而，与收割初熟果子有关的旧约收割节，似乎没有一样事物是表征那灵的。…照预表看，五旬节与初熟果子献给神有关。但是，照应验看，五旬节与那灵的来到有关。表面上，初熟果子与那灵毫无关系。然而，我们若比较旧约的预表和新约的应验，就会看见这有力地指明：基督这复活者，就是初熟的果子，乃是那灵。在预表里的初熟果子，在应验里成了那灵。

罗马八章二十三节说到那灵的初熟果子。这里的初熟果子必定是指那灵自己作为初熟的果子，作我们的享受与满足。然而，我们从林前十五章二十三节得知，基督是初熟的果子。然后四十五节说，这位基督在复活里成了赐生命的灵。因此，那灵的初熟果子实际上就是基督自己。旧约里收割节的预表指明，在这个节期的应验里，复活的基督乃是那灵。五旬节那天降下来的那灵，就是作为初熟果子献给神的基督。旧约里若没有初熟的果子，就没有收割节。新约里若没有那灵，也就没有五旬节。五旬节那天降下来的那灵，就是旧约献给神初熟果子的应验。初熟的果子预表在复活里的基督，而这位复活的基督就是那灵（出埃及记生命读经，九九〇至九九一页）。

五旬节之日正好是从基督复活那天算起的第五十日。在五旬节那天，那灵作为复活基督的完满流出，浇灌在召会身上（徒二 1 ～ 4）。这指明复活的基督成了那灵，浇灌在祂的信徒身上，作他们完满的享受（林前十五 45，林后三 17）（圣经恢复本，出二三 16 注 1）。

参读：出埃及记生命读经，第七十一篇；新约总论，第三百零九篇。

Today virtually all believers, even those who have no heart for the Lord, know that Pentecost is related to the Spirit. On the day of Pentecost, the New Testament fulfillment of the Feast of the Harvest, the Holy Spirit came. However, with the Old Testament Feast of the Harvest, which was related to the firstfruits of the harvest, there does not seem to be anything which signifies the Spirit....According to the type, Pentecost involved the offering of the firstfruits to God. But according to the fulfillment, Pentecost is related to the coming of the Spirit. Apparently, the firstfruits have nothing to do with the Spirit. However, if we compare the Old Testament type with its fulfillment in the New Testament, we shall see a strong indication that Christ, the resurrected One, the firstfruits, is the Spirit. What are the firstfruits in typology become the Spirit in fulfillment.

Romans 8:23 speaks of the firstfruits of the Spirit. The firstfruits here must refer to the Spirit Himself as the firstfruits for our enjoyment and satisfaction. However, we know from 1 Corinthians 15:23 that Christ is the firstfruits. Then verse 45 says that this Christ became the life-giving Spirit in resurrection. Hence, the firstfruits of the Spirit are actually Christ. The type in the Old Testament of the Feast of the Harvest indicates that the resurrected Christ is the Spirit in the fulfillment of this feast. The Spirit who came down on the day of Pentecost was the very Christ as the firstfruits offered to God. Without the firstfruits in the Old Testament, there would have been no Feast of the Harvest. Without the Spirit in the New Testament, there would have been no Pentecost. The Spirit who came on the day of Pentecost is the fulfillment of the firstfruits offered to God in the Old Testament. The firstfruits typify Christ in resurrection, and this resurrected Christ is the Spirit. (Life-study of Exodus, pp. 850-851)

The day of Pentecost was exactly fifty days from the day of Christ's resurrection. On the day of Pentecost, the Spirit as the full issue of the resurrected Christ was poured out on the church (Acts 2:1-4). This indicates that the resurrected Christ became the Spirit poured out on His believers for their full enjoyment (1 Cor. 15:45; 2 Cor. 3:17). (Exo. 23:16, footnote 1)

Further Reading: Life-study of Exodus, msg. 71; The Conclusion of the New Testament, msg. 309

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。”

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。”

