

# 二〇一四年国殇节特会

## 总 题

属天的异象

## 篇 题

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# 2014 Memorial Day Conference

## General Subject

THE HEAVENLY VISION

## Message Titles

**Message 1 The Governing and Controlling Vision—the Vision of God's Economy**

**Message 2 The Vision of Christ**

**Message 3 The Vision of the Church, the Body of Christ**

**Message 4 The Vision of the Self**

**Message 5 The Vision of the World**

**Message 6 The Vision of Consecration**

# 二〇一四年国殇节特会

## 标 语

圣经中管制的异象，乃是神经纶的异象，

就是三一神将祂自己作到

祂所拣选并救赎的人里面，

为要以神圣的三一浸透他们全人，

好产生并建造基督的身体，

终极完成于新耶路撒冷。

我们需要看见，包罗万有的基督

是宇宙中一切正面事物的实际；

祂作为实际的灵，

使祂所是一切无法追踪的丰富，对我们成为实际，

引导我们进入祂这神圣的实际里。

我们需要看见基督身体的异象，

就是团体的基督，是召会内在的意义，

是三一神与在基督里之信徒的神圣构成，

是神执行祂行政的凭借，

也是宇宙的召会，在许多地方彰显为地方召会。

我们需要看见，神渴望祂所有的子民都是拿细耳人，

就是那些将自己分别归神的人；

他们绝对、完全、彻底的为着神，

不为着神以外的任何事物—

爱神、寻求神、活神并被神构成，

好以神祝福人，使神得着彰显。

# 2014 Memorial Day Conference

## BANNERS

**The governing vision in the Bible is the vision of God's economy—**

**the vision of the Triune God working Himself**

**into His chosen and redeemed people**

**in order to saturate their entire being**

**with the Divine Trinity for the producing and building up of the Body of Christ**

**consummating in the New Jerusalem.**

**We need to see that the all-inclusive Christ**

**is the reality of all the positive things in the universe,**

**and as the Spirit of reality,**

**He makes the untraceable riches of all that He is real to us,**

**guiding us into Himself as the divine reality.**

**We need to see the vision of the Body of Christ—**

**the corporate Christ, the intrinsic significance of the church,**

**a constitution of the Triune God with the believers in Christ,**

**the means for God to carry out His administration,**

**and the universal church expressed in many localities as local churches.**

**We need to see that God desires all His people to be Nazarites,**

**those who separate themselves unto God**

**to be absolutely, utterly, and ultimately for God,**

**that is, to be for nothing other than God—**

**loving God, seeking God, living God, and being constituted with God**

**to bless others with God for the expression of God.**

## 属天的异象

### 第一篇

#### 管制并支配的异象— 神经纶的异象

读经：箴二九 18 上·徒二六 19·弗一 17 ~ 18·启  
二一 2·9 ~ 10

#### 纲 目

#### 周 一

壹 在圣经里，“异象”是指一个特殊的景象；它是说到一种特别的看见，即荣耀、里面的看见，也是说到我们从神所看见的属灵景象—徒二六 19，太十六 17，结一 1，八 3：

一 神的异象就是神的启示，使我们看见神圣、属灵、属天的事—徒二二 14 ~ 15，二六 16。

二 我们要得着异象，就需要有启示（揭示）、光和视力—弗一 17 ~ 18：

1 没有光，即使帕子除去了，我们也无法看见异象—林后四 6，约壹一 5、7。

2 当神圣的光照明主话语中神圣的启示，神圣的启示就成了神圣的异象；当我们也有视力时，就能看见属天的异象—弗一 17 ~ 18，三 9。

#### 周 二

## THE HEAVENLY VISION

### Message One

#### The Governing and Controlling Vision— the Vision of God's Economy

Scripture Reading: Prov. 29:18a; Acts 26:19; Eph. 1:17-18; Rev. 21:2, 9-10

#### Outline

#### Day 1

**I. In the Bible vision denotes an extraordinary scene; it refers to a special kind of seeing—a glorious, inward seeing—and to the spiritual scenery we see from God—Acts 26:19; Matt. 16:17; Ezek. 1:1; 8:3:**

**A. God's visions are His revelations, which enable us to see divine, spiritual, heavenly things—Acts 22:14-15; 26:16.**

**B. In order to have a vision, we need revelation (unveiling), light, and sight—Eph. 1:17-18:**

1. Without light we cannot see the vision, even if the veil is taken away—2 Cor. 4:6; 1 John 1:5, 7.

2. When the divine light shines over the divine revelation in the Word, the divine revelation becomes the divine vision; when we also have sight, we can see the heavenly vision—Eph. 1:17-18; 3:9.

#### Day 2

三 我们需要祷告，求主把我们都带到高山，把我们每一个人都从自己里面释放出来，把我们都从自己的经历、自己的学习、自己已往的造诣里面提出来，提到一个新的境界，一个超越的境地，是我们从前所没有达到的，好叫我们能有一个超脱的眼光来看神这荣耀的异象—启二—9 ~ 10，徒十9 ~ 16。

四 众召会和众圣徒都需要看见属天的异象—弗—17 ~ 18，启—11上，二二16上：

- 1 我们向神的儿女所陈明的，不该仅是教训或道理，或从阅读所得的知识，乃该是我们在神圣之光的照耀下，在灵里所看见的异象—提前四6，约壹—1 ~ 3。
- 2 每一个神话语的执事，都该将属灵、属天的异象传递给别人—提后二2、15、25，约壹—1 ~ 3，启—11上。

### 周 三

贰 圣经中管制的异象，乃是神经纶的异象，就是三一神将祂自己作到祂所拣选并救赎的人里面，为要以神圣的三一浸透他们全人，好产生并建造基督的身体，终极完成于新耶路撒冷—提前—4，弗三9、16 ~ 17，四4 ~ 6，启二—2、9 ~ 10：

一 神的经纶就是神在基督里成肉体，经过人生，受死，复活，成为赐生命的灵，进到我

C. We need to pray that the Lord will bring us all up to a high mountain and release every one of us from ourselves, bringing us out of our own experiences, learning, and past attainments and lifting us up to a new realm, an elevated sphere, that we have never reached before so that we may have a transcendent view of the glorious vision of God—Rev. 21:9-10; Acts 10:9-16.

D. All the churches and all the saints need to see the heavenly vision—Eph. 1:17-18; Rev. 1:11a; 22:16a:

1. What we present to the children of God should not be mere teaching or doctrine or knowledge gained from reading but a vision that we have seen in spirit under the shining of the divine light—1 Tim. 4:6; 1 John 1:1-3.
2. Every minister of God's word should convey spiritual, heavenly visions to others—2 Tim. 2:2, 15, 25; 1 John 1:1-3; Rev. 1:11a.

### Day 3

II. The governing vision in the Bible is the vision of God's economy—the vision of the Triune God working Himself into His chosen and redeemed people in order to saturate their entire being with the Divine Trinity for the producing and building up of the Body of Christ consummating in the New Jerusalem—1 Tim. 1:4; Eph. 3:9, 16-17; 4:4-6; Rev. 21:2, 9-10:

A. The economy of God is that God in Christ became flesh, passed through human living, died, resurrected, and became the life-

们里面作生命，把祂自己分赐到我们里面，叫我们得变化，产生召会，就是基督的身体，也就是神的家、神的国、基督的配偶，最终的终极完成和集大成，就是新耶路撒冷—约一14，林前十五45下，弗一22~23，启二—2。

二 全本圣经都是照着三一神作到祂的赎民里面这异象的原则写的—诗三六8~9，林后十三14，弗三16~17，四4~6。

叁 我们若看见属天的异象，并且让这异象作到我们里面，这异象就会在我们身上有强而持久的功效—箴二九18上，徒二六19：

一 当我们看见了荣耀、属天的异象之后，我们就会彻底改变，我们整个人生的观念、态度、论调、思想都和从前完全不同；这异象会使我们颠狂，我们的生活方式也会改变—九3~9、11~12、20、22，腓三4~8。

二 属天的异象夺取我们、重构我们、管制我们、指引我们、限制我们并支配我们—箴二九18上：

- 1 属天的异象要管制并指引我们，就必须作到我们里面—徒九3~5，林后四4、6。
- 2 属天的异象将我们限制在神圣启示的中心线上，以神新约的经纶为中心点—提前一4。

周 四

**giving Spirit to enter into us as life and to dispense Himself into us so that we may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate consummation and aggregate of which is the New Jerusalem—John 1:14; 1 Cor. 15:45b; Eph. 1:22-23; Rev. 21:2.**

**B. The entire Bible was written according to the principle of the vision of the Triune God wrought into His redeemed people—Psa. 36:8-9; 2 Cor. 13:14; Eph. 3:16-17; 4:4-6.**

**III. If we see the heavenly vision and it is wrought into our being, this vision will have a powerful and lasting effect on us—Prov. 29:18a; Acts 26:19:**

**A. When we see this glorious, heavenly vision, we are revolutionized, our entire being is changed in its concept, attitude, conversation, and thought, and we become thoroughly different; the vision will cause us to be beside ourselves, and our lifestyle will be changed—9:3-9, 11-12, 20, 22; Phil. 3:4-8.**

**B. The heavenly vision captures us, reconstitutes us, governs us, directs us, restricts us, controls us, and preserves us—Prov. 29:18a:**

1. In order for the heavenly vision to govern and direct us, it must be wrought into our being—Acts 9:3-5; 2 Cor. 4:4, 6.
2. The heavenly vision restricts us to the central line of the divine revelation with its focus on God's New Testament economy—1 Tim. 1:4.

**Day 4**



三 属天的异象使我们的生命满了意义和目的，也推动我们，加力给我们，并赐我们忍耐——提后一 9，来十二 1 ~ 2。

四 我们在属天的异象之下，受指引朝向神的目标，我们的生活也受神的经纶所支配——腓三 3 ~ 14，提前一 4。

五 我们从主所接受的异象，会使我们行动，并按着所看见的异象行动；在使徒行传这卷书里，神圣的异象主要的是关于神的行动——十 1 ~ 33，十三 2。

六 有异象，就有道路；荣耀的异象总是带领我们走一条路，使我们放胆往前——二六 18 ~ 19。

七 属天的异象保守我们在真正的一里，并将我们带到同心合意里——弗一 17 ~ 18，四 3，徒一 14，二 46，四 24，五 12。

## 周 五

八 我们若被这异象所重构，我们会自动执行神的经纶，并作一个工作，就是基督身体的工作——弗三 9，四 16，徒十三 2。

九 属天的异象指引我们朝向神的目标，就是基督身体的建造，以终极完成新耶路撒冷——弗四 16，启二一 9 ~ 10。

肆 我们需要成为有异象的人——徒二六 19，加一 15 ~ 16:

**C. The heavenly vision causes our life to be full of meaning and purpose, and it motivates us, energizes us, and gives us endurance—2 Tim. 1:9; Heb. 12:1-2.**

**D. Under the heavenly vision we are directed toward God's goal, and our life is controlled according to God's economy—Phil. 3:3-14; 1 Tim. 1:4.**

**E. The vision we receive from the Lord will cause us to move, and we will move according to the vision we have seen; in the book of Acts the divine vision mainly concerns God's move—10:1-33; 13:2.**

**F. Where there is a vision, there is a way; the glorious vision always leads us onto the way and gives us the boldness to go on—26:18-19.**

**G. The heavenly vision preserves us in the genuine oneness and brings us into one accord—Eph. 1:17-18; 4:3; Acts 1:14; 2:46; 4:24; 5:12.**

## Day 5

**H. If we are reconstituted with this vision, we will automatically carry out God's economy and do one work, the work of the Body—Eph. 3:9; 4:16; Acts 13:2.**

**I. The heavenly vision directs us toward God's goal—the building up of the Body of Christ to consummate the New Jerusalem—Eph. 4:16; Rev. 21:9-10.**

**IV. We need to become persons with a vision—Acts 26:19; Gal. 1:15-16:**

- 一 每一个事奉主的人，都必须是有异象的人；一个事奉主的人，最重要的一件事，就是要有异象，并带着异象事奉主—徒二六 19，九 3 ~ 5、10、12、15 ~ 16、20、22。
- 二 异象是出乎神的，由不得我们—太十六 17，加一 15 ~ 16，参赛五十 10 ~ 11。
- 三 不是每一个信徒都直接接受异象；保罗直接接受异象，但提摩太是经过保罗接受异象—徒二二 14，提后三 14 ~ 15。
- 四 在看见异象上，我们都有责任：我们要有心、要愿意丢弃卑贱的、要等候主并要向主敞开—太五 8，提后二 21，耶十五 19，但十 2 ~ 3，林后三 18。

## 周 六

- 五 我们需要以基督为中心，并将我们所看见基督的事见证出来—徒二六 16。
- 六 我们该象保罗一样，没有违背那从天上来的异象—19 节：
  - 1 我们要看见更多异象，就必须顺从我们所已经看见的异象—二二 14 ~ 15，约七 17。
  - 2 我们接受基督作我们的生命，不让自己受打岔，乃与主保持接触，借此我们就顺从了这异象—西三 4，帖前五 17。

- A. **Everyone who serves the Lord must be a person with a vision; the most important matter for one who serves the Lord is that he has a vision and serves Him with a vision—Acts 26:19; 9:3-5, 10, 12, 15-16, 20, 22.**
- B. **Visions come from God; they do not depend on anything of our self—Matt. 16:17; Gal. 1:15-16; cf. Isa. 50:10-11.**
- C. **Not every believer receives a direct vision; Paul received a direct vision, but Timothy received a vision through Paul—Acts 22:14; 2 Tim. 3:14-15.**
- D. **In seeing a vision, we bear responsibility related to our heart, to our willingness to let go of worthless things, to wait on the Lord, and to be open to the Lord—Matt. 5:8; 2 Tim. 2:21; Jer. 15:19; Dan. 10:2-3; 2 Cor. 3:18.**

## Day 6

- E. **We need to be centered on Christ and bear witness of the things in which we have seen Christ—Acts 26:16.**
- F. **Like Paul, we should not be disobedient to the heavenly vision—v. 19:**
  1. In order to see more vision, we must obey the visions that we have already seen—22:14-15; John 7:17.
  2. We obey the vision by taking Christ as our life, not allowing ourselves to be distracted but maintaining contact with the Lord—Col. 3:4; 1 Thes. 5:17.





# 第一周 周一

## 晨兴喂养

弗一 17 ~ 18 愿我们主耶稣基督的神，荣耀的父，赐给你们智慧和启示的灵，使你们充分地认识祂；光照你们的心眼，使你们知道祂的呼召有何等盼望；祂在圣徒中之基业的荣耀，有何等丰富。

什么叫作异象？按字面的意义说，“异”的意思是希奇的、特殊的，“象”是指景象。因此，异象是指奇特的一幅景象。比方有的人家里摆设得很精致，你进门一看，就觉得与众不同；对你而言，那是一个异景，也就是异象。在圣经里，异象是指我们从神所看见的光景。神借着祂的话，把幕幔打开了；但是我们必须看见其中一幕幕的景象。凡我们从神的启示所看见的，就是异象（神的启示和异象，三页）。

## 信息选读

神一直需要能叫祂的诸天开启的人。今天地仍受撒但的霸占，地上的人仍在撒但的手下，并且大多数神的百姓仍在被掳之中。因此，急切需要一些像以西结一样寻求神、接触神并且作神的祭司在神面前供职的人。今天神若得着这样的以西结，诸天就会开启，地上的人就能看见属天的异象，属天的事也要成全在地上。在这些日子里，但愿我们都寻求神，接触神！但愿诸天向我们是开启的！

不但诸天向以西结开了，异象也来了，并且向他有所启示、揭示。神对以西结说，“凡我所指示你的，你都要用眼看，用耳听，并要放在心上。”（结四十四）诸天开了，目的就是为着让以西结看见神的异象。

# WEEK 1 — DAY 1

## Morning Nourishment

Eph. 1:17-18 That the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and revelation in the full knowledge of Him, the eyes of your heart having been enlightened, that you may know what is the hope of His calling, and what are the riches of the glory of His inheritance in the saints.

What is vision? Literally, the Chinese expression i-hsiang means an “uncommon, special scene.” Hence, vision denotes an extraordinary scene. For example, someone may have a house with exquisite decorations. Once you enter in and take a look, you immediately sense something uncommon. To you that is an uncommon scene; that is a vision. In the Bible vision refers to the scenery we see from God. Through His Word God has opened the veil, but we must see the scenes contained in the Word. Whatever we see through God’s revelation is a vision. (The Revelation and Vision of God, p. 9)

## Today’s Reading

God continues to need a people who can cause His heavens to be opened. Today the earth is still occupied by Satan; the people on earth are still in Satan’s hands; and most of God’s people are still in captivity. Thus, there is an urgent need for some, like Ezekiel, who will seek God, contact God, and be God’s priests ministering before God. If God has such Ezeekiels today, the heavens will be opened, the people on earth will be able to see heavenly visions, and the heavenly things will be fulfilled on earth. In these days may we all seek God and contact Him, and may the heavens be opened to us!

Not only were the heavens opened to Ezekiel, but the visions came, and something was revealed, unveiled, to him. God said to Ezekiel, “Look with your eyes, and hear with your ears, and set your heart on all that I show you” (Ezek. 40:4). The heavens were opened for the purpose of allowing Ezekiel to see visions

神的异象就是神的启示，使我们看见神圣、属灵、属天的事。诸天没有对他们开启的人，看不见神属天的事（以西结书生命读经，二二至二三页）。

启示就像开幕，打开幔子；但幔子打开后，还得有一个条件，就是要有光，要有视力。幔子打开了，没有光，还是看不见；有了光，没有视力，也是看不见。到新约的时候，启示已经有了，但很稀奇，许多人读圣经还是没有亮光，没有看见。为什么呢？第一，因为没有光；第二，眼睛不明亮，没有视力。幔子没有打开，当然看不见；幔子打开了，没有光，还是看不见。我们的眼睛若是瞎的，就是有了光，还是看不见；但我们的眼睛若是明亮，就能看见圣经所说的异象。什么叫作异象？异象就是我们从神那里看见的一个光景；不是平常的，乃是奇特的。

到了新约，圣经里的一切已经是启示出来的，但若是我们读的时候，眼睛不够明亮，我们在神的话语跟前，还是不能够看见神的异象。当我们祷告，读神话语的时候，我们的眼睛若明亮，我们立即能看见异象。到这时，启示就变作我们的异象（生命长大的路线，七八页）。

当神圣的光照明神圣的启示，神圣的启示就成了神圣的异象（徒二六19）。异象乃是一个景象，借此我们可以看见一些事物。一个人的眼睛若蒙上厚厚的帕子，尽管在他眼前有美景，他也无法看见。他看不见，因为他没有用视觉，没有异象；但是当帕子除去时，他就能看见（三一神的启示与行动，九页）。

参读：三一神的启示与行动，第二篇；神的启示和异象，第一篇。

of God. God's visions are His revelations, which enable us to see divine, spiritual, heavenly things. Those for whom the heavens are not open cannot see God's heavenly things. (Life-study of Ezekiel, pp. 18-19)

Revelation is like the lifting of a curtain, the opening of a veil. Yet once the veil is opened, there are two other requirements—light and sight. Even when the veil is lifted, if there is no light, we will not see. If there is light, but we do not have the sight, we still will not be able to see. In the New Testament age the revelation is already here, but the strangest thing is that many people still do not have the light or the vision in their reading of the Bible. Why is this? First, it is because they do not have light. Second, it is because they do not have the sight—their eyes are not opened. Before the veil is lifted, we surely will not see anything. But even after the veil is lifted, if there is no light, we still will not see anything. If our eyes are blind, even though there is light, we still will not see. But if our eyes are opened, we will be able to see the vision spoken of in the Scriptures. What is a vision? A vision is a scene, not an ordinary one, but a particular scene that we see from God.

Today when we come to the New Testament, all that is contained in the Bible has already been revealed. Yet when reading the Bible, if our eyes are not opened we will not be able to see the vision of God even though the word of God is right in front of us. But if our eyes are opened when we pray and read God's word, we will immediately see the vision. At that time the revelation will become our vision. (The Path of Our Growth in Life, pp. 78-79)

When the divine light shines over the divine revelation, the divine revelation becomes the divine vision (Acts 26:19). A vision is a view whereby we may see something. If a person's eyes are covered by a thick veil, there may be some wonderful scenery in front of him, but he is not able to see it. He cannot see because he has no vision, but when the veil is taken away he can see. (The Triune God's Revelation and His Move, p. 6)

Further Reading: The Triune God's Revelation and His Move, msgs. 1-2; The Revelation and Vision of God, ch. 1

# 第一周 周二

## 晨兴喂养

启二一9~10拿着七个金碗，盛满末后七灾的七位天使中，有一位来对我说，你来，我要将新妇，就是羔羊的妻，指给你看。我在灵里，天使带我到一座高大的山，将那由神那里从天而降的圣城耶路撒冷指给我看。

我们必须学习每天借着来到神面前而读圣经。我们应当承认自己的罪，使我们与神之间的光景是清爽的，好叫我们能在灵里与神有交通。然后我们该借着祷读来读祂的话。每一天我们都会得着启示；那灵也会照明这启示，这样我们就会得着异象。这里有一个进展，从话进展为启示，又从启示进展为异象。

在以弗所一章十七节，保罗求主赐给我们智慧和启示的灵。当那灵照明启示时，异象就在那里。没有光，即使帕子除去了，我们也无法得着异象。帕子必须除去；光必须来。不仅如此，我们也需要视力。我们若是眼瞎，即使帕子除去，也有光在这里，我们仍然无法看见什么。我们需要启示、光、借着光而有的异象以及视力。这样，帕子除去了，异象在这里，并且有光和视力。我们也借着那灵的智慧，能以明白异象（三一神的启示与行动，九至一〇页）。

## 信息选读

我深深盼望弟兄姊妹，实在像一个被提的人，升到高处，超越了一切，用远大的眼光来看神的异象。在启示录，当使徒约翰看见异象的时候，他看见巴比伦那败坏的城，乃是在旷野荒凉之地来看；但等他要看荣

# WEEK 1 — DAY 2

## Morning Nourishment

Rev. 21:9-10 And one of the seven angels who had the seven bowls full of the seven last plagues came and spoke with me, saying, Come here; I will show you the bride, the wife of the Lamb. And he carried me away in spirit onto a great and high mountain and showed me the holy city, Jerusalem, coming down out of heaven from God.

We need to learn to come to the Bible every day by coming to God. We should confess our sins to make a clear situation so that we can have fellowship with God in the Spirit. Then we should read His word by pray-reading. Every day we will receive revelation; the Spirit will also shine over the revelation, and we will receive a vision. There is a progression from the word to revelation and from revelation to vision.

In Ephesians 1:17 Paul asked the Lord to grant us a spirit of wisdom and revelation. When the Spirit shines over the revelation, the vision is here. Without the light, we cannot receive the vision, even if the veil is taken away. The veil should be gone; and the light should come. Furthermore, we need the sight. If we are blind, we will not be able to see anything, even if the veil is removed and the light is here. We need the revelation, the light, the vision through the light, and the sight. Then the veil is gone, the vision is here, and we have the light with the sight. We also have the understanding of the vision through the Spirit's wisdom. (The Triune God's Revelation and His Move, p. 7)

## Today's Reading

I have a deep expectation that you would be carried away to a high place, far above all, to have a far-reaching view of God's vision. In Revelation when the apostle John saw the vision of Babylon, the corrupted city, he was in the wilderness, a place of desolation. However, in order to see the New Jerusalem,

耀的圣城新耶路撒冷的时候，天使乃是把他带到高山去看。因为在平地眼光是不够的，他需要到高山，到高处，到超越的境地，才能有够远、够大的眼光。因此我在主面前实在迫切地仰望，主这一次也能把我们这些人都带到高山，带到高处，把我们每一个人都从自己里面释放出来，把我们每一个人都从自己的经历、自己的认识、自己已往的造诣里面提出来，提到一个新的境界，一个超越的境地，是我们从前所没有达到的，好叫我们能有一个超脱的眼光来看神这荣耀的异象。

巴不得每一位弟兄姊妹这一次也都有这样的一个心情、愿望说，“我被释放，我被提起，脱离我自己，不仅脱离那些坏的罪恶，也脱离那些好的属灵经历。我已往虽然有相当的造诣，但是这一次我要看一个更远、更高、更大、更深、更丰富、更超越的异象。”愿神怜悯我们每一个人，叫我们这一次实在能蒙拯救，从我们里面被提出来，到一个超越的地步，能够有超越的眼光，远视的眼光，透过一切来看神这个荣耀的异象（教会建造的异象，五至六页）。

以西结看见四活物，和神荣耀的宝座。因着他所看见的，他就有负担将这些异象传递给别人。他所说的不是教训或想像的事，乃是他在灵里所看见属天的异象。每一个神话语的执事，都该将属灵、属天的异象传递给别人。…我不是供应理论、观念、道理或任何系统神学的事；我乃是供应从开启的诸天而来的异象。

所有的召会和所有的圣徒都需要看见属天的异象。所以，我们向神的儿女所陈明的，不该仅是教训或道理，或从阅读所得的知识，乃是我们借着接触神，在开启的诸天底下，在灵里所看见的异象。这会使神的百姓从被掳中得恢复，也会带进神召会的建造（以西结书生命读经，二三至二四页）。

参读：长老训练第二册，第一至六章。

the glorious, holy city, he was brought by an angel to a high mountain. This was because the view from the plain was not adequate. He needed to be brought to a mountain, a high place, a transcendent realm, that he might have a sufficiently far-reaching and great view. Therefore, I earnestly look to the Lord in His presence that He would bring us all up to a high mountain, a high place, and release every one of us from ourselves, bringing us out of our own experiences, learning, and past attainments and lifting us up to a new realm, an elevated sphere, that we have never reached before so that we would have a transcendent view of the glorious vision of God.

How I wish that every brother and sister would have such an attitude and desire and that we would tell the Lord, “I want to be released and carried away from myself. I want to be freed not only from my wicked sins but also from my good, spiritual experiences. Although I have had many attainments already, I want to see a vision that is higher, greater, deeper, richer, and more far-reaching and transcendent.” May God have mercy on every one of us that we would be rescued and carried away from ourselves to a transcendent position that we may have a transcendent view, a far-reaching sight, to see through all things so that we may see the glorious vision of God. (The Vision of the Building of the Church, pp. 8-9)

Ezekiel saw four living creatures and God’s glorious throne. Because of what he saw, he was burdened to convey these visions to others. What he spoke was not a teaching or something imaginary but a heavenly vision which he had seen in spirit. Every minister of God’s word should convey spiritual, heavenly visions to others....I am not ministering a theory, a concept, a doctrine, or anything of systematized theology...[but] a vision from the open heavens.

All the churches and all the saints need to see heavenly visions. Therefore, what we present to the children of God should not be mere teaching or doctrine or knowledge gained from reading but a vision we have seen in spirit under the open heavens through our contact with God. This will cause God’s people to be recovered from their captivity, and it will lead to the building up of God’s churches. (Life-study of Ezekiel, p. 19)

Further Reading: Elders’ Training, Book 2: The Vision of the Lord’s Recovery, chs. 1-6



# 第一周 周三

## 晨兴喂养

弗三 9 并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明。

16~17 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…。

保罗…一切的工作、行动，都受〔神的经纶〕这个异象的管制和支配，我们也该如此。…圣经是什么？…你要学会讲：圣经有两部分，头一部分是预表、预言，第二部分是应验、成全。圣经所讲的一切都是为着应验、成全神的经纶。神的经纶就是神成肉身，经过人生，受死，复活，化身成灵，进到人里面作生命，把神分赐给人，叫人得变化，产生召会，就是基督的身体，也就是神的家、神的国、基督的配偶，最终的集大成，就是新耶路撒冷。这就是圣经，也就是那管制并支配我们的异象（圣经中管制并支配我们的异象，一二至一三页）。

## 信息选读

管制的异象〔就是〕三一神将自己作到祂所拣选并救赎的人里面，成为他们的生命和生命的供应，以神圣的三一，就是父作源头，子作肥甘，灵作河流，来浸透他们的全人。…我们必须领悟，圣经是在这管制的原则之下写的。我们拿起这把钥匙，就能开启圣经的每一部分。这原则帮助我们解释生命的源头，以及“在你的光中，我们必得见光”（诗三六 9）。

圣经的每一卷书都印证你对〔诗篇三十六篇八至

# WEEK 1 — DAY 3

## Morning Nourishment

Eph. 3:9 And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things.

16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

Paul was governed and controlled by [the vision of God's economy] in all his work and actions. We should be governed and controlled also....What is the Bible?...You need to learn to say that the Bible has two sections: The first section is the types and prophecies, and the second section is the fulfillment and accomplishment. All the things referred to in the Bible are for the fulfillment and accomplishment of the economy of God. The economy of God is that God became flesh, passed through human living, died, resurrected, and became the Spirit to enter into us as life and dispense God into us that we may be transformed for the producing of the church, which is the Body of Christ, the house of God, the kingdom of God, and the counterpart of Christ, the ultimate aggregate of which is the New Jerusalem. This is the Bible, and this is the vision that governs and controls us. (The Governing and Controlling Vision in the Bible, p. 17)

## Today's Reading

The governing vision [is that] the Triune God is working Himself into His chosen and redeemed people to be their life and life supply, to saturate their entire being with the Divine Trinity, that is, with the Father as the fountain, the Son as the fatness, and the Spirit as the river....We must realize that the Bible was written under this governing principle. When we pick up this key, we can open up every part of the Bible. This principle helps us to interpret “the fountain of life” and “in Your light we see light” (Psa. 36:9).

Every book of the Bible confirms your understanding of this Scripture passage

九节] 这段经文的领会，因为全本圣经都是照着这原则写的，就是三一神作到祂的赎民里面，作他们的享受、他们的饮料以及生命和光的源头。应用这原则来解释新约的任何一段话，都是无穷无尽的（长老训练第二册，一八〇至一八一页）。

我们有过荣耀的看见之后，会使我们整个人生的观念、态度、论调、思想都改变，和从前彻底不同。虽然同样是在吃喝、休息、工作，但是全人都已在转变。…我们无论看见什么异象，都会有反应。…你所看见的那个异象，就叫你不能控制自己，你的观念要转变，你的行动、生活也就会不平凡。

总归有一天，因着神向我们显现，我们看见了属灵的景象，别人发现我们不一样了。这是世人没有办法形容的，这也是世人所不懂，所没有看见的。…看见异象之后，会使我们的人生有转变。…我们全人从里面有个转变。从那一天起，这世界对我们是变色了，而且实实在在是变了，这世界对我们一点味道也没有。可是另一面因着主，我们觉得人生满有味道，满了荣耀，也很有目的。这就证明我们都看见了荣耀的异象。…这位荣耀的神向我们显现，使我们人生有转变，这是无法模仿，也是无法否认的。

盼望每一位参加福音开展的人，都是有异象的人。不是别人鼓励你参加福音开展，鼓励大概三天有用，但过了三天恐怕就没有用了；乃是你自己里头碰着一个东西，就是荣耀的神向你显现，向你照亮，带给你莫大的力量，使你能一步步地往前事奉主（荣耀的异象与十字架的道路，七至九页）。

参读：圣经中管制并支配我们的异象，第一篇；长老训练第二册，第十三章。

[Psa. 36:8-9] because the entire Bible was written according to the principle of the Triune God wrought into His redeemed people as their enjoyment, their drink, and their fountain of life and light. The application of this principle in interpreting any portion of the New Testament is endless. (Elders' Training, Book 2: The Vision of the Lord's Recovery, p. 158)

After we have this glorious seeing, our entire being will be changed in its concept, attitude, conversation, and thought. We will be thoroughly different. Although we still eat, drink, rest, and work, our whole person will be changed....Whenever we see a vision we have a response....The vision that you see will make you beside yourself. Your concepts will be changed, and your walk and living will become uncommon.

Sooner or later, the appearing of God and our spiritual vision will make us different from others. The world can never explain this. They cannot understand it, because they have never seen anything like it....After seeing such a vision, our whole life-style is changed....Our whole being has had an inward turn. From that day on, for us the world changed its color. It was a genuine change. This world has become absolutely tasteless to us....Our life becomes full of meaning, glory, and purpose because of the Lord. This proves that we have seen the glorious vision. When this God of glory unveils Himself to us, our lives are changed. This can neither be imitated nor denied.

I hope that every one who is going to participate in the gospel outreach is a man of vision. It must not be that some others are persuading you to join the gospel outreach. Persuasion will work for only three days. I am afraid that after three days, it will become useless. It has to be something that touches you within, which is the God of glory unveiling Himself to you and enlightening you, who will give you unspeakable strength for you to go on in serving the Lord step by step. (The Glorious Vision and the Way of the Cross, pp. 11-12)

Further Reading: The Governing and Controlling Vision in the Bible, ch. 1; Elders' Training, Book 2: The Vision of the Lord's Recovery, ch. 13



# 第一周 周四

## 晨兴喂养

林后四4在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。

6 因为那说光要从黑暗里照出来的神，已经照在我们心里，为着光照人，使人认识那显在耶稣基督面上之神的荣耀。

你若是看见了异象，无论是寒流也罢，热流也罢，都不会受影响。我们要知道，我们之所以下乡开展，是因为我们看见了异象，我们里面有异象。这荣耀的异象在支配我们，使我们放胆地往前。…现今我们非常鼓励弟兄姊妹在主日的区聚会中申言，就是要为神说话。但是为神说话有个基本的条件，就是必须看见神。

我们也切切地要知道，我们出去开展并不是去作工，乃是去发疯；我们若不发疯，福音开展的工作就没有效力。我们若是看见异象，出去作工就不同了（荣耀的异象与十字架的道路，九至一〇页）。

## 信息选读

保罗正…在事奉神，有一天，他在往大马色的路上，突然有从天上来的异象临到他。这异象转了他，改变了他，使他彻底翻转过来（徒九1~5）。这异象使他转离老旧的事奉方式。他看见这异象之后，就瞎眼了，他变得非常软弱，甚至不能行动。这异象临到保罗以前，他看得非常清楚，视力很好，也很有能力，能作很多事。但是突然之间，一个从天上来的异象临到保罗，他就改变了。他眼睛瞎了，看不见任何东西，并且软弱无力，不能作任何事。这异象临到他以

# WEEK 1 — DAY 4

## Morning Nourishment

2 Cor. 4:4 In whom the god of this age has blinded the thoughts of the unbelievers that the illumination of the gospel of the glory of Christ, who is the image of God, might not shine on them.

6 Because the God who said, Out of darkness light shall shine, is the One who shined in our hearts to illuminate the knowledge of the glory of God in the face of Jesus Christ.

If you have seen the vision, whether there is a cold front or a warm front, you will not be affected. We have to realize that we have the outreach in the villages because we have seen an inward vision. This glorious vision controls us and gives us the boldness to go on...At present, we very much encourage the brothers and sisters to prophesy in the district meetings on the Lord's Day. This is to speak for God. However, there is a basic qualification to speak for God which is that we must first see God.

We also must deeply realize that our outreach is not a kind of work. Rather, it is a going out in ecstasy. If we are not ecstatic, the gospel outreach will not be effective. If we see the vision, our going out for the work will be different. (The Glorious Vision and the Way of the Cross, p. 13)

## Today's Reading

One day while Paul was serving God,...he was on the way to Damascus. Suddenly, a heavenly vision came to him. This vision turned him, changed him, revolutionized him (Acts 9:1-5). This vision turned him from the old way of service. After he saw this vision, he became blind and very weak, even impotent. Before this vision came to him, Paul was clear, full of sight, and he was also potent, able to do many things. But suddenly a heavenly vision came to him, and Paul was changed. He became blind, unable to see anything, and impotent, unable to do anything. Before the vision came to him, he took the lead to do things, but

前，他带头作很多事，但异象临到以后，他需要别人的引导。

人若遇见了从天上来的异象，那有福的盲目就临到他。这盲目临到我们以后，就有内里的膏油和内里的照耀，内里的光照。这里面的异象，会越过越加强，并且会将我们事奉主的方式翻转过来。…保罗得救以后的事奉…在每一面，…都与他从前的事奉方式相反（从天上来的异象，二至四页）。

今天，我不管基督教喜欢听也罢，不喜欢听也罢，我是一直要说我所看见的异象。我说这个已经说了五十多年了。我不是固执，也不是骄傲，我要在天地间宣告说，我是一个看见异象的人。我承认我是主所拣选的，是主所呼召的。

一九六二年，我到美国开工，这二十几年来我也看到有人摇摆不定，但我始终如一。这是因为在我里面有一个清楚的异象（关于生命与实行的信息下卷，一一五、一一七页）。

彼后一章三节说，“神…用祂自己的荣耀和美德呼召我们。”在新约里，每一个得救的人，都该是一个蒙神荣耀呼召的人。我们都看见过祂的荣耀，也受了祂的吸引、祂的影响，使我们没有办法再像从前那样，只作凡俗的世人；我们乃是一班特殊的人，因为主呼召了我们。我们不在乎天，也不在乎地。我所看见的这一个荣耀，就是我人生的目的，也变作我的目标、我的使命、我的负担。我且不管环境如何，也不管别人如何待我，我里面有个东西，是我无法否认，也无法违背的，就是这荣耀的异象。我们一生都要照这异象来事奉神（荣耀的异象与十字架的道路，一二页）。

参读：荣耀的异象与十字架的道路，第一篇；关于生命与实行的信息下卷，第二十四篇；三一神的启示与行动，第四篇。

after the vision came, he needed others to guide him.

A blessed blindness comes upon those who are met by the heavenly vision. After this blindness comes upon us, there will be the inner anointing and the inner shining, the inner enlightening. The inner vision will increase more and more and will revolutionize the way we serve the Lord....After he got saved,...in every aspect, [Paul's] service now was opposite to the way he had served before. (The Heavenly Vision, pp. 8-9)

Today, whether Christianity likes to hear it or not, I have to speak again and again concerning the vision I have seen. I have been speaking on this vision for over fifty years. I am not stubborn, nor am I proud. But I have to declare to the universe that I am a person who has seen the vision. I must admit that I am chosen by the Lord; I am called by the Lord.

In 1962, I began to work in the United States. For the last twenty years, I have also seen many being unsteady and uncertain. But I have always remained the same. The reason for this is that I have had a clear vision within. (Words of Training for the New Way, vol. 2, pp. 118-119)

Second Peter 1:3 says that God “has called us by His own glory and virtue.” In the New Testament, every saved person should be one who has received God’s glorious calling. We have all seen His glory, have been attracted by Him, and are under His influence. We can no longer be the same as we were, common worldly persons. We are a special people, because the Lord has called us. We do not care about heaven or earth. This glory that we have seen is the meaning of our life. It has also become our goal, our commission, and our burden. We do not care what the circumstance is nor what others think of us. There is something within us which we cannot deny or disobey. It is the glorious vision. We have to serve God according to this vision throughout our whole life. (The Glorious Vision and the Way of the Cross, p. 15)

Further Reading: The Glorious Vision and the Way of the Cross, ch. 1; Words of Training for the New Way, vol. 2, ch. 24; The Triune God’s Revelation and His Move, msg. 4

# 第一周 周五

## 晨兴喂养

徒二六 18 ~ 19 我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。亚基帕王啊，我故此没有违背那从天上来的异象。

我们事奉神，必须有异象，有启示。事奉神的道路是从异象来的，事奉神的生命是从启示来的。在事奉神的事上，人的东西不能带来。你已往的看法不能带来，中国的不能带来，外国的也不能带来；老式的不能带来，新式的也不能带来。…从天上来的异象，叫所有事奉神的人，把属地的作法、属地的方法都停下来。〔从天上来的异象调整我们。〕（事奉主者的异象、职事与引导，七至八页）。

## 信息选读

基督与召会这个异象，不只关系到我们个人生命的长进，也关系到召会在地上的建造。人经历基督作生命，人的生命才能有长进。人活出召会的生活，召会才能被建造。所以基督与召会，乃是我们每一个事奉主的人该看见的异象。我们要看见这个，并且活在这个里面。这个也要成为我们事奉的目标，像是一盏明灯，叫我们跟着它的光来走路。我是在召会中带领儿童的么？我要叫他们在年幼的时候就认识基督，成为建造召会的材料，好让他们有一天也同被建造。…我们若看见基督和召会这个异象，我们所有的事奉，目标就在带领人接受基督作生命，叫人成为正确的材料，被建造在召会中。我们在一切的事奉中，乃是用各种的智慧，带人得着基督作生命，使人成为建造的

# WEEK 1 — DAY 5

## Morning Nourishment

Acts 26:18-19 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me. Therefore, King Agrippa, I was not disobedient to the heavenly vision.

We must have vision and revelation in order to serve God. The way to serve God comes from the vision, and the life to serve God comes from revelation. Nothing human should be brought into the service to God, that is, nothing from our past, nothing that is Chinese, nothing that is foreign, nothing that is old, and even nothing that is new....The heavenly vision stops the earthly practices and methods of God's serving ones. The heavenly vision adjusts us. (The Vision, Ministry, and Leading of the Lord's Serving Ones, pp. 11-12)

## Today's Reading

The vision of Christ and the church is related not only to our personal growth in life but also to the building up of the church on earth. When we experience Christ as life, we can then have the growth in life. When we live the church life, the church can then be built up. Hence, each of us who serves the Lord must see the vision of Christ and the church. We need to see and live in such a vision. This vision should also become the goal of our service. It should be like a brightly shining lamp, and we should walk in its light. If we are serving the children in the church, we must help them to know Christ in their youth and to become materials for the building of the church, so that one day they too will be built up together....If we have seen the vision of Christ and the church, the goal of all of our service will be to help others receive Christ as life, so that they may become proper materials who are built up in the church. In all of our services, we should exercise all wisdom to help people to gain Christ as life, so that they may become materials

材料，被建造成神的灵宫。弟兄姊妹，这就是我们的异象（我们的异象—基督与教会，一〇页）。

保罗的事奉不是没有异象的；反之，他的事奉是有异象的。他不仅在大事上凭着异象事奉，甚至在小事上也是如此（从天上来的异象，四页）。

我们要事奉，就得有异象。我们要求主给我们看见异象。并且盼望我们所得的异象，还不是那些在中心之外，零零碎碎的异象，乃是在神旨意中最中心的异象，最基本的异象，好叫我们对于神心意中，那个最基本、最中心的故事，能有真实的领会，真实的看见（我们的异象—基督与教会，三页）。

我们要如何才能看见异象？得着启示的途径到底是什么？这在每个人身上虽不尽相同，但原则是一样的。异象是出乎神的，由不得你。神给你看见，你就看见；神不给你看见，你就不能看见。然而，在各人身上仍有责任。…要有心，…〔要〕丢弃卑贱的，拣选贵重的，…要学习在神面前等候，…要清心，要〔向主〕敞开。

在同一个时代事奉神的人，不是每一个都直接看见异象。圣经给我们看见，保罗看见异象，然而提摩太的异象是保罗交给他的。圣经并没有记载提摩太自己看见异象，提摩太所有的看见，都是经过保罗的。所以保罗说，“但你所学习、所确信的，要活在其中，因为知道你是跟谁学的，并且知道你是从小明白圣经。”（提后三 14～15）这意思是，提摩太所得的异象是跟保罗学的，也是从圣经来的。这就是说，我们这些在同一个时代事奉神的人，不一定同时直接看见异象。但无论如何，我们都必须看见相同的异象，并且得着的途径也都一样（事奉主者的异象、职事与引导，一二至一七页）。

参读：事奉主者的异象、职事与引导，第一篇；从天上来的异象，第一章。

for the building and be built up as the spiritual house of God. Brothers and sisters, this is our vision. (Our Vision—Christ and the Church, pp. 12-13)

Instead of serving without a vision, Paul served with a vision. He served with a vision not only in big things but even in small things. (The Heavenly Vision, p. 9)

If we have a desire to serve, we must have a vision. We must ask the Lord to grant us a vision. Furthermore, I hope that we do not just receive trivial visions that are peripheral. Rather, we need to see the most central vision, the most fundamental vision, in God's purpose so that we may have a real understanding and seeing of the most basic and central matters concerning God's intention. (Our Vision—Christ and the Church, p. 7)

How can we see a vision? What is the way to receive a revelation? Although the circumstances related to seeing a vision and receiving a revelation are not the same for every person, the principles are the same. Visions come from God; they do not depend upon anything of our self. If God wants us to see, we will see; if God does not let us see, we cannot see. Nevertheless, we still bear some responsibility related to our heart, to our willingness to let go of worthless things, to wait on the Lord, to be pure in heart, and to be open to the Lord.

Not everyone who serves God in the same age sees a vision directly. The Bible shows that Paul received a direct vision, but Timothy's vision was received through Paul. There is no record in the Bible of Timothy receiving a direct vision himself. Everything that Timothy saw came through Paul. Hence Paul says, "Continue in the things which you have learned and have been assured of, knowing from which ones you have learned them and that from a babe you have known the sacred writings" (2 Tim. 3:14-15). This means that Timothy received a vision from Paul and through the Bible. Hence, not everyone who serves God in this age will receive a direct vision. In any case, we all must see the same vision and receive it according to the same principles. (The Vision, Ministry, and Leading of the Lord's Serving Ones, pp. 15, 18)

Further Reading: The Vision, Ministry, and Leading of the Lord's Serving Ones, ch. 1; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 1

# 第一周 周六

## 晨兴喂养

徒二六 16 你起来站着，我向你显现，正是要选定你作执事和见证人，将你所看见我的事，和我将要显现给你的事，见证出来。

二二 15 因为你要将所看见所听见的，向万人为祂作见证。

行传二十六章十六节指明，保罗并非领受一些事的启示而没有看见基督；反之，他乃是在所领受的事中看见基督。换句话说，凡基督向保罗启示的事，莫不是以祂自己作那些事的内容。这就是保罗要将他所看见主的事见证出来的原因。在保罗所看见的一切异象中，他看见了基督。不仅如此，他也要将主所要显现给他的事，见证出来。这里主似乎对保罗说，“在你将要领受的一切异象和启示中，我都要向你显现。”这指明如果我们只看见异象和启示，而没有看见主，那我们所看见的就是虚空（使徒行传生命读经，六八三页）。

## 信息选读

当保罗在往大马色去的路上，基督向他启示了一些事，而保罗在那些事中看见了基督。主指明祂要向保罗启示更多的事，在那些事中，主自己也要向他显现。所以，保罗所看见的不仅是事情本身，更是基督在这一切事中向他显现了。

你在经历中可能宣称从主领受了亮光，或者看见了异象或启示。然而，你需要想想，基督有否在那亮光、异象或启示中向你显现。在你所认为的亮光、异象或启示中，你看见了基督么？

# WEEK 1 — DAY 6

## Morning Nourishment

Acts 26:16 But rise up and stand on your feet; for I have appeared to you for this purpose, to appoint you as a minister and a witness both of the things in which you have seen Me and of the things in which I will appear to you.

22:15 For you will be a witness to Him unto all men of the things which you have seen and heard.

Acts 26:16 indicates that Paul did not receive the revelation of things without seeing Christ. Instead, he received the things in which he saw Christ. In other words, Christ did not reveal things to Paul without Himself as the content of those things. This is the reason that Paul would be a witness of the things in which he had seen the Lord. In all the visions Paul saw he saw Christ. Furthermore, he would be a witness of the things in which the Lord was yet to appear to him. Here the Lord seemed to be saying to Paul, “In all the visions and revelations you will receive, I shall appear to you.” This indicates that if we only see visions and revelations and do not see the Lord, then what we see is vanity. (Life-study of Acts, p. 596)

## Today's Reading

As Paul was on the way to Damascus, Christ revealed certain things to him, and in those things Paul saw Christ. The Lord indicated that He would reveal more things to Paul, and in those things the Lord Himself would appear to him. Therefore, what Paul saw was not merely the things themselves but Christ as the One appearing in all these things.

In your experience you may claim to receive light from the Lord or to see a vision or revelation. However, you need to consider if Christ has appeared to you in that light, vision, or revelation. In the supposed light, vision, or revelation, have you seen Christ?



在我们从主领受的任何亮光中，我们都必须看见基督。凡我们所看见的，不论是光照、异象或启示，都必须有基督向我们显现。…如果我们研读圣经，获得圣经知识而没有看见基督，那知识就是虚空的。我们都需要学习在所启示我们的事上看见基督（使徒行传生命读经，六八三至六八四页）。

保罗在以后说起〔往大马色去的〕那个场景时，就说是“从天上来的异象”（徒二六19）。当时从天上发出大光，四面照着保罗，他便立刻仆倒在地。然后，从天上有声音发声与他说话（14~18）。那个场景，在保罗眼前成了一个异象。保罗不仅听见了福音，也看见了一个情景，就是从天上来的异象；这使他完全仆倒在地。…在原则上，我们也该有保罗的经历。当我们走在人生的路上，正经过某件事，正对那件事有兴趣时，却被主遇见了。或许你正在追求学问，正要得着学位时，主遇见了你；或许你正经历生意失败，正要寻短见时，你遇见了主。那一次的遇见主，就是你的“大马色”。…每一个事奉主的人，总得有一次看见了异象，并让这个异象支配他的一生（事奉主者的异象、生活与工作，一四五至一四七页）。

保罗问说，“主啊，你是谁？”在回答这个问题时，主给了保罗何等深远的异象！临到他的启示充满在他的著作中；借着这些著作，在属天的光照之下，同样的异象也能够成为我们的。这位拿撒勒人耶稣是父丰满的具体化身。召会—子的具体化身，接受了祂的丰富，而成为祂的丰满。基督自己必须作到我们里面，成为我们的生命。

我们接受祂作我们的生命，不让自己受道理的打岔，也不挣扎要有好行为，借此我们就顺从了这异象。在我们整天所有的活动里，都应当与这位基督保持接触。我们不住地在祷告里对祂说话（帖前五17），自然就接受祂作我们的人位，而照着从天上来的异象生活（生命信息上册，三五〇至三五一页）。

参读：使徒行传生命读经，第六十八篇；事奉主者的异象、生活与工作，第十五篇。

In any light we receive of the Lord we must see Christ. Christ must appear to us in whatever we see in the way of enlightenment, vision, or revelation....If we study the Bible and gain knowledge of the Scriptures without seeing Christ, that knowledge is vanity. We all need to learn to see Christ in the things that are revealed to us. (Life-study of Acts, pp. 596-597)

When Paul later spoke of [the incident on the way to Damascus], he referred to it as “the heavenly vision” (Acts 26:19). At that time a great light from heaven shined around Paul, and immediately he fell to the ground. Then a voice from heaven spoke to him (vv. 14-18). That speaking became a vision. Paul not only heard the gospel, but he also saw the heavenly vision. This caused him to fall to the ground....In principle, we also should have Paul’s experience. We may be engaged with a certain matter and occupied by it, but at the appointed time the Lord will come to meet us. Perhaps, as we are pursuing an education and are about to obtain a degree, the Lord will come to meet us. Or perhaps when our business fails and we despair of living, we will meet the Lord. Our meeting with the Lord is our experience on the road to Damascus....Every serving one has to see a vision at least once and allow that vision to direct his entire life. (The Vision, Living, and Work of the Lord’s Serving Ones, pp. 130-131)

How far-reaching was the vision Paul was granted in answer to his question, “Who are You, Lord?” The revelation that came to him filled his writings; through them, under the heavenly enlightening, the same vision can be ours. This Jesus of Nazareth embodies the fullness of the Father. The church, the embodiment of the Son, takes in His riches and thus becomes His fullness. Christ Himself must be wrought into us and become our life.

We obey this vision by taking Him as our life, not allowing ourselves to be distracted by doctrines nor striving after good behavior. All day long, throughout all our activities, we must maintain contact with this Christ. As we constantly talk to Him in prayer (1 Thes. 5:17), we shall be spontaneously taking Him as our person and thus living according to the heavenly vision. (Life Messages, vol. 1, p. 279)

Further Reading: Life-study of Acts, msg. 68; The Vision, Living, and Work of the Lord’s Serving Ones, ch. 15



使我知你恢复所是

补 534

(英1220)

降 A 大调

4/4

5 | 1 1 1 2 3 1 | 6 6 7 6 5 3 | 5 5 6 1 | 3·2 1 3 2<sup>^</sup>  
 一 哦,主,将我帕子去除,赐下真实启示;  
 1 3 | 5 5 5 6 5 | 3 3 2 1 | 6 1 6 5 6 7 | 1 - -  
 哦,主,使我异象清楚,知你恢复所是。  
 5 | 1 1 1 2 3 1 | 6 6 7 6 5 3 | 5 5 6 1 | 3·2 1 3 2<sup>^</sup>  
 哦,主,使我异象清楚,知你恢复所是;  
 1 3 | 5 5 5 6 5 | 3 3 2 1 | 6 1 6 5 6 7 | 1 - - ||  
 哦,主,使我异象清楚,知你恢复所是。

- 二 你从死里复活能力, 我借启示知悉;  
 大能传输借信经历, 引我到召会里。
- 三 你的大能将我释放, 脱离烦扰俗务;  
 你的大能为我开广 进入召会路途。
- 四 我今进入地方召会, 愿以你为人位;  
 外面旧人日渐销毁, 心向你绝对。
- 五 我接受你作人位,主, 与你同钉十字架;  
 里面之人得着恢复, 你在我心安家。
- 六 当众肢体都愿舍己, 荣耀身体得显;  
 人数虽多,人位同一, 新人在地出现。
- 七 召会生活—一个新人— 显于各地召会;  
 你的身体是团体人, 显出一个人位。

注:每节均重复第二行歌辞二次。

1

Remove the veils, Lord, from my heart;  
 True revelation grant to me;  
 A vision clear, O Lord, impart  
 Of Thy recovery.

2

By revelation I perceive  
 The power that raised Christ from the dead;  
 When I by faith this power receive,  
 I to the church am led.

3  
 Thy mighty power has set me free  
 From all the world's distracting things;  
 An entrance to the local church  
 This mighty power brings.

4

Once in the local church, I need  
 To take Thee as my person, Lord;  
 My outward man each day recede,  
 My heart is for the Lord.

5

I take Thee as my person, Lord;  
 I have been crucified with Thee.  
 My inner man has been restored;  
 I'm now indwelt by Thee.

6

When all Thy members self forsake,  
 Thy glorious Body, Lord, is known;  
 When of Thy Person we partake,  
 The one new man is shown.

7

The church life is the one new man  
 In every local church expressed;  
 Thy Body is a corporate man,  
 One Person manifest.