一捆初熟之物献到神前，预表复活的基督，在复活那天，就是安息日的次日（约二十 1），献上给神（17）。从那一天到五旬节，正好五十天。

收割节预表享受复活基督所带来丰富的出产。这丰富的出产，乃是经过过程之三一神那包罗万有的灵，作为福音的福赐给所拣选的人（加三 14），使他们得以享受包罗万有的基督（三一神的化身）作他们的美地。这表征信徒在五旬节那天，领受了全备供应的灵，不仅进入了美地，也在那复活升天、包罗万有的基督里，有分于祂全备的丰富（弗三 8），作为神在新约经纶里所赐完满的分（使徒行传生命读经，五〇页）。

信息选读

住棚节是收割的完成，首先预表要来的千年国，作为时代的、喜乐的祝福，给神的赎民，包括得胜者和得救的以色列人，在得恢复的地上与神一同享受一千年（圣经恢复本，出二三 16 注 2）。

‹‹ 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.

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.

The offering of a sheaf of the firstfruits was a type of the resurrected Christ offered to God on the day of His resurrection (John 20:17), which was the day after the Sabbath (John 20:1). From that day to the day of Pentecost was exactly fifty days.

The Feast of the Harvest typifies the enjoyment of the rich produce brought in by the resurrected Christ. This rich produce is the all-inclusive Spirit of the processed Triune God given by Him to His chosen people as the blessing of the gospel (Gal. 3:14) so that they may enjoy the all-inclusive Christ (the very embodiment of the Triune God) as their good land. This signifies that the believers, through receiving the bountiful Spirit on the day of Pentecost, not only have entered into the good land, but also have participated in the bountiful riches of the all-inclusive Christ (Eph. 3:8) in His resurrection and ascension as God's full allotment in His New Testament economy. (Life-study of Acts, pp. 44-45)

Today's Reading

As the consummation of the harvest, the Feast of Tabernacles typifies, first, the coming millennium as a dispensational, joyful blessing for God's redeemed people, including the overcomers and the saved Israelites, to enjoy with God for one thousand years on the restored earth. (Exo. 23:16, footnote 2)

“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）这七天表征住棚节乃是一段完整的日子，将有一千年。“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，使神人同得满足。按照这预表，在千年国里，每天都要献祭给神，以表征我们所经历的基督乃是献给神的食物，使神满足，叫我们可以与神同享安息。

“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。”（39 上）这表征千年国要在神得着祂在地上所要得着的庄稼之后来临。神在祂永远的计划里，对人有一个目的，就是要产生一班人作祂的彰显，这彰显要完成于新耶路撒冷。为此，神用四个时代，在旧造的人身上作祂新造的工作。头一个是列祖时代，第二个是律法时代，第三个是召会时代。神在这三个时代所作的，要在第四个时代，就是千年国时代得着完满的收成。因此，千年国对神和祂所要救赎的人将是一个节期。神所救赎的两班人，就是召会和以色列国，都要在其中享受这节期。

〔旧约的〕节期所预表的，是从我们罪人如何得救起，描绘到我们如何进入神在旧造的时期里所预备，作神在旧造里为着新造所完成之极峰的千年国度，与神与人共同欢享神的新造工作，在神旧造的时期所完成的一切福乐（真理课程三级卷二，九八至九九页）。

至终，永远的住棚节将是所有神的子民在新天新地里，对新耶路撒冷这永远帐幕（启二一 2 ～ 3）的享受，作他们对神经历之收成的完成。见利未记二十三章三十三至四十四节与注（圣经恢复本，出二三 16 注 2）。

参读：使徒行传生命读经，第六篇；真理课程三级卷二，第二十八课。

“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 for a complete course of days, which will be a thousand years. “Seven days you shall present an offering by fire to Jehovah” (v. 36a). This signifies that during this festival, Christ is offered day by 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, which is offered to God for His satisfaction so that we and God may enjoy mutual rest.