## 属天的异象

### 第二篇

#### 基督的异象

读经：西二 16 ~ 18 上、19，约十四 6，五 39 ~ 40，十六 13，约壹五 6，弗三 8、18

#### 纲 目

#### 周 一

壹 “所以不拘在饮食上或在节期、月朔或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。不可让人凭故意卑微，并敬拜天使，所作反对你们的判断，骗取你们的奖赏”——西二 16~18 上：

一 二章十七节里的实体，就如人的身体，乃是实质；律法里的仪式是基督的影儿，就如人身体的影儿，基督才是福音的实质和实际；歌罗西书揭示这样一位包罗万有的基督，乃是神经纶的中心——17 上、18 上，三 11。

二 基督日日、周周、月月、年年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：

1 基督日日是我们的食物和饮料，作我们的满足和加力——林前十 3~4。

## THE HEAVENLY VISION

### Message Two

#### The Vision of Christ

Scripture Reading: Col. 2:16-18a, 19; John 14:6; 5:39-40; 16:13; 1 John 5:6; Eph. 3:8, 18

#### Outline

#### Day 1

**I. “Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ. Let no one defraud you by judging you unworthy of your prize”—Col. 2:16-18a:**

**A. As with a man’s physical body, the body in Colossians 2:17 is the substance, and like the shadow of a man’s body, the rituals in the law are a shadow of Christ, who is the substance and reality of the gospel; Colossians unveils such an all-inclusive Christ as the focus of God’s economy—1:17a, 18a; 3:11.**

**B. Daily, weekly, monthly, and yearly Christ is the reality of every positive thing, implying the universal extensiveness of the all-inclusive Christ:**

1. Daily Christ is our food and drink for our satisfaction and strengthening—1 Cor. 10:3-4.

- 2 基督周周是我们的安息日，作我们在祂里面的完成和安息—太十一 28 ~ 29。
- 3 基督月月是我们的月朔，作我们在黑暗中因着光而有的新开始—约一 5，八 12。
- 4 基督年年是我们的节期，作我们的喜乐和享受—林前五 8。

## 周 二

- 三 延展的基督，满了吸引力且富有磁力，乃是圣经的素质—路二四 44，约五 39 ~ 40，太一 1，参启二二 21。
- 四 按照上下文，歌罗西二章十八节的“奖赏”，乃是对基督作为影儿之实体的享受；我们的奖赏被骗取，就是对基督主观的享受被骗取了—参创十五 1，腓三 8。
- 五 我们的需要乃是主观的基督成为我们的享受，在我们里面完成神圣的启示；如果我们缺少对基督的经历和享受，我们也就缺少神的启示—西一 25 ~ 28。
- 六 我们每天无论作什么，都该提醒我们，基督乃是那件事情的实际；如果我们在日常生活中，操练接受基督作一切物质事物的实际，我们日常的行事为人就会彻底改变且变化，我们也会满了基督—林后四 16，腓一 19 ~ 21 上。

## 周 三

- 七 我们需要天天享受基督作我们一切需要的

2. Weekly Christ is our Sabbath for our completion and rest in Him—Matt. 11:28-29.
3. Monthly Christ is our new moon as a new beginning with light in darkness—John 1:5; 8:12.
4. Yearly Christ is our feast for our joy and enjoyment—1 Cor. 5:8.

## Day 2

- C. **The extensive Christ, who is full of attractiveness and rich in magnetism, is the essence of the Bible—Luke 24:44; John 5:39-40; Matt. 1:1; cf. Rev. 22:21.**
- D. **According to the context, the “prize” in Colossians 2:18 is the enjoyment of Christ as the body of the shadows; to be defrauded of our prize is to be defrauded of the subjective enjoyment of Christ—cf. Gen. 15:1; Phil. 3:8.**
- E. **Our need is for the subjective Christ to become our enjoyment to complete the divine revelation within us; if we are short in the experience and enjoyment of Christ, we are also short concerning God’s revelation—Col. 1:25-28.**
- F. **Whatever we do day by day should remind us of Christ as the reality of that thing; if we follow the practice of taking Christ as the reality of all the material things in our daily life, our daily walk will be revolutionized and transformed, and we will be full of Christ—2 Cor. 4:16; Phil. 1:19-21a.**

## Day 3

- G. **We need to enjoy Christ day by day as the reality of all our**

## 实际：

- 1 基督是我们的气息—约二十 22。
- 2 基督是我们的饮料—四 10、14，七 37～39 上。
- 3 基督是我们的食物—六 35、57。
- 4 基督是我们的光—一 4，八 12。
- 5 基督是我们的衣服—加三 27。
- 6 基督是我们的居所—约十五 5、7 上，诗九十 1，九一 1。

## 周 四

贰 包罗万有的基督是宇宙中一切正面事物的实际—参罗一 20，弗三 18，诗歌三七四首：

一 因着宇宙并其中的万物和人，是为着描述基督这个目的造的，所以祂向祂的门徒启示祂自己时，很容易在任何环境中找到某个东西或人物作为例子说明祂自己—西一 15～17，约一 51，十 9～11，十二 24，太十二 41～42。

二 旧约使用六个主要类别的东西作为预表来描述基督—人物、动物、植物、矿物、祭物和食物：

- 1 人物预表基督，如亚当（罗五 14）、麦基洗德（来七 1）、以撒（太一 1）、约拿（十二 41）和所罗门（42）。
- 2 动物预表基督，如羔羊（约一 29）、狮子、牛、鹰（结一 10）和羚羊（歌二 9）。

## necessities:

1. Christ is our breath—John 20:22.
2. Christ is our drink—4:10, 14; 7:37-39a.
3. Christ is our food—6:35, 57.
4. Christ is our light—1:4; 8:12.
5. Christ is our clothing—Gal. 3:27.
6. Christ is our dwelling place—John 15:5, 7a; Psa. 90:1; 91:1.

## Day 4

**II. The all-inclusive Christ is the reality of all the positive things in the universe—cf. Rom. 1:20; Eph. 3:18; Hymns, #496:**

**A. Because the universe with the billions of things and persons in it was created for the purpose of describing Christ, He, in revealing Himself to His disciples, could easily find in any environment something or someone to serve as an illustration of Himself—Col. 1:15-17; John 1:51; 10:9-11; 12:24; Matt. 12:41-42.**

**B. The Old Testament uses six major categories of things as types to describe Christ—human beings, animals, plants, minerals, offerings, and foods:**

1. Human beings typify Christ, such as Adam (Rom. 5:14), Mechizedek (Heb. 7:1), Isaac (Matt. 1:1), Jonah (12:41), and Solomon (v. 42).
2. Animals typify Christ, such as a lamb (John 1:29), a lion, an ox, an eagle (Ezek. 1:10), and a gazelle (S. S. 2:9).

- 3 植物预表基督（祂是生命树—创二9），如葡萄树（约十五1）、苹果树（歌二3）、无花果树、石榴树、橄榄树（申八8）；树的不同部分也是基督的预表，如根、不、嫩条、苗、枝子和果子（赛十一1、10，四2，路一42，启五5）。
- 4 矿物预表基督，如金、银、铜、铁（申八9、13）和不同种类的石头：活石（彼前二4）、磐石（林前十4）、房角石（太二一42）、顶石（亚四7）、基石（林前三11）和宝石（12）。
- 5 祭物预表基督，如燔祭、素祭、平安祭、赎罪祭、赎愆祭、摇祭、举祭和奠祭—利一~七，出二九26~28，民二八7~10，参约四24。
- 6 食物预表基督，如粮（饼）、小麦、大麦、葡萄、无花果、石榴、橄榄、奶和蜜—六35，申八8~9，二六9。

三 在新约里，基督是实际的灵，使祂所是一切无法追踪的丰富，对我们成为实际，引导我们进入祂这神圣的实际里—约十四6，约壹五6，约十四17，十六13。

四 一切预表的实际，其元素都在那灵里；那灵借着主的话，将这一切丰富输送并分赐到我们里面—腓一19，约六63，西三16，弗六17~18，启二7。

## 周 五

叁 这位是一切正面事物实际的基督，乃

3. Plants typify Christ (who is the tree of life—Gen. 2:9), such as the vine tree (John 15:1), the apple tree (S. S. 2:3), the fig tree, the pomegranate tree, and the olive tree (Deut. 8:8); the different parts of a tree are also types of Christ, such as the root, the stump, the sprout, the shoot, the branch, and the fruit (Isa. 11:1, 10; 4:2; Luke 1:42; Rev. 5:5).
4. Minerals typify Christ, such as gold, silver, copper, and iron (Deut. 8:9, 13), and different kinds of stone: the living stone (1 Pet. 2:4), the rock (1 Cor. 10:4), the cornerstone (Matt. 21:42), the topstone (Zech. 4:7), the foundation stone (1 Cor. 3:11), and precious stone (v. 12).
5. Offerings typify Christ, such as the burnt offering, meal offering, peace offering, sin offering, trespass offering, wave offering, heave offering, and drink offering—Lev. 1—7; Exo. 29:26-28; Num. 28:7-10; cf. John 4:24.
6. Foods typify Christ, such as bread, wheat, barley, grapes, figs, pomegranates, olives, milk, and honey—6:35; Deut. 8:8-9; 26:9.

**C. In the New Testament Christ is the Spirit of reality who makes the untraceable riches of all that He is real to us, guiding us into Himself as the divine reality—John 14:6; 1 John 5:6; John 14:17; 16:13.**

**D. The elements of the reality of all the types are in the Spirit, and the Spirit transfuses and dispenses all these riches into us through the Lord's words—Phil. 1:19; John 6:63; Col. 3:16; Eph. 6:17-18; Rev. 2:7.**

## Day 5

**III. The very Christ who is the reality of all positive things**



是身体的元首；因此，持定元首就是享受基督作一切正面事物的实际—西二 19：

一 我们所享受作一切的基督既是身体的元首，我们越享受祂，就越对身体有感觉：

- 1 这指明享受基督不是单独的事，乃是身体的事—参弗三 8，四 15 ~ 16。
- 2 我们越享受基督，就越宝贵身体上别的肢体—西一 4、8。

二 因着基督作元首是在复活里（18），享受基督自然而然就把我们带到复活里，并拯救我们脱离天然的人。

## 周 六

三 享受基督把我们在升天里带到诸天界里；唯有享受元首基督作我们灵里赐生命的灵，我们在经历里才能在诸天之上—三 1 ~ 2，林后三 17，提后四 22，罗八 10、34。

四 当我们享受基督，并持定祂作元首，我们就吸取那延展无限、包罗万有之基督的丰富；这些丰富在我们里面成为神的扩增，使身体因此而长大，为着身体的建造—西二 19、6 ~ 7，弗四 16。

**is the One who is the Head of the Body; thus, to hold the Head is simply to enjoy Christ as the reality of all positive things—Col. 2:19:**

**A. Since the Christ we enjoy as our everything is the Head of the Body, the more we enjoy Him, the more we become Body-conscious:**

1. This indicates that the enjoyment of Christ is not an individualistic matter but a Body matter—cf. Eph. 3:8; 4:15-16.
2. The more we enjoy Christ, the more we love the other members of the Body—Col. 1:4, 8.

**B. Because Christ's headship is in resurrection (v. 18), the enjoyment of Christ spontaneously brings us into resurrection and saves us from our natural being.**

## Day 6

**C. The enjoyment of Christ brings us into the heavenlies in ascension; we can be experientially in the heavens only by enjoying Christ, the Head, as the life-giving Spirit in our spirit—3:1-2; 2 Cor. 3:17; 2 Tim. 4:22; Rom. 8:10, 34.**

**D. As we enjoy Christ and hold Him as the Head, we absorb the riches of the extensive, all-inclusive Christ; these riches become in us the increase of God by which the Body grows for its building up—Col. 2:19, 6-7; Eph. 4:16.**



## 第二周 周一

### 晨兴喂养

西二 16～17 所以不拘在饮食上、或在节期、月朔、或安息日方面，都不可让人论断你们，这些原是要来之事的影儿，那实体却属于基督。

在我们日常生活的环境中，许多事物都是基督的影儿。譬如我们吃的食物是影儿，不是真食物；真食物乃是基督。基督也是真饮料。我们所穿，遮盖我们、美化我们、使我们保暖的衣服，也是基督的影儿。基督乃是真正遮盖我们赤身、使我们温暖并美化我们的那位。基督也是我们的真住处、真安息。我们所住的房子，也是基督作我们居所的影儿。我们夜里所享受的安息，也是基督作我们安息的影儿。我们在享受美味后的满足也不是真满足，乃是基督作我们满足之实际的影儿（歌罗西书生命读经，二四五页）。

### 信息选读

在歌罗西二章十六节，保罗说到与每日生活、每周生活、每月生活和每年生活有关的事。…饮食是每日的，安息日是每周的，月朔是每月的，节期是每年的。我们生活的各面都是基督的影儿。吃喝表征每日的满足和加力。安息日表征每周的完成和安息；没有完成，我们就无法享受安息。安息来自完成和满足；你完成一件事并因此而满足时，你就能有安息。神在第六日完成了祂创造的工作之后，就在第七日享受安息。我也能见证，我完成我的工作，并因此而满意之后，我才享受安息。

月朔表征每月在黑暗中因着光而有新的开始。旧约时代月朔如何表征新的开始，今天基督就是这样使

## WEEK 2 — DAY 1

### Morning Nourishment

Col. 2:16-17 Let no one therefore judge you in eating and in drinking or in respect of a feast or of a new moon or of the Sabbath, which are a shadow of the things to come, but the body is of Christ.

Many things in our environment of daily living are also shadows of Christ. For example, the food we eat is a shadow, not the real food. The real food is Christ. Christ is also the real drink. The clothing we wear to cover us, to beautify us, and to keep us warm is also a shadow of Christ. Christ is the One who truly covers our nakedness, who keeps us warm, and who imparts beauty to us. Christ is also our true dwelling place and real rest. The houses in which we live are a shadow of Christ as our dwelling place. The rest we enjoy at night is also a figure of Christ as our rest. Even the satisfaction we enjoy after a good meal is not the real satisfaction but a shadow of Christ as the reality of satisfaction. (Life-study of Colossians, p. 198)

### Today's Reading

In Colossians 2:16 Paul covers matters related to daily life, weekly life, monthly life, and yearly life....Eating and drinking are daily, the Sabbaths weekly, the new moons monthly, and the feasts yearly. All the aspects of our living are shadows of Christ. Eating and drinking signify daily satisfaction and strengthening, and the Sabbath signifies weekly completion and rest. Without completion, we cannot enjoy rest. Rest always comes from completion and satisfaction. When you have finished a certain matter and are satisfied with it, you are then able to be at rest. After God completed His work of creation on the sixth day, He enjoyed rest on the seventh day. I can testify that I can enjoy rest only when my work has been completed and I am satisfied with it.

A new moon signifies a monthly new beginning with light in darkness. Just as the new moon marked a new beginning in Old Testament times, so Christ affords

我们在黑暗中因着光而有的新开始。最近我听到一位犹太籍弟兄几个月前得救的见证。他到主这里来以前，乃是在黑暗中，就像今天所有不信主的犹太人一样。但现在基督是他的月朔，使他在黑暗中有了光。

节期表征每年的享受和喜乐。神的选民要一年三次聚集，过每年的节期；那时是他们在主面前一同享受、一同喜乐的时光。节期虽然是叫人享受的，但只是基督的影儿。祂才是真食物、真饮料、真完成，祂也是真月朔、真节期。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。

保罗在二章十六节所提到的事，乃是与地球的自转，或绕着太阳的公转有关。没有这样的自转和公转，我们就无法维持肉身的生命。因着地球的自转和公转，我们才有了日、周、月和年。我们已经一再地指出，所有这些日、周、月和年之事的实际乃是基督。

保罗在十七节说，基督是一切影儿的实体。这指明祂是我们食物和饮料的实际，是我们完成和安息的实际，是我们在黑暗中因着光而有新开始的实际，也是我们享受和喜乐的 actual。我们每天、每周、每月、每年都需要基督。我们日日、周周、月月、年年的生活中，所有正面的事物都必须是基督。祂不只在道理上成为我们的一切，更在我们的经历中成为我们的一切。我能见证基督是我的完成、我的安息、我的新开始、我的享受、我的喜乐、我的食物、我的饮料和我的满足。虽然基督是宇宙性的广阔，祂也是我们每天实际生活的每一细节。日复一日，祂是我们的气息，也是我们的一切（歌罗西书生命读经，二四五至二四七页）。

参读：歌罗西书生命读经，第十五、二十四至二十五篇；由基督与召会的观点看新约概要，第十九章；加拉太、以弗所、腓立比、歌罗西书中的经历基督，第一章。

us a new beginning with light in darkness today. Recently I heard the testimony of a Jewish brother who was saved a few months ago. Before he came to the Lord, he was in darkness, like all unbelieving Jews today. But now Christ is his new moon with light in darkness.

The feasts signify yearly enjoyment and joy. Three times a year, God's chosen people came together for the annual feasts, which were times of enjoyment, of rejoicing together before the Lord. Although the feasts were enjoyable, they were simply shadows of Christ. He is the real food, drink, completion, rest, new moon, and feast. Daily we eat and drink Him, 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.

The items covered by Paul in 2:16 are related either to the rotation of the earth on its axis, or to the revolution of the earth in its orbit around the sun. Without this rotation and revolution, we would have no way to maintain our physical life. Because of the earth's rotation and revolution, we have days, weeks, months, and years. As we have pointed out again and again, the reality of all these daily, weekly, monthly, and yearly things is Christ.

In verse 17 Paul says that Christ is the body of all the shadows. This means that He is the reality of our food and drink, of our completion and rest, of our new beginning with light in darkness, and of our enjoyment and joy. Every day, week, month, and year we need Christ. All the positive things in our daily life, weekly life, monthly life, and yearly life must be Christ. Christ must become everything to us not merely in a doctrinal way, but in the way of experience. I can testify that Christ is my completion, my rest, my new beginning, my enjoyment, my joy, my food, my drink, and my satisfaction. Although Christ is universally vast, He is also all the detailed aspects of our practical daily living. Day by day, He is our breath and everything to us. (Life-study of Colossians, pp. 198-200)

Further Reading: Life-study of Colossians, msgs. 15, 24-25; A General Sketch of the New Testament in the Light of Christ and the Church, Part 2: Romans through Philemon, ch. 19; CWWL, 1965, vol. 1, "The Experience of Christ in Galatians, Ephesians, Philippians, and Colossians," ch. 1

## 第二周 周二

### 晨兴喂养

约五 39 ~ 40 你们查考圣经，因你们以为其中有永远的生命，为我作见证的就是这经。然而你们不肯到我这里来得生命。

西二 18 不可让人凭故意卑微，并敬拜天使，所作反对你们的判断，骗取你们的奖赏；这等人留恋于所见过的，随着自己肉体的心思，徒然自高自大。

要爱一件东西，就必须那件东西对你是可爱的。实际上，不是我们能爱，乃是东西可爱，就吸引我们去爱。不可爱的东西，要我们爱就很勉强；可爱的东西，要我们不爱也不容易。照样，我们爱主，乃是因为祂的可爱吸引了我们。祂是太富有吸引力了。二千年来，受祂吸引、为祂着迷的人不知有多少，我们也是其中之一。…这一位满有吸引、富有磁力的基督，就是圣经的精髓。圣经里说到成千的事物，讲论许多的道理，但只有一个中心，就是基督自己（圣经的四要素—基督、那灵、生命、召会，五三至五四页）。

### 信息选读

我们需要经历基督作每一样正面事物的实际，这件事必须应用到我们日常生活的每一部分。当我们吃饭时，我们应当接受基督作真食物。与其传统式的谢饭，不如照着歌罗西书的启示，说一些更高的话：“主耶稣，我不仅为这些食物感谢你，把这些食物接受进来。主啊，我更接受你作这些食物的实际。”我们相信基督的人，应当照着基督来看一切、估量一切；这位基督在实际上乃是我們的一切。我们若照着基督来看一切的事物，我们的日常生活就会有所改变。

## WEEK 2 — DAY 2

### Morning Nourishment

John 5:39-40 You search the Scriptures, because you think that in them you have eternal life; and it is these that testify concerning Me. Yet you are not willing to come to Me that you may have life.

Col. 2:18 Let no one defraud you by judging you unworthy of your prize, in self-chosen lowness and the worship of the angels, dwelling on the things which he has seen, vainly puffed up by his mind set on the flesh.

We love something not because we are capable of loving; rather, it is because a certain thing is lovable and we are drawn to love it. We are very reluctant to love something that is not lovable, but it is difficult for us to refrain from loving something that is lovable. Likewise, we love the Lord because we are attracted by His loveliness. He is very attractive. In the past two thousand years, innumerable people have been attracted and charmed by Him, and we are among them....This Christ who is full of attractiveness and rich in magnetism is the essence of the Bible. The Bible covers thousands of items and deals with a great number of doctrines, but it has only one center—Christ Himself. (The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church, pp. 51-52)

### Today's Reading

We need to apply the matter of experiencing Christ as the reality of every positive thing to every part of our daily life. As we eat our meals, we should take Christ as the real food. Instead of saying a word of grace in a traditional way, we should speak something higher according to the revelation in Colossians: “Lord Jesus, I do not simply thank You for this food and take it into me. Lord, I take You as the reality of this food.” We who believe in Christ should consider all things and evaluate all things according to Christ, who is everything to us in a practical way. If we consider all things according to Christ, our daily living will be changed.

〔在歌罗西二章，〕保罗说了基督是影儿的实体之后，就继续说，“不可让人…骗取你们的奖赏”（18），这是很有意义的。根据上下文，奖赏就是享受基督作影儿的实体。享受基督的确是一个奖赏。

根据一章二十六节，借着保罗的职事所完成之神的话，乃是“历世历代以来所隐藏的奥秘，但如今向祂的圣徒显明了”。这奥秘就是基督在我们里面，成了荣耀的盼望（27）。虽然我们可能对圣经有相当的认识，但我们若没有日日、周周、月月、年年充分地经历基督，就没有神圣启示的完成。…如果我们缺少对基督的经历和享受，我们也就缺少神的启示。神的启示需要经历上的基督作为其完成。

保罗论到影儿的话，含示我们怎样能实际地享受基督。饮食这样的事既然是影儿，而基督是实质和实际，每当我们吃喝的时候，就必须被提醒，真食物、真饮料乃是基督。你吃食物的时候，同时也该吃基督。你喝饮料的时候，同时也该喝基督。你穿衣服的时候，应当记得基督才是真衣服，你应当经历祂作真衣服。当你穿上物质的衣服，你也应该穿上基督。这样来享受基督乃是容易的。我们每天无论作什么，都该提醒我们，基督乃是那件事情的实际。连我们的呼吸也该提醒我们，需要在属灵方面吸入基督。

如果我们在日常生活中，操练接受基督作一切物质事物的实际，我们日常的行事为人就会彻底改变且变化。我们的生活会满了基督。我们吃喝的时候，要接受基督作我们属灵的食物和饮料。我们所作的每一件事，都要提醒我们来接触基督、享受基督、经历基督，并且以基督作一切。天天这样实行，就是真正享受基督（歌罗西书生命读经，三六八至三六九、五九六、五九九至六〇〇、六〇二页）。

参读：歌罗西书生命读经，第三十五、五十五篇；神的奥秘与基督的奥秘，第二章；从天上来的异象，第一章。

It is significant that after speaking of Christ as the body of the shadows, Paul goes on to say, “Let no one defraud you by judging you unworthy of your prize” (Col. 2:18). According to the context, the prize is the enjoyment of Christ as the body of the shadows. The enjoyment of Christ is truly a prize.

According to 1:26, the word of God completed through the ministry of Paul was “the mystery which has been hidden from the ages and from the generations but now has been manifested to His saints.” This mystery is Christ in us, the hope of glory (v. 27). Although we may have considerable knowledge of the Bible, we do not have the completion of the divine revelation unless we adequately experience Christ daily, weekly, monthly, and yearly....If we are short in the experience and enjoyment of Christ, we are also short concerning God’s revelation. His revelation needs the experiential Christ as its completion.

In Paul’s word about shadows we have a hint as to how we may enjoy Christ in a practical way. Since such things as eating and drinking are shadows of which Christ is the substance and reality, we need to be reminded whenever we eat and drink that the real food and the real drink are Christ. When you eat your food, you should simultaneously eat Christ. When you drink some beverage, you should also drink Christ. As you put on your clothing, you should be reminded that Christ is the real clothing, and you should experience Him as such. As you put on your material clothing, you should also put on Christ. It is easy to enjoy Christ in this way. Whatever we do day by day should remind us of Christ as the reality of that thing. Even our breathing should remind us of the necessity of breathing Christ spiritually.

If we follow the practice of taking Christ as the reality of all the material things in our daily life, our daily walk will be revolutionized and transformed. It will be full of Christ....Everything we do will remind us to contact Christ, to enjoy Christ, to experience Christ, and to have Christ as our everything. To practice this day by day is truly to enjoy Christ. (Life-study of Colossians, pp. 296-297, 481, 483-485)

Further Reading: Life-study of Colossians, msgs. 35, 55; The Mystery of God and the Mystery of Christ, ch. 2; The Heavenly Vision, ch. 1



## 第二周 周三

### 晨兴喂养

约二十 22 [耶稣]说了这话,就向他们吹入一口气,说,你们受圣灵。

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。

基督是每一种需要和一切地享受。…基督是我们的光。…基督也是我们的食物。在约翰六章祂告诉我们,祂是活粮,我们若吃祂,就要因祂活着(51、57下)。…照着林前十章四节,基督是我们的灵水。在基督徒的赛程里,在包罗万有的基督这包罗万有的饮料以外,我们不该喝什么。

基督是我们的气息。约翰二十章二十二节表明,基督将祂自己吹入门徒里面。我们需要每时每刻借着呼求祂的名吸入祂。…基督甚至是我们的衣服。加拉太三章二十七节说,“你们凡浸入基督的,都已经穿上了基督。”穿上基督就是穿上基督作我们的衣服。…基督也是我们的居所,我们的住处(约十五7上)(一九九〇年秋全时间训练信息合辑,一六〇至一六一页)。

### 信息选读

在约翰福音里,有在灵里享受基督的六个主要项目。这些项目包括生命(一4,十10),乃是首要并最基本的;还包括食物的供应(六35)、可饮的河水(四14,七37)、生命之气(二十22)、生命之光(八12)和居所(十五4~5)。

维持生命的头一项是光,第二项乃是空气或呼吸。我们越留在魂中,就越窒息,越觉得缺少空气。另一面,当我们把自己转向灵,立即就感到空气清新。

## WEEK 2 — DAY 3

### Morning Nourishment

John 20:22 And when He had said this, He breathed into them and said to them, Receive the Holy Spirit.

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.

Christ is every necessity and all the enjoyment...Christ is our light...Christ is also our food. In John 6 He told us that He is the living bread and that if we eat Him, we shall live because of Him (vv. 51, 57b)...According to 1 Corinthians 10:4, Christ is our spiritual drink. In the Christian race, we should not drink anything other than the all-inclusive Christ as our all-inclusive drink.

Christ is our very breath. John 20:22 shows that Christ breathed Himself into the disciples. We need to breathe Him in moment by moment by calling on His name...Christ is even our clothing. Galatians 3:27 says, “For as many of you as were baptized into Christ have put on Christ.” To put on Christ is to wear Christ as our clothing...Christ is also our dwelling place, our abode (John 15:7a). (Messages to the Trainees in Fall 1990, pp. 139-140)

### Today's Reading

In the Gospel of John, there are six major items of the enjoyment of Christ in the spirit. These include life (1:4; 10:10), which is the first and most basic matter; the food supply (6:35); the living water for drinking (4:14; 7:37); the breath of life (20:22); the light of life (8:12); and the dwelling place (15:4-5).