“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” (v. 39a). This signifies that the millennium will come after the harvest of what God desires to obtain on earth. 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. For this reason, God uses four dispensations to do His work of the new creation on man in the old creation. The first is the dispensation of the fathers; the second is the dispensation of the law; and the third is the dispensation of the church. 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. In the millennium God’s redeemed people—including both the church and the kingdom of Israel—will enjoy this feast.

The [feasts] portray our Christian life from our salvation as sinners to our entrance into the millennial kingdom, which God has prepared as the peak of His consummation of the new creation in the old creation, so that God and man may gladly enjoy all the blessings that God’s work of new creation accomplished in the age of the old creation. (Truth Lessons—Level Three, vol. 2, pp. 87-88)

Ultimately, the eternal Feast of Tabernacles will be the enjoyment of the New Jerusalem, the eternal tabernacle (Rev. 21:2-3), in the new heaven and new earth by all God’s people as the consummation of the harvest of their experience of God. See Leviticus 23:33-44 and footnotes. (Exo. 23:16, footnote 2)

Further Reading: Life-study of Acts, msg. 6; Truth Lessons—Level Three, vol. 2, lsn. 28

第九周 · 周五

晨兴喂养

启二一 2～3“我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。我听见有大声音从宝座出来，说，看哪，神的帐幕与人同在，祂要与人同住，他们要作祂的百姓，神要亲自与他们同在，作他们的神。”

第三个节期是收藏节。守收藏节预表在基督里享受父的丰满（西二 9，弗三 19）。在基督里享受三一神的最终结果，或终极的完成，乃是享受父的丰满，神格的丰满，直到永远。收藏节也叫作住棚节。这个节期表征在新天新地里享受三一神的丰满，直到永远。我们这些信基督的人，要一直享受神格的丰满，直到永永远远（出埃及记生命读经，九九一页）。

信息选读

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。…整个基督徒的生活，应当是一个节期。〔从另一个角度说，〕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地过节。我们的受苦帮助我们享受主。至终，我们的受苦成了我们的筵席。这就是为什么诗篇二十三篇五节说，主在我们敌人面前，为我们摆设筵席。“敌人”指明争战和受苦，但主使我们的争战和受苦成为筵席。

基督也是住棚节（约七 2）。…约翰在他的福音书中，首先向我们提到逾越节，作为我们对基督之享受的开端，引进神在法理一面的救赎。

‹‹ WEEK 9 — DAY 5 ››

Morning Nourishment

Rev. 21:2-3 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

The third feast is the Feast of Ingathering. Keeping the Feast of Ingathering typifies the enjoyment of the fullness of the Father in Christ (Col. 2:9; Eph. 3:19). The ultimate issue, or consummation, of the enjoyment of the Triune God in Christ is the enjoyment of the fullness of the Father, the fullness of the Godhead, for eternity. The Feast of Ingathering is also called the Feast of Tabernacles. This feast signifies the enjoyment of the fullness of the Triune God for eternity in the new heaven and the new earth. For eternity, we who believe in Christ shall enjoy the fullness of the Godhead. (Life-study of Exodus, pp. 851-852)

Today's Reading

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 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. Eventually, our suffering becomes our feasting. This is why 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.

Christ is the Feast of Tabernacles (John 7:2)....John in his Gospel refers to us firstly the Feast of the Passover as the beginning of our enjoyment of Christ for the initiation of God's redemption judicially.

然后他又向我们提到住棚节，表征神在生机一面完全救恩的完成。犹太人从美地得了丰满的收成之后，就守住棚节，向神敬拜并享受他们的收成（申十六 13 ～ 15）。事实上，他们来在一起，乃是相调的一幅真实的图画。为着这样的相调，所有以色列人都必须一年三次上耶路撒冷去。最后一次是在秋天收割之后，以享受他们从美地收割的出产，向神献上他们的赞美和敬拜，说美言称颂神。

神设立住棚节，为要叫以色列人记念他们的先祖在旷野飘流时，如何住在帐棚里（利二三 39 ～ 43），期望进入美地的安息。每一个人都有一个帐棚，在这些帐棚中间，神有一个会幕，所以住棚节乃是记念神的故事。这指向主在设立祂的桌子时所说的话。祂告诉我们，要吃饼喝杯，为的是记念祂（路二二 19 ～ 20）。主的桌子是一个记念，正如住棚节是一个记念一样。