The first item to maintain life is light. The second item to maintain life is air or breathing. The more we remain in the soul, the more we will be choked, the more we will sense the shortage of air. On the other hand, when we turn ourselves

从经历里，我学了一个重要的功课：转向灵。我们都必须学习，不要顾到那么多外面的事物，而必须一直转向灵。我们必须忘掉我们的环境。每当我们在灵里，我们就常觉得自己不是在地上。在我们灵里，一切都是如此鲜活常新。这鲜活常新就是基督作我们的空气。我们基督徒思想、考虑并忧虑太多。许多时候，我们非到迫不得已就不转向灵。我们若事业顺利，就不转向主。因此，我们需要难处、试炼、痛苦、过不去的事，来逼使我们放弃而回转向主。我们必须学习乐意转向我们的灵。即使在一些事上，我们在灵之外还能过得去，我们仍该转回灵中。我们转向我们的灵，就能感到里面新鲜的空气，叫我们得着复苏、加强并拔高。…祷告是操练我们的灵最好的方法。早晨当我们穿衣、盥洗时，我们可以从灵里向主说话。我们必须学习一直把自己转向主。

享受基督的〔另一项〕乃是食物这件事。当我们转向灵，我们就感觉光照、复苏和滋养。当我们读主的话时，要学习不要太用心思。我们读主的话若太用心思，就会疲惫而得不到满足。我们需要学习操练我们的灵来接触主，祷告多于读。当我们这样作，就会感觉得着滋养、饱足和加强，而有基督供应到我们里面。我们若肯操练这个，就要享受何等的甘甜、宝贵与丰富，是我无法告诉你的！许多基督徒没有时间，而许多渴慕与主同在者却有错误的实行。许多这样的弟兄姊妹读主的话时太用心思。他们不知道如何将自己转回灵里，好摸着主并遇见主。要学习转向灵；这是唯一享受基督作光、空气、水和食物的路。我们若学习转向灵，整个召会就要有转变，召会生活必有极大的改变（李常受文集一九六六年第一册，一二四、一二九至一三〇、一三二页）。

参读：一九九〇年秋全时间训练信息合辑，第十八篇；李常受文集一九六六年第一册，基督是我们的分，第三章。

to the spirit, right away we sense the freshness of air. Through my experiences I have learned one vital lesson: to turn to the spirit. Instead of caring for so many outward things, we must learn to turn to the spirit all the time. We need to forget about our environment. When we are in spirit, we often have the sense that we are not on earth. Everything is so fresh and new in our spirit. This freshness and newness is Christ as our air. We Christians think, consider, and worry too much. Many times we will not turn to the spirit until we are forced to. If our business runs well, we do not turn to the Lord. Therefore, we often need troubles, trials, and painful sufferings, things we cannot get through, to force us to give up and turn back to the Lord. We must learn to be willing to turn to our spirit. Even if we could get through in some area outside of the spirit, we should still come back to the spirit. When we turn to our spirit, we sense the fresh air within us; we are refreshed, strengthened, and uplifted...To pray is the best way to exercise our spirit. In the morning while we are dressing or washing, we can say something to the Lord from our spirit. We must learn to turn ourselves to the Lord at all times.

The fourth item of the enjoyment of Christ is the matter of food. As we turn to our spirit, we sense enlightenment, refreshment, and nourishment. While we are reading the Word, we must learn not to exercise our mind too much. If we exercise our mind too much when we read, we will be exhausted instead of being satisfied. We must learn to exercise our spirit to contact the Lord, praying more than we read. As we do this, we will sense that we are being nourished, satisfied, and strengthened, having something of Christ ministered into us. If we would practice this, I cannot tell you what kind of sweetness, preciousness, and richness we would enjoy! Many Christians do not have a time with the Lord, and many of those who desire to be with the Lord, do so in a wrong way. Many of these brothers and sisters study the Word and read it by exercising their mind too much. They do not know how to turn themselves to the spirit in order to touch the Lord and meet with Him. Learn to turn to the spirit. This is the only way to enjoy Christ as light, air, water, and food. If we learn to turn to our spirit, the whole church will be turned, and there will be a great change in the church life. (Christ Our Portion, pp. 25, 29, 31)

Further Reading: Messages to the Trainees in Fall 1990, ch. 18; CWWL, 1966, vol. 1, "Christ Our Portion," ch. 3

## 第二周 周四

### 晨兴喂养

约十四 6 耶稣说，我就是道路、实际、生命；若不借着祂，没有人能到父那里去。

六 63 赐人生命的乃是灵，肉是无益的；我对你们所说的话，就是灵，就是生命。

旧约里的预表有六大类。第一类是人物，第二类是动物，第三类是植物，第四类是矿物，第五类是祭物，第六类是食物。这六大类都有基督的预表。

以人物的这一类为例：亚当预表基督是人类之首，以撒预表基督是亚伯拉罕的子孙，大卫的儿子所罗门预表基督是大卫的子孙。基督不仅是人类之首，也是人的后裔，甚至是女人的后裔。祂是君王，是祭司，还是申言者：说到君王，祂是由犹大和大卫来预表；说到祭司，祂是由麦基洗德和亚伦来预表；说到申言者，祂是由以赛亚和约拿来预表。所以要懂得基督在人物方面所有的描绘，我们就必须读亚当、亚伯拉罕、大卫、所罗门、麦基洗德、亚伦、以赛亚、约拿等人（圣经的四要素—基督、那灵、生命、召会，五五页）。

### 信息选读

再说动物的这一类，那更是奥妙。基督是羊、牛、狮子、老鹰，也是鸽子、斑鸠。祂是羊，为了作祭物，解决我们的罪，使我们得赎；祂是牛，不仅作祭物，更是低肩负重，为神作我们的奴仆；祂是狮子，作得胜的一位，替我们胜过撒但；祂是老鹰，是超绝、属天的一位，带我们超越一切；祂是鸽子，美丽而纯良；祂是斑鸠，卑微而贫寒。

## WEEK 2 — DAY 4

### Morning Nourishment

John 14:6 Jesus said to him, I am the way and the reality and the life; no one comes to the Father except through Me.

6:63 It is the Spirit who gives life; the flesh profits nothing; the words which I have spoken to you are spirit and are life.

There are six major categories of types in the Old Testament. The first category is human beings; the second, animals; the third, plants; the fourth, minerals; the fifth, offerings; and the sixth, foods. All these six major categories contain types of Christ.

Some examples from the category of human beings are Adam, typifying Christ as the Head of the human race; Isaac, typifying Christ as the seed of Abraham; and Solomon, the son of David, typifying Christ as the seed of David. Christ is not only the Head of the human race but also the seed of man and the seed of woman. He is the King, the Priest, and the Prophet. As the King, He is typified by Judah and David; as the Priest, He is typified by Melchizedek and Aaron; and as the Prophet, He is typified by Isaiah and Jonah. Hence, to understand all the portrayals of Christ in the aspect of human beings, we have to study Adam, Abraham, David, Solomon, Melchizedek, Aaron, Isaiah, Jonah, and others. (The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church, pp. 52-53)

### Today's Reading

Now we come to the category of animals....As a lamb, [Christ] became an offering to deal with our sins for our redemption. As an ox, He was not only made an offering but also became lowly to bear our burdens as a slave of God for us. As a lion, He is the victorious One overcoming Satan on our behalf. As an eagle, He is the transcendent and heavenly One who carries us that we may rise above everything. As a dove, He is beautiful and guileless, and as a turtledove, He is lowly and poor.

论到植物方面，关于基督的预表更多。主自己说，祂是真葡萄树（约十五1）。宇宙中只有一棵葡萄树是真的，那就是基督。雅歌二章三节说，祂是苹果树。“苹果树”的原文很难翻译；北方人喜欢吃苹果，所以就翻作苹果树；南方人喜欢吃柑子，所以就翻作柑树。无论如何，那是指一种果子非常甜美的树。不仅如此，旧约告诉我们，树的各部分都预表基督：祂是根，祂是不，祂也是树；祂是枝子，祂也是果子。新约进一步说，祂是马利亚腹中的果子（路一42）。最奥妙的是：基督还是树的本身；祂是宇宙中独一的生命树；祂也是皂荚木，表征祂人性的品质高贵坚刚，标准崇高优越。祂真是美妙！

每次我们来到主的话跟前，都该敞开全人，运用我们的灵，吸取圣经里灵的丰富。我们若这样祷读神的话，圣经的每一句对我们就都会变成灵，变成生命。然后我们就会领悟，那灵在我们里面的确是说话的。说话的那灵在我们里面，会带着我们经过一切的环境，面对所有的人事物，并应付一切的问题。…今天这位说话的那灵，就是基督。我们要认识基督，就得把旧约的六大类预表—人物、动物、植物、矿物、祭物、食物，好好研读过；这些预表太丰富了。今天我们何等的有福！…一切预表的实际元素，都在那灵里面；那灵又是借着主的话，将这一切丰富传输、分赐到我们里面。所以我们天天都需要吃主的话，接受那灵的分赐。这如同呼吸、喝水、吃饭，不是一劳永逸，乃是天天、时时的事情。不仅如此，我们也需要“运动”，就是常常在主面前操练灵、释放灵，好与那灵合作。这样，我们属灵的生命必定健康，并且一直正常长大（圣经的四要素—基督、那灵、生命、召会，五五至五七、七三至七四页）。

参读：圣经的四要素—基督、那灵、生命、召会，第四章；新约总论，第四十八至四十九篇。

Among the plants, there are even more types concerning Christ. The Lord said that He is the true vine (John 15:1). There is only one vine in the universe that is true, and this true vine is Christ. Song of Songs 2:3 says that He is the apple tree. Moreover, the Old Testament tells us that the different parts of a tree are also types of Christ: Christ is the root (Isa. 11:10; Rev. 5:5), the stem, and the stump; He is also the branch (Isa. 11:1) and the fruit (4:2; Rev. 22:2). Furthermore, the New Testament tells us that He is the fruit of Mary's womb (Luke 1:42). The most mysterious thing is that Christ is the tree itself. He is the unique tree of life in the universe. He is also the acacia wood, which signifies that His humanity is noble and strong in quality and lofty and superior in standard.

Whenever we come to the Lord's word, we should open up our entire being and exercise our spirit to draw from the riches of the Spirit in the Bible. If we pray-read the word of God in this way, every word of the Bible becomes spirit and life to us. Then we can realize that the Spirit is definitely speaking in us. The speaking Spirit who dwells in us will lead us through every circumstance to encounter every person, event, and matter and deal with every problem... Today this speaking Spirit is Christ. To know Christ, we need to earnestly study the six major categories of types in the Old Testament—human beings, animals, plants, minerals, offerings, and foods. These types are very rich. How blessed we are today!... The elements of the reality of all the types are in the Spirit, and the Spirit transfuses and dispenses all these riches into us through the Lord's words. Therefore, day by day we need to eat the Lord's words and receive the Spirit's dispensing. This is like breathing, drinking, and eating, which are things that we do, not once for all but day by day and moment by moment. Furthermore, we also need to exercise our spirit and release our spirit before the Lord regularly for our cooperation with the Lord. Thus, our spiritual life will be healthy and will continually grow in a normal way. (The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church, pp. 53-54, 67-68)

Further Reading: The Four Crucial Elements of the Bible—Christ, the Spirit, Life, and the Church, ch. 4; The Conclusion of the New Testament, msg. 48-49



## 第二周 周五

### 晨兴喂养

西二 19 ...持定元首；本于祂，全身借着节和筋，得了丰富的供应，并结合一起，就以神的增长而长大。

一 4 因听见你们对基督耶稣的信，并对众圣徒的爱。

保罗在歌罗西二章十七节说，那实体却属于基督，但他在十九节没有说到基督，乃是说到持定元首。基督一辞更换成元首，原因在于我们对主的享受，使我们对基督的身体有感觉。如果我们是不断享受基督的人，我们就不会仍旧单独。持个人主义的圣徒，乃是没有一直享受主的人。...我们早晨应当接触主，但晚上应当来参加召会的聚会。白天享受主，晚上却忽略了召会——祂的身体——的聚会，这不是正常的。即使你的环境不许可你参加所有的聚会，你里面也该有个感觉说，你整个内里的人都是在召会的聚会中与众圣徒同在的。这种对身体的感觉乃是来自对基督的享受（歌罗西书生命读经，六〇九页）。

### 信息选读

我们天天对基督的享受，实际上乃是出于作元首的基督。这就是为什么我们享受基督，祂就使我们对身体有感觉。我们从经历中得知，我们越享受基督，我们对身体的渴望就越强。然而，我们若是一段时间没有接触主，我们自然而然就会忽略召会生活，或对聚会失去兴趣。我们越少接触主，就越对召会和圣徒有所批评。...这样缺少对基督的享受，就给仇敌撒但开门，让他进来使我们批评身体上别的肢体。但如果

## WEEK 2 — DAY 5

### Morning Nourishment

Col. 2:19 ...Holding the Head, out from whom all the Body, being richly supplied and knit together by means of the joints and sinews, grows with the growth of God.

1:4 Because we have heard of your faith in Christ Jesus and the love which you have unto all the saints.

In Colossians 2:17 Paul says that the body is of Christ, but in verse 19 he speaks not of Christ, but of holding the Head. The reason for the change in terminology from Christ to the Head is that our enjoyment of the Lord causes us to become conscious of the Body. If we are those who enjoy Christ continually, we shall not continue to be individualistic. The saints who are individualistic are those who do not consistently enjoy the Lord....We should touch the Lord in the morning, but in the evening we should come to the church meetings. It is not normal to enjoy the Lord during the day and neglect the meetings of the church, which is His Body. Even if your environment does not allow you to attend all the meetings, inwardly you should have the sense that your whole inner being is with the saints in the church meeting. This consciousness of the Body comes from the enjoyment of Christ. (Life-study of Colossians, p. 491)

### Today's Reading

What we enjoy of Christ day by day is actually something of Him as the Head. This is the reason that when we enjoy Christ, He causes us to become conscious of the Body. According to our experience, we know that the more we enjoy Christ, the more intense is our desire for the Body. However, if we fail to contact the Lord for a period of time, we shall automatically neglect the church life or lose interest in the meetings. The less we contact the Lord, the more critical we become of the church or of the saints....This shortage of the enjoyment of Christ opens the door for the enemy, Satan, to come in to make us critical of other members of the Body.



我们又开始享受主，门就渐渐关上了。我们若一直享受基督，最终门就完全关上。然后我们就不再批评召会，反而为着召会生活赞美主，并且见证我们是何等的宝贵召会生活。带进这一种改变的，不是劝勉，也不是改正，乃是恢复对基督的享受。

这亲爱、宝贵的一位，乃是我们所享受，作我们食物、饮料、气息的那一位；祂就是身体的元首。保罗因着对这件事有透彻的认识，他就能从基督作一切正面事物的实际给我们享受，跳到基督作元首这件事上。我们所享受作为一切的基督，既是身体的元首，我们越享受祂，就越有身体的感觉。这指明享受基督不是单独的事，乃是身体的事。我们这些身体上的肢体，必须以团体的方式来享受基督。

保罗在二章十九节说到“全身”。对基督的享受，保守我们这些身体上的肢体成为一。我们越享受基督，就越宝贵身体上别的肢体。对基督的享受使我们爱召会生活中的每一个人；连我们爱不来的人，也都成了我们所亲爱的、所宝贵的。…事实上，召会和圣徒还是一样，只是我们的态度改变了。但如果有人把基督供应给我们，而我们重新开始享受主，身体上所有的肢体就再次变得可爱了。我们会有一种甜美的感觉，我们既是身体上的肢体，就宝贵所有的肢体。

因着基督作元首是在复活里，享受基督自然而然就把我们带到复活里，并拯救我们脱离天然的人。我们都是天然的，如果我们没有借着享受基督而被带到复活里，我们就会留在天然的人里面。赞美主，享受基督就把我们带到复活里！我们享受祂越多，我们的天然就越少。这也不仅是道理，乃是基督徒经历的事实（歌罗西书生命读经，六〇九至六一二页）。

参读：歌罗西书生命读经，第五十六至五十七篇。

But if we begin again to enjoy the Lord, the door will gradually close. Eventually, if we are constant in our enjoyment of Christ, the door will be completely shut. Then, instead of criticizing the church, we shall praise the Lord for the church life, and we shall testify how much we love it. What brings about such a change is not admonition or correction, but the recovery of the enjoyment of Christ.

The dear, precious One whom we enjoy as our food, drink, and breath is the Head of the Body. Because Paul had a thorough realization of this, he could leap from Christ as the reality of all positive things for our enjoyment to the matter of Christ as the Head. Since the Christ we enjoy as our everything is the Head of the Body, the more we enjoy Him, the more we become Body-conscious. This indicates that the enjoyment of Christ is not an individualistic matter. It is a Body matter. We need to enjoy Christ as members of the Body in a corporate way.

In Colossians 2:19 Paul speaks of “all the Body.” The enjoyment of Christ keeps us one as members of the Body. The more we enjoy Christ, the more we love the other members of the Body. The enjoyment of Christ causes us to love everyone in the church life. Even those whom we find it difficult to love become dear and precious to us....Actually, the church and the saints remain the same; it is our attitude that changes. But if the supply of Christ is ministered to us and we begin to enjoy Him again, all the members of the Body will once again become lovable to us. We shall have the pleasant realization that, as members of the Body, we love all the other members.

Because Christ's headship is in resurrection, the enjoyment of Christ spontaneously brings us into resurrection and saves us from our natural being. We all are natural. If we are not brought into resurrection through the enjoyment of Christ, we shall remain in our natural person. Praise the Lord that the enjoyment of Christ brings us into resurrection! The more we enjoy Him, the less natural we are. Once again, this is not a mere doctrine but a fact of Christian experience. (Life-study of Colossians, pp. 491-493)

Further Reading: Life-study of Colossians, msgs. 56-57

## 第二周 周六

### 晨兴喂养

西三 1~2 所以你们若与基督一同复活，就当寻求在上面的事，那里有基督坐在神的右边。你们要思念在上面的事，不要思念在地上的事。

二 7 在祂里面已经生根，并正被建造，且照着你们所受的教导，在信心上得以坚固，洋溢着感谢，就要在祂里面行事为人。

享受基督也把我们带到升天里。我们越享受祂，在经历上就越在诸天界里。这意思是说，借着享受基督，我们就属天了。我们不仅不再是天然的，也不再是属地的了。享受基督使我们在复活里，也在升天里。我们越享受基督，就越在诸天之上。因此，持定基督作元首，就使我们经历在诸天之上。在诸天之上就是持定元首，这样说也是很对的。在经历上，持定元首和在诸天之上乃是一件事，二者是一样的。

如果我们在经历上暂时放下基督，不继续持定祂作元首，我们就会觉得，我们是属地的。譬如说，一位姊妹购物时没有持定基督作元首，这样至少她在购物时，就放弃了元首（歌罗西书生命读经，六一二页）。

### 信息选读

夫妻吵嘴的时候，他们在经历上必定不在诸天界里。他们至少是属地的，因为他们吵嘴时，没有持定基督作元首。每当我们是属地的，我们就没有持定元首。但如果我们在婚姻生活中一直享受基督，我们就持定祂作元首，并且有在诸天之上的经历。这样，我

## WEEK 2 — DAY 6

### Morning Nourishment

Col. 3:1-2 If therefore you were raised together with Christ, seek the things which are above, where Christ is, sitting at the right hand of God. Set your mind on the things which are above, not on the things which are on the earth.

2:7 Having been rooted and being built up in Him, and being established in the faith even as you were taught, abounding in thanksgiving.

The enjoyment of Christ also brings us into the ascension. The more we enjoy Him, the more we are in the heavenlies experientially. This means that through the enjoyment of Christ, we become heavenly. Not only are we no longer natural, but we are no longer earthly. The enjoyment of Christ causes us to be both in resurrection and in ascension. The more we enjoy Christ, the more we are in the heavens. Therefore, to hold Christ as the Head is to be in the heavens in our experience. It is also true to say that to be in the heavens is to hold the Head. Experientially, holding the Head and being in the heavens are one and the same.

If in our experience we temporarily abandon Christ and do not continue holding Him as the Head, we shall sense that we are earthly. For example, suppose a sister does not hold Christ as the Head in the matter of shopping. Then at least temporarily, during the time she is shopping, she has given up the Head. (Life-study of Colossians, pp. 493-494)

### Today's Reading

When a husband and wife are exchanging words, they certainly are not in the heavenlies in their experience. To say the least, they are earthly, for when they are arguing, they are not holding Christ as the Head. Whenever we are earthly, we are not holding the Head. But if in our married life we consistently enjoy Christ, we shall hold Him as the Head and be in the heavens in our experience. Then we shall

们就是属天的人。没有什么能把我们从诸天之上拉到地上。可惜在我们的经历里，我们很快就落下来了，甚至一句话、一个不好的脸色，就使我们从诸天之上掉到地上。我们在日常生活中太容易不特定元首了！

根据歌罗西三章一至四节，我们的生活应当在诸天之上，就是神宝座所在之处。一面，作元首的基督乃是在我们的灵里；另一面，祂也在诸天之上，不在地上。我们唯有在诸天之上的时候，才是特定祂作元首。享受基督就是特定元首，而特定元首就是在诸天之上。

我们在经历中，怎样才能有在诸天之上？唯有享受元首基督作我们灵里赐生命的灵，我们在经历里才能有在诸天之上。林后三章十七节说，“而且主就是那灵。”如果基督只是元首，不是那灵，在经历上我们就无法接触祂，也无法特定祂。虽然基督的地位是元首，但在我们的经历中，祂却是赐生命的灵。…因此，要特定基督作元首，我们就不仅要享受祂，也要在诸天之上，更要在我们的灵里。

当我们享受基督，并特定祂作元首时，我们就吸取祂的丰富。按照歌罗西二章十九节，有个东西从元首出来，使身体以神的生长而长大。当我们在诸天之上、在灵里享受基督时，就能特定元首，并吸取祂的丰富。然后有个东西会从元首出来，使神在我们里面增长。这意思是说，神的元素更多加到我们里面，因而也加到身体里面。这便叫身体以神的生长、神的增多而长大。

借着特定基督作元首，我们就对基督的身体有感觉。我们经历身体生活，就从元首吸取丰富，这些丰富乃是神的元素，在身体的肢体里面成为神的扩增，使全身因此而长大。所以，基督身体的长大乃是享受基督，特定祂作元首，并吸取祂的丰富所产生的结果（歌罗西书生命读经，六一二至六一五页）。

参读：歌罗西书生命读经，第五十五篇。

be a heavenly people. Nothing will be able to pull us down from the heavens to the earth. Unfortunately, in our experience we quickly make this descent. Even a single word or unpleasant look can cause us to fall from the heavens to the earth. How quickly in our daily living we may cease from holding the Head!

According to Colossians 3:1-4, our living should be in the heavens, where God's throne is. On the one hand, Christ as our Head is in our spirit; on the other hand, He is in the heavens, not on earth. Only when we are in the heavens do we hold Him as the Head. To enjoy Christ is to hold the Head, and to hold the Head is to be in the heavens.

We can be experientially in the heavens only by enjoying Christ, the Head, as the life-giving Spirit in our spirit. Second Corinthians 3:17 says, "And the Lord is the Spirit." If Christ were only the Head and not the Spirit, there would be no way for us to contact Him or hold Him experientially. But although Christ's position is that of the Head, in our experience He is the life-giving Spirit....Therefore, to hold Christ as the Head is not only to enjoy Him and to be in the heavens, but it is also to be in our spirit.

As we enjoy Christ and hold Him as the Head, we absorb His riches. According to Colossians 2:19, something proceeds out from the Head which causes the Body to grow with the growth of God. When we enjoy Christ in the heavens and in our spirit, we hold the Head and absorb His riches. Then out from the Head something will proceed to produce the growth of God in us. This means that more of the element of God is added into our being and thereby into the Body. This causes the Body to grow with the growth, the increase, of God.

Through holding Christ as the Head, we become conscious of the Body. Experiencing the Body life, we absorb the riches out from the Head. These riches are the very elements of God which become in the members of the Body the increase of God by which the whole Body grows. Therefore, the growth of the Body is the product of enjoying Christ, holding Him as the Head, and absorbing His riches. (Life-study of Colossians, pp. 494-496)

Further Reading: Life-study of Colossians, msg. 55

Hymns, #496

374

经历基督 — 作实际

10 10 10 10 (英 496)

降 D 大调

4/4

1 - 4 6 | i - i - | i · i 7 6 | 5 - - - |  
 一 基 督 是 万 有 唯 一 的 实 际,  
 6 - 5 4 | 3 3 3 6 | #4 - 2 - | 5 - - - |  
 在 神 或 在 人 一 切 同 此 理;  
 3 - 4 6 | i - i - | i · i 7 6 | 7 - - - |  
 人 在 祂 以 外, 无 法 寻 到 神,  
 i - 7 6 | 5 4 3 6 | 5 1 2 - | 1 - - - ||  
 除 非 有 祂 在, 万 有 全 不 真。

二 一切的形像、所有的预表, 并人之所需, 无论大或小,  
 全都是影儿, 象征神基督, 表明祂是我一切的事物。

三 万事与万物尽都是虚空, 除非有基督充满在其中;  
 纵然能得到并享尽一切, 若没有基督, 我仍是空缺。

四 基督是真神, 基督是真主, 祂是我真光、是我真事物、  
 是我真衣食、是我真活水、是我真生命、是我真美味。

五 所有的神学、一切的道理, 也都应该有基督作实际;  
 圣经的知识若缺少基督, 不过是字句, 尽都是虚无。

六 时间或空间, 基督是实际, 一切的事物, 尽都同此理;  
 基督是万有唯一的实际, 一直到永远, 此理不更易。

1

Christ is the one reality of all,  
 Of Godhead and of man and all things else;  
 No man without Him ever findeth God,  
 Without Him man and everything is false.

2

All types and figures of the ancient time,  
 All things we ever need, both great and small,  
 Only are shadows of the Christ of God,  
 Showing that He must be our all in all.

3

All things are vanity of vanities,  
 Christ, the reality all things to fill;  
 Though everything we may enjoy and own,  
 If we're devoid of Christ we're empty still.

4

Christ is our real God, our real Lord,  
 Christ is our real life, our real light;  
 Christ is our real food, our real drink,  
 Our real clothing, and our real might.

5

Christ also is the one reality  
 Of all our doctrine and theology;  
 And all our scriptural knowledge without Him  
 Is just in letter and is vanity.

6

Christ, the reality of time and space,  
 Christ, the reality of every stage;  
 Christ is the one reality of all  
 Thru all eternity from age to age.





## 属天的异象

### 第三篇

#### 召会—基督身体—的异象

读经：弗一 17 ~ 18、22 ~ 23 · 四 16 · 太十六  
18 · 十八 17 · 林前十二 12 ~ 13

#### 纲 目

#### 周 一

壹 召会是神心头的愿望；神在今时代的愿望，  
就是要得着召会—弗一 5、9、22 ~ 23：

一 召会是神永远经纶里隐藏的奥秘—11、22 ~  
23 节，三 4、9 ~ 11，西二 2。

二 按照以弗所三章九节，创造与召会有关；神创  
造万有（包括人），祂的心意是要人与神调  
和，以产生召会—启四 11，罗十二 2。

三 关于神在祂经纶中对召会的定旨，有三个主要  
的项目：

1 神对召会的定旨是要召会有儿子的名分，并且  
神要借着许多成熟的众子得着彰显—弗一 5：

a 神永远的定旨乃是要将祂自己在基督里作到我  
们里面，好使祂完全与我们调和，并借着我们

## THE HEAVENLY VISION

### Message Three

#### The Vision of the Church, the Body of Christ

Scripture Reading: Eph.1:17-18, 22-23; 4:16; Matt. 16:18; 18:17; 1 Cor.  
12:12-13

#### Outline

#### Day 1

**I. The church is the heart's desire of God; the desire of God  
in this age is to have the church—Eph. 1:5, 9, 22-23:**

**A. The church is the hidden mystery in God's eternal  
economy—vv. 11, 22-23; 3:4, 9-11; Col. 2:2.**

**B. According to Ephesians 3:9, there is a relationship between  
creation and the church; God's intention in His creation of  
all things, including man, was that man would be mingled  
with God to produce the church—Rev. 4:11; Rom. 12:2.**

**C. Concerning God's purpose for the church in the economy of  
God, there are three main items:**

1. God's purpose for the church is that the church would have the  
sonship and that God would be expressed through many matured  
sons—Eph. 1:5:

a. God's eternal purpose is to work Himself in Christ into us so that  
He may be thoroughly mingled with us and expressed through

得彰显—三 16 ~ 17、21。

## 周二

- b 我们在受造以前，就被神预定、标出，要成为神的儿子；因此，我们这些神的造物需要由祂重生，好得着祂的生命，成为祂的儿子——5，约三 3、6。
- c 儿子的名分，不仅含示儿子的生命，也含示儿子的地位；神所标出的人，有生命成为祂的儿子，也有地位承受祂——罗八 14 ~ 15、17、29，来二 10。
- 2 神对召会的定旨是要使仇敌得知祂的智慧，并借着召会对付祂的仇敌——弗三 10，创一 26：
  - a 借着召会作为凭借，诸天界里执政的、掌权的，就得知神万般的智慧——弗三 9。
  - b 在神的经纶里，召会是神最大的夸耀，使祂的仇敌得知祂万般的智慧，好羞辱并击败祂的仇敌——10 节，罗十六 20。
  - c 我们需要异象，看见主如何使用召会以击败祂的仇敌并恢复地——创一 26 ~ 27，启十一 15，十二 10。

## 周三

- 3 神对召会的定旨是要借着召会，使万有在基督里归一于一个元首之下——弗一 10、22：
  - a 二十二节启示，归一于一个元首之下乃是向着召会的，使召会得以分享基督这位元首的一切。
  - b 召会是借着基督将祂自己作为生命作到我们里面，使我们满了光，而使万有在基督里归一于一个元首之下——10、22 ~ 23 节。

us—3:16-17, 21.

## Day 2

- b. We were predestinated, marked out, by God to be sons of God before we were created; hence, as God's creatures, we need to be regenerated by Him that we may have His life to be His sons—1:5; John 3:3, 6.
- c. Sonship implies having not only the life of a son but also the position of a son; God's marked-out ones have the life to be His sons and the position to inherit Him—Rom. 8:14-15, 17, 29; Heb. 2:10.
- 2. God's purpose for the church is to make His wisdom known to the enemy and to deal with His enemy through the church—Eph. 3:10; Gen. 1:26:
  - a. The church is the means through which God's multifarious wisdom is made known to the rulers and authorities in the heavenlies—Eph. 3:9.
  - b. The church in the economy of God is God's greatest boast in making known His multifarious wisdom for the shame and defeat of His enemy—v. 10; Rom. 16:20.
  - c. We need a vision of how the Lord will use the church to defeat His enemy and recover the earth—Gen. 1:26-27; Rev. 11:15; 12:10.

## Day 3

- 3. God's purpose for the church is to head up all things in Christ through the church—Eph. 1:10, 22:
  - a. Verse 22 reveals that this heading up is to the church so that the church may share in all that is of Christ as the Head.
  - b. The church is for the heading up of all things in Christ through the working of Himself into us as life that we may be full of light—vv. 10, 22-23.

- c 召会借着这生命被建造起来，我们也在基督的元首权柄之下，受生命之光的管制—四 15 ~ 16，约八 12，西一 13。

四 召会是宇宙的，也是地方的—太十六 18，十八 17。

五 我们需要被关于召会的异象抓住，并付代价好受这异象支配并照此生活—徒二六 18 上，罗十二 2。

## 周 四

贰 我们看见召会的异象之后，就需要看见基督身体的异象—弗一 17 ~ 18、22 ~ 23，四 16，罗十二 5，林前十二 13、27：

一 基督的身体是召会内在的意义—弗一 22 ~ 23：

- 1 神的召会是架构，而基督的身体乃是生机体：
  - a 如果没有身体，召会就没有意义。
  - b 没有身体，召会是没有意义的，但有了身体，召会就有内在的意义。
- 2 我们若自认为是个别的召会或个别的信徒，我们就完了；我们该看我们众人是一个身体—罗十二 4 ~ 5。

二 基督的身体是三一神与在基督里之信徒的神圣构成—弗四 4 ~ 6：

- 1 父、子、灵与人调和并建造在一起，成为基督的身体，就是四而一的团体生机实体—4 ~ 6 节。

- c. The church is built up by this life, and we are under the control of the light of life under Christ's headship—4:15-16; John 8:12; Col. 1:13.

**D. The church is both universal and local—Matt. 16:18; 18:17.**

**E. We need to be captured by the vision of the church and pay the price to be governed by this vision and live according to it—Acts 26:18a; Rom. 12:2.**

## Day 4

**II. After we have seen the vision of the church, we need to see the vision of the Body—Eph. 1:17-18, 22-23; 4:16; Rom. 12:5; 1 Cor. 12:13, 27:**

**A. The Body of Christ is the intrinsic significance of the church—Eph. 1:22-23:**

- 1. The church of God is the frame, and the Body of Christ is the organism:
  - a. If there were no Body, the church would have no meaning.
  - b. Without the Body, the church makes no sense, but with the Body, there is the intrinsic significance of the church.
- 2. If we consider ourselves as individual churches or as individual believers, we are through; we should consider ourselves as one Body—Rom. 12:4-5.

**B. The Body of Christ is a divine constitution of the Triune God with the believers in Christ—Eph. 4:4-6:**

- 1. The Father, the Son, the Spirit, and man are blended and built together to become the Body of Christ, a four-in-one corporate organic entity—vv. 4-6.

- 2 基督身体的建造是三一神与三部分人在神灵与人灵里的构成—林前六 17, 罗八 16。

## 周 五

- 3 基督的身体是一个生机体, 一面有神性, 另一面有人性, 以彰显基督—弗一 23。

### 三 基督的身体是神执行祂行政的凭借—罗十二 4 ~ 5, 弗一 22 ~ 23, 林前十二 12 ~ 13, 25, 27 :

- 1 基督的身体与神的行政有彻底、绝对的关系; 若没有基督的身体, 神就没有凭借、没有路完成祂的行政。
- 2 神永远的定旨是要得着一班得救、重生的人, 他们成为一, 作生机的身体, 以执行祂的行政—弗三 10 ~ 11, 四 16, 林前一 2, 十二 12 ~ 13, 27。
- 3 基督的身体—召会—是为着基督在地上的行动; 如今头正借着身体施行神的行政—十一 3, 十二 12。

### 四 基督的身体乃是团体的基督—十二 ~ 十三节 :

- 1 十二节的“那基督”(直译), 不是指个人的基督, 乃是指团体的基督, 身体基督。
- 2 团体的基督是由基督自己作头, 召会作祂的身体, 连同所有信徒作肢体所组成的—徒九 4。
- 3 所有在基督里的信徒, 都与祂有生机的联结(罗十二 4 ~ 5), 并都是用祂的生命和元素所构成的(西三 4, 11), 成为祂的身体这个

2. The building up of the Body of Christ is the constitution of the Triune God and the tripartite man in the Spirit of God and the spirit of man—1 Cor. 6:17; Rom. 8:16.

## Day 5

3. The Body of Christ is an organism, both divine and human, to express Christ—Eph. 1:23.

### C. The Body of Christ is the means for God to carry out His administration—Rom. 12:4-5; Eph. 1:22-23; 1 Cor. 12:12-13, 25, 27:

1. The Body of Christ is thoroughly and absolutely related to God's administration; apart from the Body of Christ, God has no means, no way, to carry out His administration.
2. God's eternal purpose is to have a group of saved and regenerated people who have become one to be an organic Body to carry out His administration—Eph. 3:10-11; 4:16; 1 Cor. 1:2; 12:12-13, 27.
3. The Body of Christ, the church, is for Christ's move on earth; the Head is now operating God's administration through the Body—11:3; 12:12.

### D. The Body of Christ is the corporate Christ—vv. 12-13:

1. In verse 12 the Christ refers not to the individual Christ but to the corporate Christ, the Body-Christ.
2. The corporate Christ is composed of Christ Himself as the Head and the church as His Body with all the believers as His members—Acts 9:4.
3. All the believers in Christ are organically united with Him (Rom. 12:4-5) and constituted with His life and element (Col. 3:4, 11) and have thus become His Body, an organism to express Him; hence,

生机体，以彰显祂；因此，基督不仅是头，也是身体—团体的基督—林前十二 12。

## 周 六

五 基督独一的身体，就是宇宙的召会，在许多地方彰显为地方召会—西四 15 ~ 16，弗四 4，启一 4、11：

- 1 一个身体就是神的一个召会，显为许多地方召会—太十六 18，十八 17，弗一 22 ~ 23，二 21 ~ 22，林前一 2。
- 2 地方召会乃是基督的身体在某一地方的显出—2 节，十 32 上、17，十二 12 ~ 13、20、27。
- 3 地方召会在存在上有许多，但就宇宙一面，在元素上仍是一个身体；众地方召会在宇宙一面、在道理一面、在实行一面，都是一个身体，也应当是一个身体—弗四 4，林前四 17，七 17，十一 16，十四 34，十六 1。

Christ is not only the Head but also the Body—the corporate Christ—1 Cor. 12:12.

## Day 6

**E. The unique Body of Christ, the universal church, is expressed in many localities as the local churches—Col. 4:15-16; Eph. 4:4; Rev. 1:4, 11:**

1. The one Body is the one church of God, manifested as many local churches—Matt. 16:18; 18:17; Eph. 1:22-23; 2:21-22; 1 Cor. 1:2.
2. A local church is an expression of the Body of Christ in a certain locality—v. 2; 10:32b, 17; 12:12-13, 20, 27.
3. The local churches are many in existence but are still one Body universally in element; the local churches are and should be one Body universally, doctrinally, and practically—Eph. 4:4; 1 Cor. 4:17; 7:17; 11:16; 14:33; 16:1.





## 第三周 周一

### 晨兴喂养

弗一 9 照着祂的喜悦，使我们知道祂意愿的奥秘；这喜悦是祂在自己里面预先定下的。

22 ~ 23 将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。

我们都需要看见召会的异象。召会的异象比基督的异象更为基督徒所忽略。基督徒可能在道理上谈论基督，但关于召会，基督徒甚至在道理上也很少谈论。…我们若仔细读新约，就会看见召会的重要。新约启示，若没有召会，基督就是单独的，不能作什么。新约特别启示，召会是神心头的愿望。神在今时代的愿望，就是要得着召会。

我们需要祷告，使我们看见召会的重要。…我们得救不是为着自己，也不是单单为着我们的得救；我们得救乃是为着召会的建造。召会是神心头的愿望（从天上来的异象，一五至一六页）。

### 信息选读

关于召会，我们要来看的第一件事，乃是神永远经纶里隐藏的奥秘。…这隐藏的奥秘是在神永远的经纶里。这里有两个重要的辞：“奥秘”和“经纶”，分别由“隐藏的”和“永远的”两个形容词所修饰。因此在新约里，有隐藏的奥秘和永远的经纶。

什么叫作奥秘？我们可以说，奥秘是一个神秘的故事。有一个奥秘，一个神秘的故事，隐藏在永远的神并在祂永远的经纶里面。我们将会看见，这个奥秘，这个神秘的故事，乃是召会。

## WEEK 3 — DAY 1

### Morning Nourishment

Eph. 1:9 Making known to us the mystery of His will according to His good pleasure, which He purposed in Himself.

22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

We all need to see the vision of the church. The vision of the church is neglected more by Christians than the vision of Christ is. In a doctrinal way Christians may talk about Christ, but not even in a doctrinal way do they speak much concerning the church....If we read the New Testament carefully, we will see the importance of the church. The New Testament reveals that without the church Christ would be isolated and unable to do anything. The New Testament especially reveals that the church is the heart's desire of God. God's desire in this age is to have the church.

We need to pray that we may see the importance of the church....We were saved not for ourselves and not merely for our salvation; we were saved for the building up of the church. The church is God's heart's desire. (CWWL, 1965, vol. 3, "The Heavenly Vision," p. 171)

### Today's Reading

The first matter we shall consider concerning the church is the hidden mystery in God's eternal economy....This hidden mystery is in God's eternal economy. Here we have two crucial words—mystery and economy—modified respectively by the adjectives “hidden” and “eternal.” Hence, in the New Testament we have the hidden mystery and the eternal economy.

What is a mystery? We may say that a mystery is a mysterious story. A mystery, a mysterious story, was hidden in the eternal God and in His eternal oikonomia. As we shall see, this mystery, this mysterious story, is the church.

今天，“教会”（church）一辞非常普遍。但保罗说到召会的启示时，用了一些奥秘的发表。他说召会是一个奥秘，甚至是个隐藏的奥秘。这个奥秘隐藏在神家庭的安排里。在已过的永远里，父神有一个家庭安排，而在这个家庭安排中隐藏着一个奥秘。

保罗在以弗所三章九节说，“…那历世历代隐藏在创造万有之神里的奥秘有何等的经纶。”神的奥秘乃是祂隐藏的定旨。祂的定旨是要将祂自己分赐到祂所拣选的人里面，因此有了神奥秘的经纶。这奥秘历世历代（即从永远以来）一直隐藏在神里面，但现今已向新约的信徒照明了。我们若思想九节的上下文，就看见创造与召会有关。神创造万有，是为着召会。神创造天地万物，为的是要得着召会（新约总论第七册，一、三、一三至一四页）。

在神的经纶中，关于召会有三方面：首先，召会要有儿子的名分，而借着这儿子的名分，神就借着彰显。一章五节说，神预定我们得儿子的名分。“儿子的名分”是什么意思，它包括了什么？简单地说，它的意思包括出生，加上长大，加上长子的名分。

神永远的定旨是要将祂自己作到我们里面，使祂与我们彻底地调和，并借着我们得着彰显。当神生在我们里面，祂就开始这调和的过程。但这只是开端，还必须要有长大。如果我们只有出生，没有长大，我们绝对无法享受长子的名分。神乃是生在我们的灵里，而灵是我们全人的最中心。然后祂渴望从我们的灵扩展出去，变化魂的各部分，最终叫我们物质的身体改变形状。借着这个过程，我们全人就要被神自己的素质浸透、渗透。这是真正的圣别，真正的成圣，就是与神完全调和（召会的异象与建造，四至五页）。

参读：新约总论，第一百八十九至一百九十四篇。

Today the word “church” is very common. But when Paul comes to the revelation of the church, he uses certain mysterious expressions. He calls the church a mystery, even a hidden mystery. This mystery is hidden in God’s household arrangement. In eternity past, God the Father had a household arrangement, and in that arrangement a mystery was hidden.

In Ephesians 3:9 Paul speaks of “the economy of the mystery,...which throughout the ages has been hidden in God, who created all things.” God’s mystery is His hidden purpose. His purpose is to dispense Himself into His chosen people. Hence, there is the dispensation of the mystery of God. This mystery was hidden in God from the ages (that is, from eternity) and through all past ages, but now it has been brought to light to the New Testament believers. If we consider 3:9 in context, we shall see that there is a relationship between creation and the church. God created all things for the church. God created the heavens, the earth, and billions of items in order to have the church. (The Conclusion of the New Testament, pp. 2045-2047, 2055)

There are three main items concerning the church in the economy of God. The first is that the church might have the sonship and that God might be expressed through this sonship. Ephesians 1:5 says that God predestinated us unto sonship. What does this word sonship mean, and what does it include? Briefly, it means the birth, plus the growth, plus the birthright.

God’s eternal purpose is to work Himself into us that He may be thoroughly mingled with us and expressed through us. When God is born into us, He begins this mingling process. However, this is only the start. There must be the growth. If we have the birth but not the growth, we could never enjoy the birthright. God is born into our spirit, which is the very center of our being. Then His desire is to spread from our spirit to transform all the parts of the soul and eventually to transfigure our physical body. By this process our whole being will be saturated and permeated with the essence of God Himself. This is the real holiness and the real sanctification—to be completely mingled with God. (God’s Purpose for the Church, pp. 5, 7-8)

Further Reading: The Conclusion of the New Testament, msgs. 189-194

## 第三周 周二

### 晨兴喂养

弗一5 按着祂意愿所喜悦的，预定了我们，借着耶稣基督得儿子的名分，归于祂自己。

三10 为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。

我们看见，我们正在从新生到神众子显出的过程中。我们已经有了出生，但在我们前面的目标，是完满的儿子名分，就是得荣耀，也就是神众子的显出。至终，就是完全成熟的时候。所以儿子的名分是由新生达到成熟，由重生达到得荣耀。神预定了我们，借着耶稣基督得这个儿子的名分，归于祂自己（召会的异象与建造，六至七页）。

### 信息选读

在已过的永远里，神预定我们得儿子的名分，在创立世界以前，为祂所拣选的人标出了定命。神预定的目标乃是儿子的名分。我们甚至在被造以前，就被预定为神的儿子。因此，我们这些神的造物，需要由祂重生，好有分于祂的生命，成为祂的儿子。儿子的名分，不仅含示儿子的生命，也含示儿子的地位。神所标出的人，有生命成为祂的儿子，也有地位承受祂（以弗所书生命读经，四三页）。

借着将我们生为众子来有分于祂的生命，并成为在这生命里成熟的众子，来享受祂的一切所是，神就将我们作成祂团体的彰显，借着我们彰显祂自己。神对召会之定旨的第一项，就是借着许多成熟的儿子来彰显祂自己。…神对召会之定旨的第二项，是要对付祂的仇敌。以弗所一章是说到神对召会定旨积极的一面，就是儿子的名

## WEEK 3 — DAY 2

### Morning Nourishment

Eph. 1:5 Predestinating us unto sonship through Jesus Christ to Himself, according to the good pleasure of His will.

3:10 In order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church.

We see that from the new birth to the manifestation of the sons of God, we are under a process. We have the birth, and before us is the goal of the full sonship, the goal of glorification, which is the manifestation of the sons of God. Eventually, there will be the time of full maturity. So the sonship reaches from the new birth unto the maturity, from regeneration unto glorification. God predestinated us unto this sonship through Jesus Christ unto Himself. (God's Purpose for the Church, p. 10)

### Today's Reading

In eternity past, God predestinated us unto sonship, marking out a destiny for His chosen ones before the foundation of the world. The goal of God's predestination is sonship. We were predestinated to be sons of God even before we were created. Hence, as God's creatures, we need to be regenerated by Him so that we may participate in His life to be His sons. Sonship implies not only the life but also the position of the son. God's marked-out ones have the life to be His sons and the position to inherit Him. (Life-study of Ephesians, pp. 35-36)

By begetting us as sons sharing His life and as sons matured in His life to enjoy all that He is, God makes us His corporate expression and expresses Himself through us. This is the first item of God's purpose for the church—to express Himself through many matured sons....The second item of the purpose of God for the church is to deal with His enemy. In chapter one of Ephesians there is the positive side of God's purpose for the sonship, and in chapter three there is

分；三章是说到消极的一面，对抗神的仇敌，使仇敌被征服，得知神万般的智慧。有这样一个邪恶的撒但，神并不觉得难过，因为若没有这样一个仇敌，神万般的智慧就无法彰显。乃是借着撒但所发起的一切难处，神才有机会显出祂的智慧（召会的异象与建造，七至八页）。

三章八节启示，召会是从基督那追测不尽的丰富产生的。当神所拣选的人有分于并享受基督的丰富时，这些丰富就把他们构成召会；借着召会，诸天界里执政和掌权的天使，就得知神万般的智慧〔9～10〕。因此，召会是神对基督一切所是的智慧展示。

召会是由那些曾经被毁坏、败坏、受残害的人组成的。在我们得救之前，我们是有毒的虺蛇。不仅如此，我们原是死在过犯并罪之中，而且是分散、分裂的，完全不能成为一。因此，召会所有的肢体，原是在毫无指望的光景中。然而，神凭祂的智慧，能使我们成为召会。现今我们不仅得了救赎、拯救、洁净、自由、释放、重生，我们也是联结的。我们与神是一，也彼此是一。所以，我们是召会。

召会是神最大的夸耀。你可能不那么在乎召会，但神却非常在乎召会。有时，神也许会说，“撒但，看看你所毁坏的那些人，我已经得着他们，把他们作成召会。你有没有智慧来作这事？你没有这个智慧，我却有。”（以弗所书生命读经，三二四、三二六至三二七页）

在主的眼中，撒但早已经被打败。若是我们能看得这样透，我们就要天天唱：“阿利路亚，得胜了！”…主耶稣说，人若拆毁祂的身体，祂三日内要将它建立起来（约二19）。撒但越拆毁，主越建造；他的拆毁不过是为着主的建造作准备。我们需要看见这个异象，看见主要如何用召会打败仇敌，并且恢复全地（召会的异象与建造，一二至一三页）。

参读：召会的异象与建造，第一章；从天上来的异象，第二章。

the negative side against the enemy, that the enemy may be subdued and come to know God's manifold wisdom. God is not sorry that there is such an evil one as Satan, because without such a one, God's manifold wisdom could not be manifested. It is through all the troubles originating from Satan that God has a chance to show forth His wisdom. (God's Purpose for the Church, pp. 11-12)

Ephesians 3:8 reveals that the church is produced from the unsearchable riches of Christ. When God's chosen people partake of and enjoy the riches of Christ, these riches constitute them the church, through which God's multifarious wisdom is made known to the angelic rulers and authorities in the heavenlies. Hence, the church is God's wise exhibition of all that Christ is.

The church is composed of those who once were ruined, corrupted, and damaged. Before we were saved, we were vipers, poisonous serpents. Furthermore, we were dead in trespasses and sins. Moreover, we were scattered and divided, utterly unable to be one. Thus, all the members of the church were in a hopeless situation. Nevertheless, God in His wisdom is able to make us the church. Now we are not only redeemed, saved, cleansed, freed, liberated, and regenerated—we are also united. We are one with God and with one another. Therefore, we are the church.

The church is God's greatest boast. Although you may not care that much for the church, God cares very much for the church. Sometimes God may say, "Look, Satan, I have taken the very people whom you have ruined and I have made them into the church. Do you have the wisdom to do such a thing? You do not have this wisdom, but I have it." (Life-study of Ephesians, pp. 268, 270)

In the eyes of the Lord, Satan has already been defeated. If we have this insight, day by day we will sing, "Hallelujah for the victory!"...The Lord Jesus said if people destroyed His body, He would build it up in three days (John 2:19). The more Satan destroys, the more Christ will build up. His destroying is just a preparation for the Lord's building up. We need the vision of how the Lord will use the church to defeat His enemy and to recover the whole earth. (God's Purpose for the Church, pp. 19-20)

Further Reading: God's Purpose for the Church, pp. 1-20; CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 2



## 第三周 周三

### 晨兴喂养

弗一 10 为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。

西一 13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里。

在神的经纶中，召会的第三个主要方面乃是将万有在基督里归一于一个元首之下。我们已经看过，第一项是儿子的名分，那是关于召会积极的一面。第二项是召会要在消极一面击败仇敌，使执政的、掌权的，现今得知神万般的智慧。现在第三项，是将万有在基督里全面的归一于一个元首之下。召会必须得着儿子的名分，撒但必须被征服，被扔出去；并且所有受造之物必须被带进正确的秩序与一里面。…神永远的定旨是为着时期满足时的经纶，要将万有在基督里归一于一个元首之下（召会的异象与建造，一三页）。

### 信息选读

以弗所一章二十二节说，神使基督向着召会作万有的头。这启示出万有归一于一个元首之下乃是向着召会的，使基督的身体既得着拯救，脱离那由天使和人的背叛所引起，在死亡和黑暗里宇宙性崩溃的混乱，就得以分享基督这位元首的一切。在基督里，神正在将天上地上的万有归一于一个元首之下。然而，没有作为身体的召会与作头的基督相配，神就不可能将万有在基督里归一于一个元首之下。将万有归一于一个元首之下是头所成就的，但若没有为着头的身体，这事仍无法成就。基督是否能作万有的头，万有是否能

## WEEK 3 — DAY 3

### Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

Col. 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love.

The third main aspect of the church in God's economy is the heading up of all things in Christ. We have seen that the first item of the sonship is for the church positively. The second item is that the church might make known to the rulers and the authorities the multifarious wisdom of God, in defeating the enemy negatively. Now the third item is the heading up of all things in Christ universally. The church has to have the sonship, Satan has to be subdued and cast out, and the whole creation has to be brought into the proper order and oneness....It is God's eternal purpose that in the economy of the fullness of the times He might head up all things in Christ. (God's Purpose for the Church, pp. 20-21)

### Today's Reading

Ephesians 1:22 says that God gave Christ to be Head over all things. This reveals that the heading up of all things is to the church so that the Body of Christ may share in all that is of Christ as the Head, having been rescued from the heap of the universal collapse in death and darkness, which was caused by the rebellion of the angels and the rebellion of man. In Christ God is in the process of heading up all things in heaven and on earth. However, without the church as the Body to match Christ as the Head, it will not be possible for God to head up all things in Christ. The heading up of all things is accomplished by the Head, but it cannot be accomplished without a Body for the Head. Whether Christ can be the Head over all things, whether all things can be subjected to the authority of Christ, and

服在基督的权柄之下，万有是否能在基督里归一于一个元首之下，完全在于召会是否产生并长大（四 14～16，西二 19）。当召会完全长大，神就能使万有服基督的权柄（新约总论第十一册，一一三至一一四页）。

神对召会的定旨是要将祂自己作为生命作到我们里面，而使我们满了光。当我们受这光的管制，就有一与和谐，这才是真正的建造。借着这个建造，祂就要照耀一切受造之物，将其从混乱带出来。

若没有召会的建造，神就无法将万有在基督里归一于一个元首之下。乃是借着神作召会的生命，并且召会借着这生命得了建造，神的光才能够照耀出去，成为管治的因素。这会释放一切受造之物脱离混乱，并将其带进神众子照耀下的自由中。然后基督就要借着召会作万有的头。

神的永远定旨是要借着召会，使基督能将万有归一于一个元首之下，但这件事只有借着召会的建造才能完成。…召会必须是借着经历基督作生命而建造的；在这生命中有光，每个人都要在这光中受管制（召会的异象与建造，二一至二二、一九页）。

召会有宇宙的一面，也有地方的一面。全宇宙中只有一个召会，就是神的召会（林前十 32）。这唯一的召会在地上显于许多地方，在每一个地方就是一个地方召会。宇宙召会由所有地方召会所组成，地方召会就是宇宙召会的实际显出（倪柝声—今时代神圣启示的先见，一六四页）。

关于召会，我们需要有清楚的异象；然后我们必须预备好为此付代价，甚至是我们生命的代价。这样，从始至终我们就不会改变我们的语调。我们若愿意走召会正确的路，我们的语调就总是一样的（从天上来的异象，二三页）。

参读：李常受文集一九六五年第一册，四九至一〇五页；以弗所书生命读经，第八至十、九十六篇。

whether all things can be headed up in Christ completely depend upon whether or not the church has been produced and has grown up (4:14-16; Col. 2:19). When the church is fully grown, God is able to subject all things to the authority of Christ. (The Conclusion of the New Testament, p. 3342)

God's purpose with the church is to work Himself into us as life that we may be full of light. When we are controlled by this light, then we have oneness and harmony, which will be the real building. By this building God will shine upon all creation to bring it out of confusion.