这住棚节提醒我们，今天人仍然在旷野里，需要进入新耶路撒冷这个永远的帐幕里，得享安息（启二一 2 ～ 3）。新耶路撒冷虽然是用金、珍珠和宝石极其坚固地建造成的，却称为帐幕（约翰福音结晶读经，七七至八〇页）。

逾越节表征喂养，住棚节则表征满足。约翰六章里逾越节时的喂养是个影儿，并不是真正的喂养。照样，七章里住棚节时的满足也是影儿。唯有基督是逾越节和住棚节的实际（约翰著作中帐幕和祭物的应验，二三六页）。

参读：约翰著作中帐幕和祭物的应验，第二十篇；出埃及记生命读经，第一百七十九篇。

Then he also refers to us the Feast of Tabernacles, signifying the consummation of God's full salvation organically. After the full harvest of their crops from the good land, the Jewish people observed the Feast of Tabernacles to worship God and enjoy what they had reaped (Deut. 16:13-15). Actually, their coming together was a real picture of blending. All of the people of Israel were required to go to Jerusalem three times a year for this blending. The last time was in the fall after the harvest to enjoy their produce from the harvest of the good land in their praise to God with adoration, to bless God and speak well of God.

God ordained the Feast of Tabernacles so that the children of Israel would remember how their fathers, while wandering in the wilderness, had lived in tents (Lev. 23:39-43), expecting to enter into the rest of the good land. Everyone had a tent, and God had a tabernacle among these tents, so the Feast of Tabernacles was a remembrance of God's story. This points to what the Lord said when He established His table. He told us to eat the bread and drink the wine in remembrance of Him (Luke 22:19-20). The Lord's table is a remembrance just as the Feast of Tabernacles was a remembrance.

This feast is a reminder that today people are still in the wilderness and need to enter into the rest of the New Jerusalem, which is the eternal tabernacle (Rev. 21:2-3). Although the New Jerusalem will be solidly built with gold, pearls, and precious stones, it will be called a tabernacle. (Crystallization-study of the Gospel of John, pp. 70-72)

The Feast of the Passover signifies feeding, and the Feast of Tabernacles signifies satisfaction. The feeding at the Passover in John 6 was a shadow; it was not the real feeding. Likewise, the satisfaction at the Feast of Tabernacles in John 7 is also a shadow. Only Christ is the reality of both the Feast of the Passover and the Feast of Tabernacles. (The Fulfillment of the Tabernacle and the Offerings in the Writings of John, p. 188)

Further Reading: The Fulfillment of the Tabernacle and the Offerings in the Writings of John, ch. 20; Life-study of Exodus, msg. 179

第九周 · 周六

晨兴喂养

来十一 9 ～ 10 “他因着信，在应许之地作客，好像在异地，与承受同样应许的以撒、雅各一同居住在帐棚里；因为他等候那座有根基的城，其设计者并建筑者乃是神。”

新耶路撒冷是一座帐幕，为着记念得胜者如何在国度时代，新耶路撒冷终极完成之前，仍然住在帐棚里；他们那时还未定居下来。当他们进入新天新地里的新耶路撒冷时，他们就不再住在帐棚里，但他们仍然称他们永远的居所为帐幕，为的是记念他们所曾经历的。当我们进入新耶路撒冷时，我们将会对我们所曾经历的，有许多永远而喜乐的回忆。住棚节的实际，乃是一个记念而享受的时候，记念我们如何经历神，以及神如何与我们同住。我们住在帐棚里，神也住在帐幕里。至终，我们的住棚节将是在新天新地里对新耶路撒冷的享受。那将是我们对神经历之一切收成的真正总结（约翰福音结晶读经，八〇至八一页）。

信息选读

住棚节，就是神为祂的子民所设立之一切节期中的最后一个节期（利二三 34、39 ～ 43），乃是为使以色列人在收割的时候，享受美地丰富的出产，作他们的满足。…基督是我们的美地，以及其上一切的出产，作我们的享受和满足。

〔耶稣〕在节期的末日高声说，“人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。”（约七 37 ～ 38）住棚节只是基督的预表，基督才是实际。那个节期并不能满足他们，

‹‹ WEEK 9 — DAY 6 ››

Morning Nourishment

Heb. 11:9-10 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise; for he eagerly waited for the city which has the foundations, whose Architect and Builder is God.