Without the building up of the church, God could never head up all things in Christ. It is by being life to the church, and the church being built up by this life, that the light of God shines out as the controlling factor. This will release all creation from confusion and bring it into a liberty under the shining of the sons of God. Then Christ will be the Head of all things through the church.

It is God's eternal purpose that through the church, Christ should head up all things, but this can only be accomplished through the building up of the church....The church must be built up by experiencing Christ as life, and in this life there will be the light under which everyone will be controlled. (God's Purpose for the Church, pp. 33-34, 29)

The church is both universal and local. In the entire universe there is only one church, the church of God (1 Cor. 10:32). This unique church is expressed in many localities on earth, and in each locality it is a local church. The universal church is composed of all the local churches, and the local churches are the practical expression of the universal church. (Watchman Nee—a Seer of the Divine Revelation in the Present Age, pp. 154-155)

Regarding the church, we need to have a clear vision, and then we must be ready to pay the price for it, even the price of our life. Then from the beginning to the end we will not change our tune. If we are willing to take the proper way concerning the church, our tune will always be the same. (The Heavenly Vision, pp. 23-24)

Further Reading: CWWL, 1965, vol. 1, "The Vision, Practice, and Building Up of the Church," pp. 37-77; Life-study of Ephesians, msgs. 8-10, 96

## 第三周 周四

### 晨兴喂养

弗四 4~6 一个身体和一位灵，正如你们蒙召，也是在一个盼望中蒙召的；一主，一信，一浸；一位众人的神与父，就是那超越众人，贯彻众人，也在众人之内的。

我们看过基督的异象和召会的异象之后，就需要看见身体的异象。你可能在想，召会的异象与身体的异象有何不同。因着主的怜悯，我们许多人被带回召会的立场，现今在正确的立场上实行召会生活。虽然我们已被带回，看见独一无二之合一的立场，我们仍然需要看见身体。我们需要看见一个异象：我们乃是身体的肢体，我们需要建造在一起，并彼此相联。被带回看见召会的立场是不够的，在这确定的立场上，我们需要被建造起来成为身体（从天上来的异象，三三页）。

### 信息选读

基督的身体是召会的内在意义。如果没有身体，召会就没有意义。召会没有身体是没有意义的。但阿利路亚，这里有身体！…超越的基督是远超过万有的。祂超过了阴间，超过了地，超过了空中，甚至超过了第三层天。这一位正在将自己输供给召会，召会就是祂这位在万有中充满万有者的身体。

我们需要看见，神的召会乃是架构，而基督的身体乃是生机体。我们可以用苹果树来说明。树是架构，苹果是这棵树的生机素质。…树乃是为着苹果。我们不是吃树，乃是吃苹果。…召会是架构，就像苹果树；基督的身体是召会的生机素质，就像

## WEEK 3 — DAY 4

### Morning Nourishment

**Eph. 4:4-6 One Body and one Spirit, even as also you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all.**

After we have seen the vision of Christ and the vision of the church, we need to see the vision of the Body. You may be wondering what the difference is between the vision of the church and the vision of the Body. By the Lord's mercy many of us have been brought to the ground of the church and are now practicing the church life on the proper ground. Although we have been brought to a realization of the ground of the unique oneness, we still need the realization of the Body. We need to see the vision that we are members of the Body and that we need to be built up together and related to one another. It is not sufficient just to be brought to a realization concerning the church ground, but on this definite ground we need to be built up as the Body. (The Heavenly Vision, p. 31)

### Today's Reading

The Body is the intrinsic significance of the church. If there were no Body, the church would have no meaning. The church makes no sense without the Body. But hallelujah, there is the Body!...The transcending Christ is far above all. He is above Hades, above the earth, above the air, and even above the third heaven. This One is transmitting Himself to the church, which is the Body of Him who fills all in all.

We need to see that the church of God is the frame and the Body of Christ is the organism. We can use an apple tree as an illustration. The tree is the frame, and the apples are the very organic essence of this tree....The tree is for the apples. We do not eat the tree; we eat the apples....The church is the frame, like the apple tree, and the Body of Christ is the very organic essence of the church, just like

苹果是苹果树的生机素质。二者乃是一。召会是架构，为着存在；基督的身体是生机的内容，为着人的满足。

今天在主的恢复里，全球有一千二百多处的召会，但我们都是一个身体。我们若自认为是个别的召会或个别的信徒，我们就完了；我们该看我们众人是一个身体。我们肉身的各部分若持守自己的辖区，以为自己是自主的，我们的身体就完了。

基督的身体是三一神与在基督里之信徒的神圣构成。以弗所四章四至六节给我们看见，三个神圣的人位与一切祂所拣选之人的构成。所以我们有一个身体，一位灵，一主，与一位神与父，调和在一起（经过过程的神圣三一之分赐与超越基督之输供的结果，一〇八、一〇七、一〇九页）。

今天神把祂所救赎、重生、变化的人，作成外面的架构；神自己—父、子、灵三者作内部的成分。父是源头、子是成分、灵是素质。父、子、灵和人，这四者相调构造在一起，就成为基督的身体。

三一神父、子、灵，分赐、灌输、建造在蒙祂所救赎、重生、圣别、更新、变化的信徒里面，使他们和救赎、变化他们的神构成一个体系，就是基督生机的身体。…基督身体的建造是三一神与三部分人在神灵与人灵里的结构，这结构就是神与人的联结调和：神性构造到人性里，为人的居所；人性建造到神性里，为神的居所（三一神终极完成之灵与信徒重生之灵联结的果效，五五、五七页）。

参读：从天上来的异象，二五至三三页；关于生命与实行的信息，第五至六篇。

the apples are the very organic essence of the apple tree. These two are one. The church is the frame for existing. The Body of Christ is the very organic contents for people's satisfaction.

In the recovery today there are over twelve hundred churches around the globe, yet we all are one Body. If we consider ourselves as individual churches or as individual believers, we are through. We should consider ourselves as one Body. If the parts of our physical body would keep their own jurisdiction and be autonomous, our body would be finished.

The Body of Christ is the divine constitution of the Triune God with the believers in Christ. Ephesians 4:4-6 shows us the constitution of the three divine persons with all His chosen people. So we have the one Body, one Spirit, one Lord, and one God and Father mingled together. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 91, 90, 92)

Today God has made those whom He redeemed, regenerated, and transformed to be the outward framework. God Himself, the Father, the Son, and the Spirit, is the inward element. The Father is the source, the Son is the element, and the Spirit is the essence. These four—the Father, the Son, the Spirit, and man—blended and built together become the Body of Christ.

The Triune God—the Father, the Son, and the Spirit—is dispensing, transfusing, and building Himself into the believers whom He has redeemed, regenerated, sanctified, renewed, and transformed, so that they and the God who redeemed and transformed them can be constituted into a corporate entity, which is the organic Body of Christ....The building up of the Body of Christ is the constitution of the Triune God and the tripartite man in the Spirit of God and the spirit of man. This constitution is the union and mingling of God and man. It is divinity constituted into humanity to be man's dwelling place, and it is humanity built into divinity to be God's dwelling place. (The Issue of the Union of the Consummated Spirit of the Triune God and the Regenerated Spirit of the Believers, pp. 52, 54)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 3; Words of Training for the New Way, vol. 1, chs. 5-6

## 第三周 周五

### 晨兴喂养

林前十二 12 就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。

25 免得身体上有了分裂，总要肢体彼此同样相顾。

27 你们就是基督的身体，并且各自作肢体。

基督的身体是神圣三一与一切祂所拣选之人的调和，这乃是神性与人性的调和。…基督的身体是一个生机体；一面有神性，另一面有人性，以彰显兼有神性和人性的基督，祂是完整的神和完全的人（经过过程的神圣三一之分赐与超越基督之输供的结果，一〇九至一一〇页）。

### 信息选读

基督唯一奥秘的身体，乃是神执行祂行政的凭借。神永远的定旨是要得着一班得拯救、蒙救赎、得重生的人；他们成为一，作生机的身体，执行祂的行政。但撒但狡猾的诡计是要使那身体支离破碎。这阻挠神的行政。只要我们在分裂中，我们对神的行政就了了。…基督徒也许传扬福音，拯救灵魂，或教导圣经，帮助别人认识主的话。但这绝对不足以执行神的行政。执行神圣的行政需要唯一的身体，奥秘的身体。

与神今天的行政有彻底、绝对关系的，乃是基督奥秘的身体。若没有基督奥秘的身体，神就没有路、没有凭借完成祂的行政。这就是说，神的行政是借

## WEEK 3 — DAY 5

### Morning Nourishment

1 Cor. 12:12 For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ.

25 That there would be no division in the body, but that the members would have the same care for one another.

27 Now you are the Body of Christ, and members individually.

The Body of Christ is a mingling of the Divine Trinity with all His chosen human beings. It is a mingling of divinity with humanity....The Body of Christ is an organism. On the one hand, it is divine. On the other hand, it is human to express the divine and human Christ, who is both the complete God and the perfect man. (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, p. 92)

### Today's Reading

The unique mystical Body of Christ is the means for God to carry out His administration. God's eternal purpose is to have a group of saved, redeemed, and regenerated people who have become one to be an organic Body to carry out His administration. But Satan's subtle device is to cut the Body into pieces. This frustrates God's administration. As long as we are in a division, we are through with God's administration....Christians may preach the gospel to save souls or teach the Bible to help others know the Word. But this is absolutely not adequate to carry out God's administration. The carrying out of the divine administration needs the unique Body, the mystical Body.

It is the mystical Body of Christ which is thoroughly and absolutely related to God's administration today. Apart from the mystical Body of Christ, God has no way, no means, to carry out His administration. This means that God's



着基督奥秘的身体才得以完成的。我们作为基督奥秘的身体，在地上作的是什么？我们当然不是为着完成救赎而工作，因为主耶稣已经一次永远地完成了救赎。救赎借着耶稣物质的身体在十字架上献上，就完全成就了。但今天基督有一个奥秘的身体，这身体是为着执行神的行政。

我们来赴主的筵席时，…所关切的是我们的享受。我们众人来赴主的筵席，都是在交通里享受主。我们可能一点也没有想到神的行政。然而，主的晚餐与主的享受和满足有关。我们不该只顾自己在筵席中的享受，也该顾到主在晚餐中的享受。

我们若没有〔物质的〕身体，就不能进行一些活动。同样的原则，基督奥秘的身体，召会，是为着基督在地上的行动。不错，头离开了，但身体仍在地上。现今头正借着身体施行神的行政。…召会作桥梁，将主第一次来与祂第二次来连接起来；这桥梁也是从基督的死到神的国的公路。没有这桥梁同公路，就无法从间隙的这一边—基督的死，到另一边—神的国。唯一的连结乃是召会这桥梁。所以，我们必须分辨那身体。这就是说，我们绝不该破坏这桥梁（哥林多前书生命读经，五七三、五七一、五九七至五九八页）。

〔林前十二章十二节里的基督，〕直译，那基督。指团体的基督，由基督自己作头，召会作祂的身体，连同所有信徒作肢体所组成的。所有基督的信徒，都与祂有生机的联结，并都是用祂的生命和元素所构成的，成为祂的身体这个生机体，以彰显祂。因此，祂不仅是头，也是身体。就如我们物质的身体虽有许多肢体，仍是一个身体，基督也是这样（圣经恢复本，林前十二 12 注 2）。

参读：哥林多前书生命读经，第五十四篇；新约总论，第二百一十至二百一十二篇。

administration is being carried out through the mystical Body of Christ. What are we doing on earth as the mystical Body of Christ? We certainly are not working for the accomplishment of redemption, for redemption has been accomplished once for all by the Lord Jesus. Redemption has been fully accomplished by the offering of the physical body of Jesus on the cross. But Christ today has a mystical Body, and this Body is for the carrying out of God's administration.

When we come to the Lord's table,...our concern is for enjoyment. We all come to the Lord's table to enjoy the Lord in fellowship. We probably do not have any thought of God's administration. The Lord's supper, however, is related to the Lord's enjoyment and satisfaction. We should not only care for our enjoyment at the table but also care for the Lord's enjoyment at the supper.

If we did not have a [physical] body, we could not carry on certain activities. In the same principle, the mystical Body of Christ, the church, is for Christ's move on earth. Yes, the Head has gone away, but the Body remains on earth. The Head is now operating God's administration through the Body...The church bridges the gap between the Lord's first coming and His second coming. This bridge is also a highway from Christ's death to God's kingdom. Without this bridge with the highway, there would be no way to go from one side of the gap, Christ's death, to the other side, God's kingdom. The unique connection is the church as the bridge. Therefore, we must discern the body. This means that we should never damage the bridge. (Life-study of 1 Corinthians, pp. 483-484, 481-482, 503)

[In 1 Corinthians 12:12, the Christ] refers to the corporate Christ, composed of Christ Himself as the Head and the church as His Body with all the believers as members. All the believers of Christ are organically united with Him and constituted with His life and element and have thus become His Body, an organism, to express Him. Hence, He is not only the Head but also the Body. As our physical body has many members yet is one, so is this Christ. (1 Cor. 12:12, footnote 2)

Further Reading: Life-study of 1 Corinthians, msg. 54; The Conclusion of the New Testament, msgs. 210-212

## 第三周 周六

### 晨兴喂养

林前一 2 写信给在哥林多神的召会，就是给在基督耶稣里被圣别，蒙召的圣徒，同着所有在各地呼求我们主耶稣基督之名的人；祂是他们的，也是我们的。

弗二 21 ~ 22 在祂里面，全房联结一起，长成在主里的圣殿；你们也在祂里面同被建造，成为神在灵里的居所。

这生机的身体是不分开的，也是不能分开的（林前一 13 上）。这身体不是自治的。基督这独一的身体，彰显于许多地方召会里（启一 11），乃是在神圣的一里，如三一神所是的（约十七 11、21、23）；也是在神圣的性质、元素、素质、彰显、功用和见证上。虽然有许多召会，但众召会有一个神圣性质、一个神圣元素、一个神圣素质、一个神圣彰显、一个神圣功用和一个神圣见证，因为众召会乃是一个身体。这就是为什么我说，我们的麻烦是因着没有看见身体。我们若看见了身体，就没有问题。一个身体的原则和实行，乃是由信徒在实行的同心合意里所保守的（徒一 14，二 46，四 24，五 12，十五 25，罗十五 6）（经过过程的神圣三一之分赐与超越基督之输供的结果，一一一页）。

### 信息选读

只要有两三个人被聚集到主的名里，那里就有主在他们中间〔太十八 20〕。…当我们被聚集到祂的名里，我们就特别享受祂的同在。祂的同在带给我们光照、恩典、供应和各种的祝福。

在马太十八章十五至二十节，我们看见一幅地方召会的图画。地方召会是基督的身体在一地的彰显，由众圣徒所组成，他们主要是在小排里聚集。他们的聚集，是

## WEEK 3 — DAY 6

### Morning Nourishment

1 Cor. 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours.

Eph. 2:21-22 In whom all the building, being fitted together, is growing into a holy temple in the Lord; in whom you also are being built together into a dwelling place of God in spirit.

The organic Body is undivided and it is also indivisible (1 Cor. 1:13a). It is not autonomous. This unique Body of Christ is expressed in many local churches (Rev. 1:11) in the divine oneness as it is with the Triune God (John 17:11, 21, 23) and in the divine nature, element, essence, expression, function, and testimony. There are many churches, yet they have one divine nature, one divine element, one divine essence, one divine expression, one divine function, and one divine testimony because they are one Body. This is why I say that our troubles are due to not seeing the Body. If we have seen the Body, there will be no problem. The principle and practice of the one Body are kept by the believers in the practical one accord (Acts 1:14; 2:46; 4:24; 5:12; 15:25; Rom. 15:6). (The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, pp. 93-94)

### Today's Reading

Where two or three are gathered into the Lord's name He is in their midst [Matt. 18:20]...When we are gathered into His name, we enjoy His presence in a special way. His presence brings us enlightenment, grace, supply, and all kinds of blessing.

In Matthew 18:15-20 we have a picture of a local church. A local church is an expression of the Body of Christ in a certain locality composed of saints who mainly meet in small groups. They meet in the way of having been rescued out

借着从一切属地的霸占里被拯救出来，而进到基督自己里面。他们被聚集到基督里，就在祂里面聚会，有祂的同在。因为他们在祂里面聚会，有祂的同在，所以必定有诸天之国的权柄（**新约总论第七册，四三页**）。

众地方召会在存在上，有许多个，但在元素上，仍然是宇宙的一个身体（弗四4）。…譬如，在台北有一个召会，在伦敦有一个召会，在亚特兰大也有一个召会。然而，在元素上，所有的召会都是一。我们是一个召会，就是一个身体，一个新人。在元素上，我们不是分裂的，我们也不能自治。

一个身体在实行上的秘诀，〔第一，〕乃是在众地方召会中的同心合意（腓一27下，二2）。虽然有人说，使徒行传里的要点是那灵的浇灌，但那灵的浇灌乃是从同心合意出来的。

第二，召会生活实行的秘诀，是在宇宙身体里的一（弗四3，约十七11、21~23）。有的人坚持说，“我们是地方召会，每个地方召会有各自的区域，不要来摸我们的事。你如果来摸我们的事，你就是摸我们的地方行政。”这样说是叫众地方召会彼此分开。这是分开，这不是“一”。在众地方召会之间应当有“一”，每一个地方召会里也应当有同心合意。这样，我们就有祝福。

为着主在祂恢复里，在地方一面并宇宙一面的行动，我们都需要在同心合意里有身体的感觉，并在一里以身体为中心。在同心合意里，我们应当有身体的感觉。在一里，我们应当以身体为中心。在我们的考量里，基督的身体应当是第一，地方召会应当是第二。…任何一个地方召会宣告自己是自治的，那是何等的羞耻！地方召会完全是自治的这种教导，使基督的身体分裂。在宇宙一面，在道理上，并在实行上，众地方召会都是一个身体，也应该是一个身体。不然，神独一的召会在哪里完成神经纶的独一新人在哪里（一个身体和一位灵，一八至二〇、二七至二八页）。

参读：主恢复的简说，六三至七六页；一个身体和一位灵，第一章；新约总论，第一百九十九至二百篇。

of all earthly occupations into Christ Himself. Having been gathered into Christ, they meet in Him and have Him with them. Because they meet in Him with His presence, they surely have the authority of the kingdom of the heavens. (The Conclusion of the New Testament, pp. 2080-2081)

The local churches are many in existence but are still one Body universally in element (Eph. 4:4)...For example, there is a church in Taipei, a church in London, and a church in Atlanta. However, in element all the churches are one. We are one church, one Body, one new man. In element we are not divided, and we cannot be autonomous.

The secret in practicality to the one Body is [first] the one accord in the local churches (Phil. 1:27b; 2:2). Although many have said that the crucial point in Acts is the outpouring of the Spirit, the outpouring of the Spirit came out of the one accord.

Second, the secret of the practice of the church life is the oneness in the universal Body (Eph. 4:3; John 17:11, 21-23). Some insist to say, “We are local churches. Every local church has its own jurisdiction. Don’t touch our affairs. If you touch our affairs, you touch our local administration.” To say such a word is to make all the local churches separate from one another. This is separation; this is not oneness. Oneness should be among the local churches, and one accord should be in every local church. Then we will have the blessing.

For the Lord’s move in His recovery both locally and universally, we all need to be Body-conscious in one accord and Body-centered in oneness. In one accord we should be Body-conscious. In oneness we should be Body-centered. In our consideration the Body should be first and the local churches should be second...What a shame it is for any local church to declare its autonomy! To teach that the local churches are absolutely autonomous is to divide the Body of Christ. All the local churches are and should be one Body universally, doctrinally, and practically. Otherwise, where is the unique church of God and the unique one new man for the fulfilling of God’s economy?! (One Body and One Spirit, pp. 19-20, 26)

Further Reading: A Genuine Church; One Body and One Spirit, ch. 1; The Conclusion of the New Testament, msgs. 199-200

WEEK 3 — HYMN

Hymns, #824

598

教会 — 定义

7 6 7 6 双 (英 824)

降 E 大调

4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - -  
 一 教 会 是 主 的 身 体, 也 是 神 的 居 所;  
 4 | 5 i i 7 | 7 - 6 5 | 4 5 3 1 | 2 - -  
 是 众 圣 徒 的 结 集, 也 是 神 人 调 和;  
 2 | 3 4 5 6 | 6 - 5 i | i . 7 6 3 | 4 - -  
 创 世 以 前 神 所 选, 十 架 主 死 所 赎;  
 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||  
 性 质、地 位 全 属 天, 地 上 任 何 不 属。

二 她是新造的新人, 基督复活所生;  
 圣灵里面受了浸, 借道之洗成圣。  
 基督是她的生命, 又是她的元首;  
 她与基督同性情, 高升远超万有。

三 她的根基已立定, 乃是耶稣基督;  
 能与基督同神圣, 才是她的事物。  
 凡属她者都需要 经过十架妙死,  
 在复活里被建造, 全是金银宝石。

1

The Church is Christ's own Body,  
 The Father's dwelling-place,  
 The gathering of the called ones,  
 God blended with man's race;  
 Elect before creation,  
 Redeemed by Calv'ry's death,  
 Her character and standing  
 Of heaven, not of earth.

2

New man of new creation,  
 Born through her risen Lord,  
 Baptized in God the Spirit,  
 Made holy by His Word;  
 Christ is her life and content,  
 Himself her glorious Head;  
 She has ascended with Him  
 O'er all her foes to tread.

3

Christ is her one foundation,  
 None other man may lay;  
 All that she has, as Christ, is  
 Divine in every way;  
 Her members through the Spirit  
 Their death on Calv'ry own;  
 They're built in resurrection—  
 Gold, silver, precious stone.

4

One God, one Lord, one Spirit—  
 Her elements all one—  
 One faith, one hope, one baptism,  
 One Body in the Son;

The triune God is in her,  
 One Body members own,  
 By faith they are united,  
 In hope of glory shown.

5

From every tribe and nation  
 Do all the members come,  
 Regardless of their classes  
 United to be one.

No high there is, nor lowly,  
 No Jew, nor Gentile clan,  
 No free, nor slave, nor master,  
 But Christ, the "one new man."

6

One Body universal,  
 One in each place expressed;  
 Locality of dwelling  
 Her only ground possessed;  
 Administration local,  
 Each ans'ring to the Lord;  
 Communion universal,  
 Upheld in one accord.

7

Her local gatherings model  
 The New Jerusalem;  
 Its aspects and its details  
 Must show in all of them.  
 Christ is the Lamp that shineth,  
 With God within, the Light;  
 They are the lampstands bearing  
 His glorious Image bright.





属天的异象

第四篇

己的异象

THE HEAVENLY VISION

Message Four

The Vision of the Self

读经：太十六 21 ~ 26，路九 23 ~ 25，罗六 6，八 13，加二 20，弗三 17 上

Scripture Reading: Matt. 16:21-26; Luke 9:23-25; Rom. 6:6; 8:13; Gal. 2:20; Eph. 3:17a

纲 目

周 一

Outline

Day 1

壹 我们需要看见有关己的异象，使己被暴露并否认，并使我们恨恶向着神并向着基督身体的独立—太十六 21 ~ 26，约十五 4 ~ 5，门 8 ~ 14：

**I. We need to see a vision of the self so that the self may be exposed and denied and that we may hate our independence from God and from the Body—Matt. 16:21-26; John 15:4-5; Philem. 8-14:**

一 己就是魂生命，重在人的意思，人的主张—太十六 23 ~ 25：

**A. The self is the soul-life with the emphasis on human thoughts and opinions—Matt. 16:23-25:**

- 1 在马太十六章二十三至二十五节，有三件东西彼此相关，就是心思、己和魂生命。
- 2 心思是己的发表，己是魂生命的具体表现—23 ~ 25 节。
- 3 魂生命具体表现在己里面，并借着己活出来，而已又借着心思、思想、观念和意见发表出来—22 ~ 23 节。

1. In Matthew 16:23-25 three terms are related to one another: mind, himself, and soul-life.
2. Our mind is the expression of our self, and our self is the embodiment of our soul-life—vv. 23-25.
3. Our soul-life is embodied and lived out by our self, and our self is expressed through our mind, idea, thought, concept, and opinion—vv. 22-23.

周 二

Day 2

二 己是撒但的具体化身；己是魂里撒但的素质，使魂向神独立，发表魂自己的意见和自己的意志—23 节：

- 1 己的来源乃是撒但将他的思想注射到人的心思里—创三 1～6。
- 2 当属撒但的东西加到魂里，魂就成了己；那加到魂里的东西，就是撒但的思想或心思—太十六 23，林后十一 3。
- 3 己就是魂加上撒但的心思—太十六 23、25。

### 周 三

三 我们若看见己的异象，就会看见己是什么—己就是那向神宣告独立的魂—23 节，路十四 26，伯四二 5～6：

- 1 由于堕落，神所造的魂向神宣告独立—创三 1～6：
  - a 人将撒但的思想、主意接受到他的魂里，结果人的魂就成了向神独立的己。
  - b 魂特别在意见和意志上是向神独立的—太十六 22～23：
    - (一) 己是在魂里属撒但的东西，借着意见得发表—23 节。
    - (二) 我们有意见作为己的化身和表显，只因为我们向神独立；我们越向神独立，我们就越有意见作为己的表显。
- 2 每当我们凭自己作事而不倚靠神时，我们就在己里—22～23 节，参腓三 3。

**B. The self is the embodiment of Satan; the self is the essence of Satan in the soul, making the soul independent from God to express its self-opinion and self-will—v. 23:**

1. The origin of the self was Satan's injecting his thought into the human mind—Gen. 3:1-6.
2. The soul became the self when something of Satan was added to the soul; the thing that was added to the soul was the thought, or the mind, of Satan—Matt. 16:23; 2 Cor. 11:3.
3. The self is the soul plus the satanic mind—Matt. 16:23, 25.

### Day 3

**C. If we have a vision of the self, we will see what the self is—the self is the soul declaring its independence from God—v. 23; Luke 14:26; Job 42:5-6:**

1. Due to the fall, the soul created by God declared independence from God—Gen. 3:1-6:
  - a. Man took the thought, the idea, of Satan into his soul, resulting in the soul becoming the self, which is independent of God.
  - b. The soul is especially independent of God in the opinion and in the will—Matt. 16:22-23:
    - (1) The self is something of Satan in the soul expressed through the opinions—v. 23.
    - (2) We have opinions as the incarnation and manifestation of the self because we are independent of God; the more we are independent of God, the more we have opinions as the manifestation of the self.
2. Whenever we do something by ourselves without depending on God, we are in the self—vv. 22-23; cf. Phil. 3:3.