The New Jerusalem is the tabernacle for the remembrance of how the overcomers, before the consummation of the New Jerusalem in the kingdom age, were still living in tents; they were not settled yet. When they enter into the New Jerusalem in the new heaven and new earth, they will no longer be living in tents, but they will still call their eternal dwelling place the tabernacle in remembrance of what they experienced. When we enter into the New Jerusalem, we will have many eternal and joyful memories of what we experienced. The reality of the Feast of Tabernacles is a time of enjoyment in remembrance of how we experienced God and of how God lived with us. We lived in tents, and He lived in a tabernacle. Eventually, our Feast of Tabernacles will be the enjoyment of the New Jerusalem in the new heaven and new earth. That will be the real consummation of all the harvest of our experience of God. (Crystallization-study of the Gospel of John, p. 72)

Today's Reading

The Feast of Tabernacles, which is the last feast of all the feasts ordained by God for His people (Lev. 23:34, 39-43), is for Israel's enjoyment of the rich produce of the good land at its harvest time for their satisfaction....Christ is our good land with all its produce for our enjoyment and satisfaction.

[Jesus] cried out on the last day of the feast, saying, "If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water" (John 7:37-38). The Feast of Tabernacles was just a type of Christ as the reality. That feast did

所以主在节期的末日高声说，凡是干渴不满足的，都当到祂那里来喝，好得着真正的满足。…那灵和新妇再发出这个呼召，要人在新耶路撒冷里有分于对基督的享受（启二二17）。

真正的满足乃是接受基督并且饮于祂，使他们不仅得着满足，也满溢出活水的江河来。丰富的这种满溢，乃是彰显出来的丰富，也就是丰满。所有的丰富原都包含在神里面，但如今这些丰富成了我们的享受，到一个地步，这些丰富甚至满溢出来，将我们对神之享受的丰富彰显出来。…这是在新耶路撒冷里，饮于生命水之河而得满足的享受（二二1～2）。…因此，新耶路撒冷称为帐幕，指明凡有分于新耶路撒冷的人，都是真正守住棚节的人，有完满的享受和满足，直到永远。

在住棚节这名称里的“棚”字，含示记念的思想，也就是说，守住棚节的以色列人，该记念他们的先祖在旷野飘流时住在帐棚（帐幕）里。

新耶路撒冷先要终极完成为在千年国里的初熟果子，作为给得胜者的赏赐，最后要终极完成在新天新地里，作为所有得成全之信徒对神完全救恩的完满享受。这将是真正的住棚节（约翰福音结晶读经，八一至八三页）。

我们要有深刻的印象：〔除酵节、收割节、收藏节（住棚节）〕这三个节期表征在基督里完满地享受三一神。我们可以这么说，就第一个节期而言，基督是一粒种子播下。到第二个节期，我们就有收成，收割，就是基督作为赐生命的灵。这节期的享受开始于五旬节那天，要持续到第三个节期，就是收藏节，而集其大成。收藏节是收割的完成，乃是享受神格的丰满，就是在基督里父的丰满，直到永永远远（出埃及记生命读经，九九一页）。

参读：约翰福音结晶读经，第六篇；神在祂与人联结中的历史，一七五至一七六页。

not satisfy them, so on the last day the Lord cried out that whoever is thirsty, unsatisfied, should come to Him to drink for their real satisfaction....This call is repeated by the Spirit with the bride for people to participate in the enjoyment of Christ in the New Jerusalem (Rev. 22:17).