3 向身体独立就等于向神独立。

## 周 四

贰 拦阻人看见身体的异象并实行身体生活的，乃是己—西一 18，二 18 ~ 20、23，三 15：

一 基督的身体与己相对，并且己是身体的仇敌—太十六 18、23。

二 因着己是向主并向身体独立的，所以己是基督身体建造最大的难处—西一 18，二 1 ~ 19、23：

1 我们只要有了己，就没有身体—太十六 24。

2 我们有了身体，就没有己—18 节，弗四 16。

三 我们该否认我们自己，认同身体；我们若这样作，我们所过的生活就完全是身体的生活，主也就能得着祂身体的彰显—林前十二 27，西一 18，三 15。

四 为了使身体建造起来，己，就是独立的魂，必须被定罪、否认、拒绝并弃绝—太十六 18、21 ~ 26，路九 23 ~ 25。

## 周 五

叁 我们该否认己，背起我们的十字架，并跟从主—太十六 24：

一 人过于顾到自己，就是爱己，一直注视、思想并考虑自己—提后三 2。

3. Being independent of the Body is equal to being independent of God.

## Day 4

**II. The hindrance to seeing the vision of the Body and to practicing the Body life is the self—Col. 1:18; 2:18-20, 23; 3:15:**

**A. The Body is versus the self, and the self is the enemy of the Body—Matt. 16:18, 23.**

**B. Because the self is something independent of the Lord and of the Body, the self is the greatest problem to the building up of the Body—Col. 1:18; 2:1-19, 23:**

1. When we have the self, we do not have the Body—Matt. 16:24.

2. When we have the Body, we do not have the self—v. 18; Eph. 4:16.

**C. We should deny ourselves and identify ourselves with the Body; if we do this, the life we live will fully be the Body life, and the Lord will gain the expression of His Body—1 Cor. 12:27; Col 1:18; 3:15.**

**D. In order for the Body to be built up, the self, the independent soul, must be condemned, denied, rejected, and renounced—Matt. 16:18, 21-26; Luke 9:23-25.**

## Day 5

**III. We should deny the self, take up our cross, and follow the Lord—Matt. 16:24:**

**A. For a person to overly care for himself is for him to love the self and to always look at, think about, and consider himself—2 Tim. 3:2.**

二 否认己，就是忘记我们的己并丧失我们的魂生命；丧失魂生命乃是否认己的实际—太十六 26，路九 24 ~ 25。

三 我们需要看见如何否认己，对付己：

- 1 我们需要有启示，看见我们的旧人已经与基督同钉十字架—罗六 6，加二 20。
- 2 我们看见这启示以后，就需要承认并接受这事实。
- 3 我们需要将基督所成就、我们所承认之基督的死，应用在我们自己身上；这是背十字架正确的意义—太十六 24：
  - a 这个应用必须在圣灵里执行—罗八 13。
  - b 我们在那灵里生活、行事为人，那灵就将基督的死应用在我们身上—加五 16、24 ~ 25，罗八 4、13。
- 4 背十字架就是留在基督之死的杀死里，以了结我们的己、天然生命和旧人；我们这样作就是否认己，使我们能跟从在我们灵里作赐生命之灵的主，就是复活的基督—林前十五 45 下，六 17，加五 25。

## 周 六

肆 我们为着召会生活，就是一个新人的生活，否认己并接受基督作我们的人位是极其紧要的—二 20，弗二 15，四 24，三 17 上，西三 10 ~ 11：

一 在一个新人里只有一个人位—基督—加二 20，弗三 17 上。

二 我们要认识，我们的灵是里面的人，而这个里面之人的人位乃是基督—罗八 16，弗三

**B. To deny the self is to forget about our self and to forfeit our soul-life; losing the soul-life is the reality of denying the self—Matt. 16:26; Luke 9:24-25.**

**C. We need to see how to deny the self, to deal with the self:**

1. We need to have the revelation that our old man has been crucified with Christ—Rom. 6:6; Gal. 2:20.
2. After seeing this revelation, we need to recognize and accept this fact.
3. We need to apply to ourselves the death of Christ that He accomplished and that we have recognized; this is the correct meaning of bearing the cross—Matt. 16:24:
  - a. This application must be carried out in the Spirit—Rom. 8:13.
  - b. When we live and walk in the Spirit, the Spirit applies the death of Christ to us—Gal. 5:16, 24-25; Rom. 8:4, 13.
4. To bear the cross is to remain under the killing of the death of Christ for the terminating of our self, natural life, and old man; in so doing, we deny the self so that we may follow the Lord, the resurrected Christ, as the life-giving Spirit in our spirit—1 Cor. 15:45b; 6:17; Gal. 5:25.

## Day 6

**IV. It is crucial that we deny the self and take Christ as our person for the church life as the living of the one new man—2:20; Eph. 2:15; 4:24; 3:17a; Col. 3:10-11:**

**A. In the one new man there is only one person—Christ—Gal. 2:20; Eph. 3:17a.**

**B. It is vitally important for us to know that our spirit is the inner man and that the person of this inner man is Christ—**

17 上：

- 1 我们若要接受基督作我们的人位，就必须看见，我们的灵不仅是机关，也是我们的人位——17，三 16～17 上。
- 2 我们应当否认己，否认自己的人位，并凭我们的灵，就是我们的新人位活着——太十六 24，罗八 4，弗三 17 上。

三 召会生活要成为这新人的生活，我们就必须拒绝我们的旧人位，凭基督作我们的新人位生活——路九 23～25，罗六 6，加二 20。

四 我们需要有一个绝对的奉献，肯把自己交给主，把我们的人位让给祂，让祂作我们的人位；我们奉献乃是接受基督作人位——罗十二 2，十四 7～8，弗三 17 上，林后五 15。

**Rom. 8:16; Eph. 3:17a:**

1. If we would take Christ as our person, we must see that our spirit is not merely an organ—our spirit is our person—1:17; 3:16-17a.
2. We should deny our self, our own person, and live by our spirit, our new person—Matt. 16:24; Rom. 8:4; Eph. 3:17a.

**C. For the church life as the living of this new man, we must reject our old person and live by Christ as our new person—Luke 9:23-25; Rom. 6:6; Gal. 2:20.**

**D. We need an absolute consecration of handing ourselves over to the Lord and yielding our person to Him so that He can be our person; our consecration is to take Christ as our person—Rom. 12:2; 14:7-8; Eph. 3:17a; 2 Cor. 5:15.**





## 第四周 周一

### 晨兴喂养

太十六 23 ~ 25 祂却转过来，对彼得说，撒但，退我后面去吧！你是绊跌我的，因为你不思念神的事，只思念人的事。于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。因为凡要救自己魂生命的，必丧失魂生命；凡为我丧失自己魂生命的，必得着魂生命。

我们必须学习关于己的功课，好使我们在身体里被建造起来。当我们思考己这件事的时候，我请求你们要接受更多的恩典，好使己被暴露。要与别人建造在一起，最大的难处就是己（从天上来的异象，三八至三九页）。

在马太十六章二十三至二十五节，有三件东西彼此相关，就是心思、己和魂生命。心思是己的发表，己是魂生命的具体表现。魂生命具体表现在己里面，并借着己活出来，而已又借着心思、思想、观念和意见发表出来。我们若不思念神的事，只思念人的事，我们的心思就趁机活动，表现自己。这就是在彼得身上所发生的。因此，主接下去的话指明，彼得必须否认他的己，并且不要救他的魂生命，乃要丧失他的魂生命。丧失魂生命乃是否认己的实际。这就是背起十字架（圣经恢复本，太十六 24 注 2）。

### 信息选读

我们要对付己，第一先要找出己的定义。…己就是魂生命，而重在人的意思，人的主张。这是从圣经几处明显提到“己”的地方，可以清楚看出来的。

## WEEK 4 — DAY 1

### Morning Nourishment

Matt. 16:23-25 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men. Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me. For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.

We need to learn the lessons regarding the self so that we may be built up in the Body. As we are considering this matter of the self, I would urge you to receive more grace so that the self might be exposed. In being built up with others, the greatest problem is the self. (The Heavenly Vision, p. 35)

Three terms in Matthew 16:23-25 are related to one another: mind, himself, and soul-life. Our mind is the expression of our self, and our self is the embodiment of our soul-life. Our soul-life is embodied in and lived out by our self, and our self is expressed through our mind, our thought, our concept, our opinion. When we set our mind not on the things of God but on the things of men, our mind grasps the opportunity to act and express itself. This was what happened with Peter. Hence, the Lord's subsequent word indicated that Peter had to deny himself, that is, not save his soul-life but lose it. Losing the soul-life is the reality of denying the self. This is to take up the cross. (Matt. 16:24, footnote 2)

### Today's Reading

If we desire to deal with the self, we need first to define what the self is....The self is the soul-life with the emphasis on human thoughts and human opinions. We can discover this from the Bible, where the self is clearly mentioned.

主要门徒舍己，否认己，就是要他们把自己的意思摆在一边。而主要门徒接受十字架，也就是要他们接受神的意思，或说神的旨意。所以主在这里，就是要门徒把他们的意思摆在一边，而接受十字架，也就是接受神的旨意。

在这里我们看见，己乃是重在人的意思。但不能说己就是人的意思。人的意思，还不是己的本身。所以主在马太十六章二十五节，又进一步说到凡要救自己魂生命的，必丧失魂生命；凡为祂丧失魂生命的，必得着魂生命。…前面说要否认己，这里接着就说要丧失魂生命。这给我们知道，前面的己，就是后面的魂生命。魂生命，就是己的本身。

所以在这一段里面，主的话是一步一步追上来的。彼得在二十二节劝主可怜自己，主就在二十三节指出来说，这是人的意思，也就是人的意见。到二十四节，主又马上追根说，这意见就是己，所以要舍弃它，否认它。到二十五节，主更追根到己的本身，给我们看见己的本身，就是魂生命。若把魂生命治死了，己就否认了；己否认了，人的意见也就没有了。所以在这一段话里，二十三节是讲意见，二十四节是讲己，二十五节是讲魂生命。

因此，我们就可为己找出一个定义来，就是：己的本身，乃是魂生命，而已显出来，就是意见。己、魂生命和意见，这三者乃是一个东西的三方面。这就正如基督的本身，就是神，而基督的显出，就是圣灵。三者乃是三而一的。神成为肉身，显出来，就是基督。而魂生命显出来，就是己。基督显在人跟前，给人碰着，就是圣灵。而已显在人跟前，给人碰着，就是人的意见，人的主张。所以我们碰着圣灵，怎样就是碰着基督，碰着神；照样，我们碰着人的意见，人的主张，也就是碰着己，碰着魂生命（生命的经历下册，二六七至二六九页）。

参读：从天上来的异象，第三章；生命的经历下册，第十篇；马太福音生命读经，第四十八篇。

The Lord asked the disciples to deny and forsake the self, which meant to lay aside their own thought. When the Lord asked the disciples to receive the cross, this meant that they should receive the mind of God or the will of God. Therefore, the Lord was asking the disciples here to put aside their own thought and receive the cross, which is the will of God.

From this we see that the self has much to do with human thought. Yet the self is not human thought, and human thought is not the self per se. Therefore, in Matthew 16:25 the Lord went on to say that whoever wants to save his soul-life shall lose it, and whoever loses his soul-life for the Lord's sake shall find it. The denying of the self mentioned in the preceding verse was followed immediately by the losing of the soul-life. This indicates that the self that was mentioned is the soul-life spoken of directly following. The soul-life is the self.

In this passage the word of the Lord follows step by step. In verse 22 Peter admonished the Lord to pity Himself; in verse 23 the Lord pointed out that this is human thought or human opinion; in verse 24 the Lord traced this to the root by saying that this opinion is the self. Therefore, we need to forsake and deny it. Then in verse 25 the Lord touched the root of the self by showing that the very self is the soul-life. If the soul-life is being put to death, which means that the self is being denied, there will be no more human opinion. In this passage, verse 23 speaks about the opinion, verse 24 about the self, and verse 25 about the soul-life.

Therefore, we can find here a definition for the self: the self in essence is the soul-life, whereas the expression of the self is opinion. Self, soul-life, and opinion are three aspects of one thing. This may be likened to Christ Himself as the very God, and the expression of Christ as the Holy Spirit. The three are one. God incarnated and expressed is Christ, and the soul-life expressed is the self. When Christ is expressed before men and touched by men, He is the Holy Spirit. Likewise, the self is expressed before men and touched by men in the form of human opinion and human viewpoint. Just as when we touch the Holy Spirit, we touch Christ, so when we touch human opinion and viewpoint, we touch the self as well as the soul-life. (The Experience of Life, pp. 219-221)

Further Reading: CWWL, 1965, vol. 3, "The Heavenly Vision," ch. 3; The Experience of Life, ch. 10; Life-study of Matthew, msg. 48

### 晨兴喂养

太十六 23 ...撒但，退我后面去吧！...  
因为你不思念神的事，只思念人的事。

创三 1 耶和華神所造的，唯有蛇比田野一切的活物更狡猾。蛇对女人说，神岂是真说，你们不可吃园中所有树上的果子么？

4 蛇对女人说，你们不一定死。

己是撒但的具体化身。基督是神的具体化身，照样，己乃是撒但的具体化身。主耶稣对彼得说，“撒但，退我后面去吧！”这指明己就是撒但的具体化身。主是对彼得说话，但祂却称彼得为撒但，因为撒但具体化在彼得里面。撒但具体化在哪里？撒但借着占有彼得的心思，而具体化在他的魂里。心思是魂的首要部分，也是魂的代表。占有一个人的心思，就是占有他整个人。

身体是因着属撒但的东西——罪——注射到里面而成了肉体；...当属撒但的东西加到魂里，魂就成了己。那加到魂里的东西，就是撒但的思想或心思。所以己就是魂加上撒但的心思。当撒但的心思、思想注射到人的魂里，人的魂就受败坏而成了己〔参创三 1~6〕（从天上来的异象，四四至四六页）。

### 信息选读

在魂里有己，在己里有心思，在心思里有意见。正如罪是在身体里属撒但的东西，己是在魂里属撒但的东西，多半借着意见得发表。我们若学这功课，每当我们来在一起，我们就会害怕有意见。不但在召会生活里如此，甚至在家庭生活里也是如此。今天在

### Morning Nourishment

Matt. 16:23 ...Get behind Me, Satan!...for you are not setting your mind on the things of God...

Gen. 3:1 Now the serpent was more crafty than any other animal of the field that Jehovah God had made. And he said to the woman, Did God really say, You shall not eat of any tree of the garden?

4 And the serpent said to the woman, You shall not surely die!

The self is the embodiment of Satan. As Christ is the embodiment of God, so the self is the embodiment of Satan. This is indicated by the fact that the Lord Jesus said to Peter, “Get behind Me, Satan!” The Lord was speaking to Peter, yet He called Peter Satan because Satan was embodied in Peter. Where was Satan embodied? Satan was embodied in Peter’s soul by occupying his mind. The mind is the leading part of the soul and the representative of the soul. To take over a person’s mind is to take over the entire person.

The body became the flesh because something of Satan—sin—was injected into it....The soul became the self when something of Satan was added to the soul. The thing that was added to the soul was the thought, or the mind, of Satan. Therefore, the self is the soul plus the satanic mind, the mind of Satan. When the mind, the thought, of Satan was injected into the human soul, the human soul was corrupted and became the self [cf. Gen. 3:1-6]. (The Heavenly Vision, pp. 40-41)

### Today's Reading

In the soul there is the self, in the self there is the mind, and in the mind there is the opinion. Just as sin is something of Satan in the body, the self is something of Satan in the soul expressed mostly through the opinions. If we learn this lesson, whenever we come together, we will be afraid to have opinions. This is not only so in the church life but even in the family life. There is trouble today in families

家庭里有难处，只因为丈夫有丈夫的意见，妻子有妻子的意见，在两个意见里都有撒但。结果有时候是分居，然后离婚。倘若所有的妻子都学功课倚靠神，并放弃自己的意见，你想会有离婚么？倘若所有的丈夫都放弃自己的意见，并且倚靠神，那会是何等美好。难处主要是由于这个事实：每个人都发表意见，每个人都向主独立，并且每个人都满了己、意见和争论。

倘若我们在家庭生活里学习倚靠神的功课，任何事情发生，丈夫、妻子和所有的成员就不会发表意见。反而，他们会说，“让我们到神面前去。让我们寻求主的意思。”这样，就不会有难处；这是正确的路。倘若我们在家庭里学这功课，我们来到召会生活，就会有同样的行动。我们会说，“弟兄们，让我们到主面前去。让我们祷告并等候主。”我们都会被主征服，并倚靠主。我们不可说，“我觉得”，“我想”，或说，“按我的意见”。这就是己。

〔在马太十六章，〕彼得在天父的启示之下（16~17），但不久以后，他就被撒但利用。在前一刻，他从天父说话；在下一刻，他从撒但说话。

现在我们能看见己的意义。己是魂里撒但的素质，使魂向神独立，发表魂自己的意见和自己的意志。这是己最好的定义。每当我们向神独立，并有意见或意志，我们就有己，连同在己里的撒但。我们若领悟这意义，并且将其应用在我们的日常生活中，我们就会看见，日复一日，这是我们每个人的难处。为什么孩子不顺从他们的父母？只因为他们的魂、他们的的心思、他们的意志，向父母独立。他们有自己的意见，他们甚至有自己的意志。那就是己，而撒但就在己里（生命经历的基本原则，一三八至一四〇页）。

参读：生命经历的基本原则，第十一至十二章。

simply because the husband has the husband's opinion, the wife has the wife's opinion, and within both of the opinions there is Satan. The result is sometimes separation, then divorce. If all the wives would learn the lesson to depend on God and give up their own opinion, do you think there would be divorce? How nice it would be if all the husbands also would give up their opinion and depend on God. The trouble is simply due to the fact that each one expresses an opinion, everyone is independent of the Lord, and everyone is full of the self, opinion, and reasoning.

If we learn the lesson in our family life of being dependent on God, when anything happens, the husbands, wives, and all the members will not express an opinion. Rather, they will say, "Let us go to God. Let us seek the Lord's mind." In this case, there will be no trouble. This is the right way. If we learn this lesson in the family, when we come to the church life, we will act in the same way. We will say, "Brothers, let us go to the Lord. Let us pray and wait on Him." We will all be subdued by the Lord and dependent on the Lord. We must not say, "I feel," "I think," or "In my opinion." This is the self.

In Matthew 16...Peter had been under the revelation of the heavenly Father (vv. 16-17), but just a short time later he was utilized by Satan. In one moment he spoke something from the heavenly Father, and a moment later he spoke something from Satan.

Now we can see the meaning of the self. Self is the very essence of Satan in the soul, making the soul independent of God to express its self-opinion and self-will. This is the best definition of the self. Whenever we are independent of God and have an opinion or will, we have the self with Satan, who is in the self. If we realize this meaning, and we apply it to our daily life, we will see that day by day this is the problem with every one of us. Why are children disobedient to their parents? It is simply because their soul, their mind, their will, is independent from the parents. They have their own opinion, and they even have their own will. That is the self, and Satan is in the self. (Basic Principles of the Experience of Life, pp. 116-118)

Further Reading: Basic Principles of the Experience of Life, chs. 11-12



## 第四周 周三

### 晨兴喂养

伯四二5~6 我从前风闻有你，现在亲眼看见你。因此我厌恶自己，在尘土和炉灰中懊悔。

腓三3 真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。

己的源头就是撒但把他的思想注射到人的心思里。…己就是那向神独立的魂。每当魂不倚靠神，并向神独立时，魂立刻成了己。这就是说，每当我们凭自己作事而不倚靠神时，我们就在己里。不管我们的所是和所作是什么，只要我们向神独立，我们就在己里（从天上来的异象，四九页）。

### 信息选读

神乃是将人创造成一个经常倚靠神的魂。人是魂（创二7），这样一个魂应该凡事倚靠神。我们可以用婚姻生活为例，来说明魂对神的倚靠。妻子该倚靠她的丈夫。新妇在结婚之日蒙头，就指明这点。她的蒙头表征她要以丈夫为她的头，并要倚靠他。不然就会有两个头，那就会引起不和、相争甚至离婚。就如妻子该倚靠丈夫，照样魂也该倚靠神。

然而，魂成了己。己就是那向神宣告独立的魂。我们若看见己的异象，就会看见己是什么—己就是那向神宣告独立的魂。我们若看见这异象，就会领悟自己不能再向神独立。那时我们会说，“我必须

## WEEK 4 — DAY 3

### Morning Nourishment

Job 42:5-6 I had heard of You by the hearing of the ear, but now my eye has seen You; therefore I abhor myself, and I repent in dust and ashes.

Phil. 3:3 For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh.

The origin of the self was Satan's injecting his thought into the human mind....The self is the soul being independent of God. Whenever the soul is not dependent on God but is independent of Him, the soul immediately becomes the self. This means that whenever we do something by ourselves without depending on God, we are in the self. No matter what we are and no matter what we do, as long as we are independent of God, we are in the self. (The Heavenly Vision, p. 43)

### Today's Reading

God created man as a soul to be always dependent on Him. Man is a soul (Gen. 2:7), and as a soul he should depend on God for everything. We may use married life as an illustration of the dependence of the soul on God. A wife should depend on her husband. This is indicated by a bride's wearing a head covering on her wedding day. Her wearing a head covering signifies that she will take her husband as her head and will depend on him. Otherwise, there will be two heads, and this will lead to contradicting, fighting, and even divorce. Just as a wife should depend on her husband, so the soul should depend on God.

However, the soul has become the self. The self is simply the soul declaring independence from God. If we have the vision of the self, we will see what the self is—the soul declaring its independence from God. If we see this vision, we will realize that we can no longer be independent of God. Then we will say, “I must

一直倚靠神。不论我作的是什么，我必须倚靠神；不论我的所是如何，我必须倚靠神。”

因着己是独立的，所以己是基督身体建造最大的难处。我们不仅要倚靠神，也要倚靠身体，倚靠弟兄姊妹。每当我们向弟兄姊妹独立，我们就在己里，在独立的魂里。今天对我们而言，向身体独立就等于向神独立。这不是道理上的事，乃是经历上的事。你若核对你的经历，就会发现当你向弟兄姊妹独立时，你觉得你向神也是独立的。照样，当你与弟兄姊妹隔绝时，你觉得你与神也是隔绝的。

有人听到这点可能会说，“主不是无所不在的么？主既然到处都在，我到哪里都可以有祂的同在。不管我在家里或任何别的地方，我都能有主的同在。”然而，有否主的同在，乃在于你是否倚靠身体，是否与身体有正确的关系。你若与身体的关系正确，你在每一个地方都会有主的同在。但是你若与身体没有正确的关系，就不管你在哪里，都不会有主的同在。所以，有没有主的同在，乃在于我们与身体的关系。我们与身体若是不对的，就不会觉得主的同在。我们若与身体是对的，无论我们往哪里去，都会觉得祂的同在。

我们要倚靠主，就必须倚靠身体。我们若倚靠身体，就也会倚靠主。你可能不知道为什么没有主同在的深切感觉。你之所以没有主的同在，是因为你与身体隔绝了，因为你与身体的肢体没有正确的关系。你要竭力被建造起来，并与身体有对的关系。你若与身体是对的，并且被建造在身体里，就必定觉得主的同在（从天上来的异象，四九至五一页）。

参读：从天上来的异象，第四章。

depend on God all the time. Whatever I do, I must depend on God. Whatever I am, I must depend on God.”

Because the self is something independent, the self is the greatest problem to the building up of the Body. We should be dependent not only on God but also on the Body, on the brothers and sisters. Whenever we are independent of the brothers and sisters, we are in the self, in the independent soul. For us today, being independent of the Body is equal to being independent of God. This is a matter not of doctrine but of experience. If you check with your experience, you will realize that when you were independent of the brothers and sisters, you had the sense that you were also independent of God. Likewise, when you were isolated from the brothers and sisters, you had the sense that you were also isolated from God.

When some hear this, they may say, “Isn’t the Lord omnipresent? Since the Lord is everywhere, I can have His presence anywhere. I can have the Lord’s presence in my home or in any other place.” However, having the Lord’s presence depends on whether or not you are dependent on the Body and are rightly related to the Body. If you are rightly related to the Body, you will have the Lord’s presence in every place. But if you are not rightly related to the Body, then no matter where you may be, you will not have the Lord’s presence. Therefore, having the Lord’s presence depends on our relationship with the Body. If we are wrong with the Body, we will not sense that we have the Lord’s presence. If we are right with the Body, we will have the sense of His presence wherever we may go.

In order to be dependent on the Lord, we must be dependent on the Body. If we are dependent on the Body, then we will also be dependent on the Lord. You may wonder why you do not have a deep sense of the Lord’s presence. You do not have the Lord’s presence, because you are isolated from the Body, because you are not properly related to the members of the Body. Endeavor to be built up and to be right with the Body. If you are right with the Body and are built up in the Body, you will surely sense the Lord’s presence. (The Heavenly Vision, pp. 43-44)

Further Reading: CWWL, 1965, vol. 3, “The Heavenly Vision,” ch. 4

## 第四周 周四

### 晨兴喂养

西一 18 祂也是召会身体的头；祂是元始，是从死人中复活的首生者，使祂可以在万有中居首位。

太十六 22 彼得就拉祂到一边，责劝祂说，主啊，神眷怜你，这事绝不会临到你。

看见有关己的异象，与身体很有关系。今天我们在主的恢复里，而主的恢复至终要来到这件极重要的事上，就是建造基督的身体。身体的仇敌就是己。身体最大的难处、最大的拦阻和反对，也是己。我们只要有了己，就没有身体。我们有了身体，就没有己。为了使身体建造起来，己，就是独立的魂，必须受对付。己是独立的“我”。当我们独立时，我们就是在己里，身体不见了，我们也没有平安（从天上来的异象，五三至五四页）。

### 信息选读

拦阻身体建造的乃是己。有些弟兄姊妹对基督与召会已经有一些看见，也已经来到召会的立场上；然而，他们尚未把自己向别人敞开。表面看来，他们不批评长老，看起来也很不错，但他们里面却满了批评。他们的难处不是罪，乃是己。这指明我们要被建造，就必须是敞开的、被暴露的、也是破碎的。我们应当在交通中把自己摆在别人面前，告诉他们，为着与他们建造在一起，无论需要什么，我们都已经预备好。

主要在这里建造身体真正的彰显。祂的愿望不是要我们仅仅来在一起，聚在一起，乃是要我们建造在一起。

## WEEK 4 — DAY 4

### Morning Nourishment

Col. 1:18 And He is the Head of the Body, the church; He is the beginning, the Firstborn from the dead, that He Himself might have the first place in all things.

Matt. 16:22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!

Seeing the vision of the self has much to do with the Body. Today we are in the Lord's recovery, and the recovery will eventually come to this crucial matter—the building up of the Body. The enemy of the Body is the self. The greatest problem, the greatest frustration and opposition, to the Body is also the self. When we have the self, we do not have the Body. When we have the Body, we do not have the self. In order for the Body to be built up, the self, the independent soul, must be dealt with. The self is the independent “I,” the independent “me.” When we are independent, we are in the self, the Body is gone, and we do not have peace. (The Heavenly Vision, p. 47)

### Today's Reading

The hindrance to the building up of the Body is the self. Certain brothers and sisters have seen something of Christ and of the church and have come to the ground of the church. However, they have never opened themselves to others. Outwardly, they do not criticize the elders, and they seem to be very nice, but inwardly, they are critical. The problem with them is not sin—it is the self. This indicates that in order to be built up, we need to be opened, exposed, and broken. We should be able to present ourselves to others in fellowship and tell them that we are ready for whatever is necessary to be built up with them.

The Lord intends to build up a real expression of the Body. His desire is not that we simply come together and meet together but that we be built up together.