The real satisfaction was to receive Christ and drink of Him that they would be not only satisfied but also overflowing with rivers of living water. This overflow of the riches is the expressed riches, the fullness. Originally all the riches were contained in God, but now they become our enjoyment to such an extent that they overflow to express the riches of our enjoyment of God....This is the enjoyment for satisfaction in drinking the river of water of life in the New Jerusalem (Rev. 22:1-2)....Hence, the New Jerusalem is called the tabernacle, indicating that those who participate in the New Jerusalem are the real keepers of the Feast of Tabernacles for eternity with full enjoyment and satisfaction.

The word tabernacles in the title the Feast of Tabernacles implies the thought of remembrance, that is, the Israelite keepers of the Feast of Tabernacles should remember that their forefathers dwelt in tents (tabernacles) in their wandering in the wilderness.

The New Jerusalem will be consummated firstly to be the firstfruits in the millennial kingdom as a reward to the overcomers and then consummated lastly to be in the new heaven and new earth as the full enjoyment of God's full salvation to all the perfected believers. This will be the real Feast of Tabernacles. (Crystallization-study of the Gospel of John, pp. 72-74)

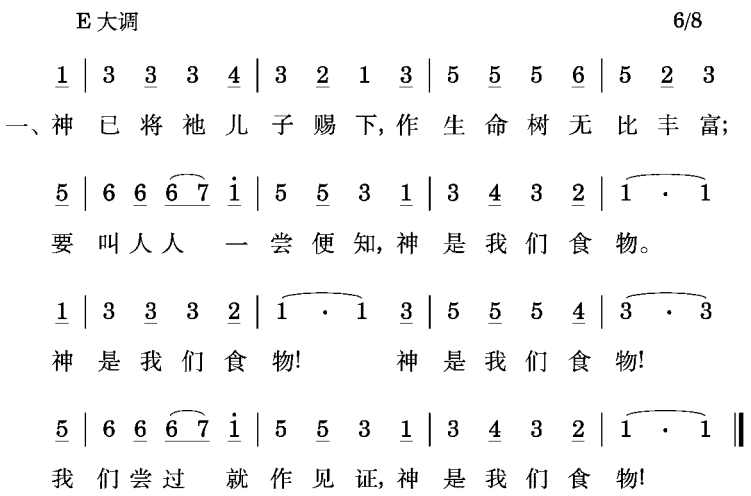
We need to be deeply impressed with the fact that these three feasts signify the full enjoyment of the Triune God in Christ. We may say that with the first feast Christ is sown as a seed. With the second feast we have a harvest, the reaping of Christ as the life-giving Spirit. The enjoyment of this feast began on the day of Pentecost and will continue until the third feast, the Feast of Ingathering, and will consummate with it. As the consummation of the harvest, the ingathering is the enjoyment of the fullness of the Godhead, the fullness of the Father in Christ, for eternity. (Life-study of Exodus, p. 852)

Further Reading: Crystallization-study of the Gospel of John, msg. 6; The History of God in His Union with Man, pp. 140-141

补 210

神是我们食物

E 大调 6/8



二、借吃把主接受进去; 凭主而活,并不吃力,
因为我们所吃筵席 全是主的自己。
主是我们筵席! 主是我们筵席!
我们吃主,因主活着, 主是我们筵席!

三、我们所吃乃是基督— 是粮,是肉,属天食物;
生命供应,营养充足, 我们天天吃主!
我们天天吃主, 我们天天吃主,
生命供应,营养充足, 我们天天吃主!

四、吃这筵席,真是享福! 应有尽有,极其丰富!
无论何人,凡是愿意, 都可白白来吃。
都可白白来吃, 都可白白来吃,
无论何人,凡是愿意, 都可白白来吃。

WEEK 9 — HYMN

Hymns, #1145

1

God gave His Son to man to be
The tree of life so rich and free,
That every man may taste and see
That God is good for food.
Yes, God is good for food!
Yes, God is good for food!
We've tasted and we testify
That God is good for food!

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!

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.

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.

申言稿：