哦，我们何等需要身体的异象！我们需要有负担这样祷告：“主，帮助我看见身体的异象。仅仅作一个基督徒，作召会的一份子，还不够好。我必须在身体里被建造起来。我必须实际的是活的身体上的肢体。我必须在身体里与其他的人有交通，与其他的人联在一起。”

神的心意是要得着召会，而这召会必须是身体。我们必须在身体里被建造起来，但是拦阻这个建造的，乃是己，就是主在我们身上所要对付的最后几件事之一。我们若要在身体里被建造起来，己就必须被定罪、否认、弃绝并撇弃。一天过一天，己必须在一切事上被撇弃。唯有当己被撇弃，我们才会有身体，才是身体真正的肢体。

借着身体，神的定旨得以完成；借着身体，基督得着彰显；借着身体，神的仇敌得以被击败。没有一事比身体更有价值。甚至传福音也不如身体这样有价值。没有一事能与身体的建造相比。但愿我们都看见身体的异象，并被身体的异象所夺取。

在行事上，我们的动机、意向、目的和目标可能都是对的，但我们若是独立的，我们就是在己里。甚至我们传福音时，光景可能就是这样的，因为可能是在己里、凭着己传福音。我们也可能为主作其他某些工作，却是在己里并凭着己作的。

在马太十六章二十一至二十六节彼得并没有向主作什么恶事。相反地，他的行动乃是出于对主的爱，要为主作些好事。然而，因为彼得是向主独立的，主就转过来对彼得说，“撒但，退我后面去吧！”这指明无论我们作什么，即使是一些很好的事，只要我们向主是独立的，就是在己里。…祂乃是看重我们倚靠祂。…我们若倚靠主，自然就倚靠身体（从天上来的异象，四一至四二、五一页）。

参读：国度的操练为着教会的建造，第二至四篇；路加福音生命读经，第二十一篇。

Oh, how we need the vision of the Body! We need to be burdened to pray, “Lord, help me to see the vision of the Body. It is not good enough just to be a Christian and a member of the church. I must be built up in the Body. In a practical way, I must be a member of the living Body. I must have fellowship with others and be related to others in the Body.”

God's intention is to have the church, and this church must be the Body. We must be built up in the Body, but the hindrance to this building is the self, one of the last things in us to be dealt with by the Lord. If we would be built up in the Body, the self must be condemned, denied, rejected, and renounced. Day by day the self must be renounced in all things. Only when the self is renounced will we have the Body and be genuine members of the Body.

It is by the Body that God's purpose will be fulfilled; it is by the Body that Christ will be expressed; and it is by the Body that the enemy of God will be defeated. Nothing is as worthy as the Body. Not even the preaching of the gospel is as worthy as the Body. Nothing can compare with the building up of the Body. May we all see the vision of the Body and be captured by this vision.

In doing things, our motive, intention, aim, and goal may all be right, but if we are independent, we are in the self. This may be our situation even in preaching the gospel, for we may preach the gospel in the self and by the self. We may also do certain other works for the Lord, but we may do them in the self and by the self.

[In Matthew 16:21-26], Peter was not doing something evil to the Lord. On the contrary, he was acting out of love for Him and intended to do something good for Him. Nevertheless, because Peter was independent of the Lord, the Lord turned to Peter and said, “Get behind Me, Satan!” This indicates that no matter what we do, even if it is something very good, we are in the self whenever we are independent of the Lord...He has regard for our dependence on Him...If we are dependent on the Lord, we are spontaneously dependent on the Body. (The Heavenly Vision, pp. 37-38, 45)

Further Reading: The Exercise of the Kingdom for the Building of the Church, chs. 2-4; Life-study of Luke, msg. 21

## 第四周 周五

### 晨兴喂养

路九 23 耶稣又对众人说，若有人要跟从我，就当否认己，天天背起他的十字架，并跟从我。

罗六 6 知道我们的旧人已经与祂同钉十字架，使罪的身体失效，叫我们不再作罪的奴仆。

人过于顾到自己，就是一直注视、思想并考虑自己。这不是关心自己的生活、吃喝，乃是一直考虑自己是骄傲或谦卑；是否真与主同在；是否正确合宜；或者他是否得罪了任何人。这样一个人，也许他所有的百分之九十九是他的己，百分之一是主。他多半被己霸占，顾到己。对这样的人，许多失败成为他的帮手；失败使人在顾到己的事上破产。

许多信徒需要顾到他们的性格，但内顾自己的人该忘记他的性格。他越建立他的性格，他就越在己里。这样的建立性格，只帮助他更多分析自己。日复一日，他核对自己是不是真实、实际的。这对他属灵的长大成为非常严重的拦阻。属灵的长大乃是在于否认己，否认己的意思就是忘掉己（生命经历的基本原则，一二八至一二九页）。

### 信息选读

堕落的人有两个难处：在身体里的罪，和在魂里的己。我们得救以后，需要对付这两件事。这里我们会看见如何对付己。首先，我们需要有启示，看见我们的旧人已经钉在十字架上。魂是旧人的生命，而已在魂里。我们的旧人，就是魂生命，我们的己，已经钉在十字架上。

## WEEK 4 — DAY 5

### Morning Nourishment

Luke 9:23 And He said to them all, If anyone wants to come after Me, let him deny himself and take up his cross daily and follow Me.

Rom. 6:6 Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves.

For a person to overcare for himself is to always look at, think about, and consider himself. This is not to care about his living, eating, and drinking; rather, it is to always consider whether he is proud or humble, whether he is really with the Lord, whether he is proper, or whether he has offended anyone. With such a one, ninety-nine percent of what he has may be his self, and one percent is the Lord. He is mostly occupied with the self to care for the self. For this kind of person, many failures become his helpers. Failures make a person bankrupt in caring for his self.

Many believers need to care for their character, but an introspective person should forget about his character. The more he builds up his character, the more he is in the self. This kind of character building simply helps him to analyze himself more. Day by day he checks to see if he is genuine and real. This becomes a very serious hindrance to his spiritual growth. Rather, spiritual growth depends on the denial of the self, and the denial of the self simply means to forget about the self. (Basic Principles of the Experience of Life, pp. 107-108)

### Today's Reading

There are two problems with fallen man: sin in the body and the self in the soul. After we have been saved, we need to deal with these two matters. Here we will see how to deal with the self. First, we need to have the revelation that our old man has been crucified on the cross. The soul is the life of the old man, and the self is in the soul. Our old man, that is, the soul-life, our self, has been crucified on



我们需要看见这事实，并有这事实的启示。第二，我们看见了旧人已经钉在十字架上以后，就承认并接受这事实。我们说，“主，赞美你，我已经钉了十字架！”我们甚至告诉仇敌魔鬼：“撒但，我已经钉了十字架！”

第三，我们需要将祂所成就、我们所承认之基督的死，应用在我们自己身上。这是背十字架正确的意义。我们承认我们已经钉在十字架上，我们就接受这事实。如今，因为我们已经钉在十字架上，我们就接受十字架，并将其置于自己身上。这样，我们就日复一日背十字架，将己置于死。

这个应用必须在圣灵里执行。我们背十字架是在那灵里。我们在那灵里生活、行事为人，那灵就将基督的死应用在我们身上。一步一步，日复一日，时时刻刻，甚至一件事又一件事，我们用那灵核对我们的己、意见、意志、思想和观念。圣灵一直核对我们，而我们被圣灵核实时，就愿意将己置于基督的死之下，就是将十字架置于己上，将主的死应用在己上。这个对十字架的应用总是在那灵里，并凭着那灵。这是我们必须接触主并与主交通的原因（生命经历的基本原则，一四〇至一四一页）。

己需要被十字架除掉。我们要对付己，就需要背十字架。这意思是说，为着了结我们的己，我们必须留在基督之死的杀死之下。己是非常活泼、活跃并积极的，所以，我们需要天天、终日应用十字架。

我们的己若被十字架除掉，我们的职事、长老职分、以及一切的事奉，将会很美妙。我们中间将没有难处、异议和分立的事。在我们召会的事奉中，己是一个大的、隐藏的破坏因素。我们需要用生命的职事，与圣徒们分享这一课，使他们对需要否认己有深刻的印象（事奉的基本功课，一七一至一七二页）。

参读：事奉的基本功课，第十九课；基督徒的生活，第十二至十六篇。

the cross. We need to see, to have the revelation of, this fact. Second, after we have seen that the old man has been crucified on the cross, we recognize and accept the fact. We say, “Lord, praise You, I have been crucified!” We even tell the enemy, the devil, “Satan, I have been crucified!”

Third, we need to apply to ourselves the death of Christ that He accomplished and that we have recognized. This is the correct meaning of bearing the cross. When we recognize that we have been crucified on the cross, we receive this fact. Now, because we have been put on the cross, we receive the cross and put it on us. In this way we bear the cross day by day to put the self to death.

This application must be carried out in the Holy Spirit. It is in the Spirit that we bear the cross. When we are living and walking in the Spirit, the Spirit applies the death of Christ to us. Step by step, day by day, moment by moment, and even event by event we check our self, opinion, will, thought, and concept by the Spirit. The Holy Spirit checks us all the time, and when we are checked by the Holy Spirit, we are willing to put the self under Christ's death, that is, to put the cross upon the self, to apply the Lord's death to the self. This application of the cross is always in the Spirit and by the Spirit. This is why we must contact the Lord and fellowship with the Lord. (Basic Principles of the Experience of Life, pp. 118-119)

The self needs to be crossed out. For dealing with the self, we need to bear the cross. This means that we must remain under the killing of the death of Christ for the terminating of our self. The self is so living, active, and aggressive, so we need to apply the cross every day and all day long.

If our self is crossed out, the ministry will be wonderful, the eldership will be wonderful, all the services will be wonderful, and there will be no problem, no dissension, and no division among us. The self is a great, hidden, damaging factor to our service in the church. We need to share this lesson with the saints with the ministry of life to give them a deep impression of our need to deny the self. (Basic Lessons on Service, p. 149)

Further Reading: Basic Lessons on Service, lsn. 19; The Christian Life, chs. 12-16



## 第四周 周六

### 晨兴喂养

加二 20 我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。

弗三 16~17 愿祂照着祂荣耀的丰富，借着祂的灵，用大能使你们得以加强到里面的人里，使基督借着信，安家在你心里…。

我们要认识，在我们里头的灵今天是我们里面的人，而在这个里面的人里，需要基督作人位。原来我们里面的灵是个机关，需要经历基督的大能；现在这灵是里面的人，这里面的人不是重在在大能，乃是重在人位。

〔接受基督作人位〕就是主在马太十六章所说的否认己(24)。这个己是什么？己就是你，就是你的人位。你要把你的人位否认，接受基督的人位。我们好多人都曾见证，主耶稣如何听了我们的话。主若没有听我们的话，我们好多人恐怕都不能得救。但是听来听去主不听了，主要我们听祂的，主要我们把自己摆在一边，让祂作人位。…慢慢的主要训练你不仅经历祂的大能，也经历祂的人位。慢慢的不再是你说话，要主听你的话（为着召会生活接受基督作人位，八七至九〇页）。

### 信息选读

现在我们每一个得救的人里头，都有两个人。我们得救以前，里头只有一个人，就是我们的魂。现在得救了，魂是一个人，灵又是一个人，因此里头就有

## WEEK 4 — DAY 6

### Morning Nourishment

Gal. 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

Eph. 3:16-17 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man, that Christ may make His home in your hearts through faith...

We must know that our spirit is the inner man and that Christ is the person of this inner man. In the past we experienced the power of Christ, and for this, our spirit as an organ was sufficient. But now we need to experience the person of Christ, and for this, we must know our spirit as the inner man.

To take Christ as our person means to deny the self (Matt. 16:24). The self is our fallen person. We must deny our person and take Christ as our person. Many of us can testify that the Lord Jesus has listened to our prayers. If the Lord did not listen to prayer, we would not even be saved. However, after being saved for a period of time, it seems as if the Lord no longer listens to us. This is because He wants us to listen to Him. The Lord wants us to put ourselves aside and let Him be our person....At some point we will not even ask for things; we will only speak of our situation in prayer in order to hear His feeling and His leading as our person. (Taking Christ as Our Person for the Church Life, pp. 72-74)

### Today's Reading

There are two persons in every believer. Before a believer is saved, his person is in his soul, but after being saved, there is another person in his spirit. Hence, there are two persons in every believer....According to the Bible, one of the persons

两个人。…按照圣经，两个人在里面太麻烦，所以必须除去一个。因此，罗马六章说，我们的旧人，就是那个魂，已经与基督同钉十字架（6）。…我们魂里的人该杀死，但我们魂的功用还得要。这意思是，要杀死魂生命，却要魂机关。换句话说，并不是说你已经与基督同钉十字架，你的头脑也没有了，你变作一个傻瓜了；也不是说你的情感没有了，你变作木头人了。魂的生命是杀死了，但魂的机关要更新。

我们必须清楚这件事，从前魂是我们这个人，今天灵是我们这个人。从前灵是机关，现在魂是机关。我们不要魂出主张，不要魂出头。等我们需要记事情的时候，需要记忆力时，就叫魂来记。魂不再是个人，魂乃是机关。我们的灵才是今天这个人。

你若接受基督作你的人位，你就必须看见，你的灵不仅是接触神的机关，你的灵乃是你这个人。你要拒绝你的魂，拒绝你自己的人位，要凭灵活着，而灵乃是你的新人。在这个新人里，人位是主耶稣。在以弗所一章，灵是机关；在三章，灵变作里面的人。在一章，灵作机关来经历基督的大能；在三章，灵是里面的人来接受基督作人位。

绝对的奉献就是把你这个人位交给主，而接受主作你的人位。你一接受主作人位，你什么难处都没有了。穷也可以，富也可以；丰富也可以，缺乏也可以；饱足也可以，饥饿也可以；在各事上，并在一切事上，你都得了秘诀。这个秘诀是什么？就是接受主作人位（为着召会生活接受基督作人位，一一〇至一一一页）。

参读：为着召会生活接受基督作人位，第一、三、四、七至十篇。

within us has been crucified and must be denied. Romans 6:6 says that our old man, that is, the person in our soul, has been crucified with Christ....Even though the person of our soul has been crucified and must be denied, the function of our soul has been preserved. This means that the life of the soul needs to be killed, but the faculties of our soul—the mind, emotion, and will—have to be renewed. Being crucified with Christ does not mean that we no longer use our mind or that we no longer express any emotion. Rather, it means that the corrupted life in our soul, our old man, has been crucified in order for the faculties of the soul to be renewed.

We must be clear concerning this matter. Formerly, our soul was our person, but today our spirit is our person. Formerly, the spirit was an organ, but now the soul is an organ. We should not let our soul voice its opinions or take the lead. This is to deny the expression of our soul as our person. However, when we need to remember certain things, we can utilize the faculty of our mind as an organ related to memory. Thus, our soul is no longer our person but merely an organ. Our spirit is our person today.

If we would take Christ as our person, we must see that our spirit is not merely an organ for us to contact God; we must see that our spirit is our person. Thus, we must deny our soul-life, our own person, and live by our spirit, our new person. The Lord Jesus is this new person. In Ephesians 1 our spirit is an organ; in chapter 3 our spirit is our inner man. In chapter 1 our spirit is an organ for us to experience the power of Christ; in chapter 3 our spirit is our inner man for us to take Christ as our person.

Absolute consecration means to hand ourselves over to the Lord and to take Him as our person. Once we take the Lord as our person, we will have no problems: we can be either poor or rich, we can be abounding or be in want, and we can be either filled or hungry. In everything we can learn the secret of taking Christ as our person. (Taking Christ as Our Person for the Church Life, pp. 28-31, 91-92)

Further Reading: CWWL, 1970, vol. 3, "Taking Christ as Our Person for the Church Life," chs. 1, 3-4, 7-10

606

教会 — 建造

8 7 8 7 双 (英 840)

F 大调

3/2

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

一 救我脱离自己、天然，主啊，我愿被建造，

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

同众圣徒作你圣殿，为着充满你荣耀。

1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -

救我脱离乖僻个性，脱离骄傲与单独；

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

使我甘愿服你权柄，让你有家可居住。

二 生命供应，活水流通，  
守住等次，尽我功用，  
自己所经，自己所见，  
不再高估，不再稍偏，

长进、变化又配搭；  
成全别人，不践踏。  
所是、所有并所能，  
接受一切的平衡。

三 持定元首，联络供应，  
充满神的一切丰盛，  
同尝基督莫测大爱，  
长大成人，不作婴孩，

享受基督的丰富；  
因神增加得成熟，  
赏识基督的阔长；  
满有基督的身量。

四 作神居所，作你身体，  
成为你的团体大器，  
圣城景色、新妇荣美，  
透出你的荣耀光辉，

主啊，我愿被建造，  
让你来显你荣耀。  
今在此地就彰显，  
将你照耀在人间。

WEEK 4 — HYMN

Hymns, #840

- 1 Freed from self and Adam's nature,  
Lord, I would be built by Thee  
With the saints into Thy temple,  
Where Thy glory we shall see.  
From peculiar traits deliver,  
From my independent ways,  
That a dwelling place for Thee, Lord,  
We will be thru all our days.
- 2 By Thy life and by its flowing  
I can grow and be transformed,  
With the saints coordinated,  
Buildd up, to Thee conformed;  
Keep the order in the Body,  
There to function in Thy will,  
Ever serving, helping others,  
All Thy purpose to fulfill.
- 3 In my knowledge and experience  
I would not exalted be,  
But submitting and accepting  
Let the Body balance me;  
Holding fast the Head, and growing  
With His increase, in His way,  
By the joints and bands supplying,  
Knit together day by day.
- 4 By Thy Spirit daily strengthened  
In the inner man with might,  
I would know Thy love surpassing,  
Know Thy breadth and length and height;  
Ever of Thy riches taking,  
Unto all Thy fulness filled,  
Ever growing into manhood,  
That Thy Body Thou may build.
- 5 In God's house and in Thy Body  
Buildd up I long to be,  
That within this corporate vessel  
All shall then Thy glory see;  
That Thy Bride, the glorious city,  
May appear upon the earth,  
As a lampstand brightly beaming  
To express to all Thy worth.



属天的异象

第五篇

世界的异象

THE HEAVENLY VISION

Message Five

The Vision of the World

读经：约壹二 15 ~ 17，雅四 4，弗二 1 ~ 3、12 下，  
加一 4，罗十二 1 ~ 2

Scripture Reading: 1 John 2:15-17; James 4:4; Eph. 2:1-3, 12b; Gal. 1:4;  
Rom. 12:1-2

纲 目

周 一

Outline

Day 1

壹 约壹二章十五至十七节和雅各四章四节里的“世界”一辞，原文乃指一种秩序、一种固定的形式、一种有秩序的安排，因此是指（神的对头撒但所设立的）一种有秩序的系统，而不是指地；世界是一个邪恶系统，是撒但系统化的安排：

**I. The Greek word for world in 1 John 2:15-17 and James 4:4 denotes an order, a set form, an orderly arrangement, hence, an ordered system (set up by Satan, the adversary of God), not the earth; the world is an evil system arranged systematically by Satan:**

一 神造人在地上生活，是为了完成祂的定旨；但神的仇敌撒但为了霸占神所造的人，就借着人堕落的性情，在情欲、宴乐、追求，甚至对衣食住行等生活所需的放纵上，用宗教、文化、教育、工业、商业、娱乐等将人系统起来，在地上形成一个反对神的世界系统。

**A. God created man to live on the earth for the fulfillment of His purpose, but His enemy, Satan, in order to usurp the God-created man, formed an anti-God world system on this earth by systematizing men with religion, culture, education, industry, commerce, entertainment, etc., through men's fallen nature, in their lusts, pleasures, and pursuits, and even in their indulgence in necessities for their living, such as food, clothing, housing, and transportation.**

二 这个属撒但的系统整个卧在那恶者里面（约壹五 19，参弗六 12）；不爱这样的世界，

**B. The whole of such a satanic system lies in the evil one (1 John 5:19; cf. Eph. 6:12); not loving such a world is the**

乃是胜过那恶者的立场 ( 参彼前三 3 ~ 4 , 启二 12 ~ 13 上、17 ) ; 稍微爱这样的世界 , 就给那恶者立场击败并霸占我们。

三 撒但正利用物质的世界、属世的人、世上的事 , 将一切至终归一在敌基督的国里 ; 那时 , 世界的系统要达到其顶点 ; 那时 , 其中的每一单元都要显明是敌基督的 ; 至终 , 这世上的国 , 要成为 “我主和祂基督的国” —十一 15 , 帖后二 3 ~ 12 , 但二 44 ~ 45 。

## 周 二

四 撒但把地上一切的事物 , 特别是那些与人类有关的 , 以及空中一切的事物 , 都系统化成为他黑暗的国度 , 为要霸占人 , 阻挠人 , 不让人成就神的定旨 , 并打岔人对神的享受 ; 世界是撒但的面具 , 用来迷惑我们 , 欺骗我们。

五 世界抵抗父神 , 世界上的事 , 抵抗神的旨意 ( 约壹二 15 ~ 17 ) ; 世界抵抗神 , 凡爱世界的 , 就成了神的仇敌 ( 雅四 4 ) 。

六 “人若爱世界 , 爱父的心就不在他里面了” ( 约壹二 15 ) ; 当我们摸到属世的事物时 , 我们总要问自己的问题乃是 : “这事如何影响我与父神的关系 ?”

七 当主的肉体被钉十字架 , 而把世界的王撒但赶出去时 , 这邪恶的体系 , 黑暗的国度 , 也就受了审判—约十二 31 ~ 32 , 十六 11 。

**ground for overcoming the evil one (cf. 1 Pet. 3:3-4; Rev. 2:12-13a, 17); loving it just a little gives the evil one the ground to defeat and occupy us.**

**C. Satan is utilizing the material world, the men of the world, and the things that are in the world to eventually head everything up in the kingdom of Antichrist; at that hour the world system will have reached its zenith, and at that hour every unit of it will be revealed to be anti-Christian; eventually, the kingdom of this world will become “the kingdom of our Lord and of His Christ”—11:15; 2 Thes. 2:3-12; Dan. 2:44-45.**

## Day 2

**D. All the things on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God and to distract them from the enjoyment of God; the world is Satan’s mask that he uses to deceive us and cheat us.**

**E. The world is against God the Father, and the things in the world are against the will of God (1 John 2:15-17); the world is against God, and those who love the world are enemies of God (James 4:4).**

**F. “If anyone loves the world, love for the Father is not in him” (1 John 2:15); ultimately, when we touch the things of the world, the question we must ask ourselves always is, “How is this thing affecting my relationship with the Father?”**

**G. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord’s being crucified in the flesh—John 12:31-32; 16:11.**



八 加拉太六章十四节启示，就我们而论，世界已经钉了十字架；就世界而论，我们也已经钉了十字架；这不是直接的，乃是借着钉十字架的基督；十五节的经文证明，这里的世界主要的是指宗教世界(参一3~4)。

### 周 三

貳 该隐离开神的面之后(创四16)，为着保护和自存，就建造了一座城；他在这城里产生了无神的属世文化(17)：

- 一 在伊甸园中，神是人的一切——人的保护、维持、供应和娱乐；人失去了神，就失去了一切。
- 二 人失去神，迫使人发明人属世的文化，其主要元素是城为着生存、畜牧为着维生、音乐为着娱乐以及武器为着防御——20~22节。
- 三 在创世记四章所发明出来的无神文化，要继续发展，直到在大巴比伦达到极点——启十七~十八。

### 周 四

叁 出埃及记启示，神渴望拯救祂的选民脱离世上各样的僭夺和霸占，使他们除了神自己之外，没有别的——创五12下，弗二1~3、12下，加一4：

- 一 得救就是被带到没有别的，只有神的地方——参可九7~8。

H. Galatians 6:14 reveals that the world has been crucified to us and we to the world; this has taken place not directly but through Christ, who was crucified; verse 15 proves that the world here is mainly the religious world (cf. 1:3-4).

### Day 3

II. After leaving God's presence (Gen. 4:16), Cain constructed a city for his protection and self-existence; within this city he produced a worldly culture without God (v. 17):

- A. In the garden God was everything to man—his protection, maintenance, supply, and amusement; when man lost God, he lost everything.
- B. Man's loss of God forced man to invent a worldly human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense—vv. 20-22.
- C. The godless culture invented in Genesis 4 will continue to develop until it climaxes in the great Babylon—Rev. 17-18.

### Day 4

III. The book of Exodus reveals that God desires to rescue His chosen people from every form of usurpation and preoccupation in the world so that they may have nothing besides God Himself—Gen. 50:26; Eph. 2:1-3, 12b; Gal. 1:4:

- A. To be saved is to be brought to a place where there is nothing but God—cf. Mark 9:7-8.

二 在旷野里，尤其是在神的山—何烈山，神就是祂选民的中心、目的、生命、家和一切—诗九十 1。

三 神给祂选民关于在埃及（世界）里生活之真实性质、意义和结果的启示，目的是要使祂的子民恨恶并厌恶埃及，将埃及丢在背后，并分别归神作祂的居所—出五 1，四十 34，罗十二 1 ~ 2：

1 在全埃及地的水变作血的灾害，描绘世界及其娱乐和享乐的生活，其性质与结果乃是死亡—出七 14 ~ 25。

## 周 五

2 青蛙的灾害，描绘在世界里的生活乃是令人讨厌和无穷烦扰的生活—八 1 ~ 15。

3 尘土在埃及遍地变作虱子的灾害，描绘我们在世界之生活那供应的源头，至终成了很大的不适和极端苦恼的原因—16 ~ 19 节。

4 成群苍蝇的灾害，描绘世界的道德气氛受到污染，满了各种不洁和邪恶的东西—20 ~ 32 节。

5 严重的瘟疫临到埃及人所有牲畜的灾害，描绘世界上的运输方法和吃的方式都受到神的审判，而祂公义的审判也对付与罪恶光景有牵连的事物—九 1 ~ 7。

6 炉灰变作细尘，在人身上和牲畜身上成了起泡的疮这灾害，描绘我们堕落人类生活的残余物都必须被神对付—8 ~ 12 节。

**B. In the wilderness, especially at Mt. Horeb, the mountain of God, God was His chosen people's center, their purpose, their life, their home, and their everything—Psa. 90:1.**

**C. God's intention in giving His chosen people a revelation of the true nature, meaning, and issue of life in Egypt (the world) is to cause His people to hate and become disgusted with Egypt, to leave Egypt behind, and to be separated to God for His dwelling place—Exo. 5:1; 40:34; Rom. 12:1-2:**

1. The plague of the water becoming blood throughout the whole land of Egypt portrays that the nature and result of life in the world with its entertainment and amusement is death—Exo. 7:14-25.

## Day 5

2. The plague of frogs portrays that life in the world is a life of nuisance and unending trouble—8:1-15.

3. The plague of the dust becoming lice throughout all the land of Egypt portrays that the source of the supply of our living in the world eventually becomes a great discomfort and a cause of extreme irritation—vv. 16-19.

4. The plague of swarms of flies portrays that the moral atmosphere of the world has been polluted, having been filled with all manner of unclean and evil things—vv. 20-32.

5. The plague of a grievous pestilence that came upon all the Egyptian livestock portrays that the means of transportation and the way of eating in the world are judged by God and that His righteous judgment deals with the implications of a sinful situation—9:1-7.

6. The plague of the ashes becoming fine dust to cause boils to break forth upon man and beast portrays that anything remaining of our fallen human life must be dealt with by God—vv. 8-12.

- 7 冰雹与火搀杂，破坏地上出产的灾害，描绘我们若顽梗或悖逆，我们与神的关系就被破坏了，祂就转变雨的属灵功用，降冰雹于我们的灵，且有火搀杂，造成严重的损害—13 ~ 35 节。
- 8 风带来蝗虫的灾害，描绘人活在神定罪下的世界里，撒但就来吃尽人生命的供应，以及与人有关的一切—十 1 ~ 20。
- 9 埃及遍地漆黑的灾害，描绘在神面光之外的属世生活都充满了可怕的黑暗—21 ~ 29 节。
- 10 神审判埃及所有头生的灾害，描绘与亚当这头生的第一个人有关的一切都被神定罪—十一 1 ~ 10。

## 周 六

**四 唯有领受了关于在世界上生活之性质、意义和结果的启示，并关于神对这样生活之态度的启示，我们才能真正与世界分开，恨恶属世的生活—约壹二 15 ~ 17，雅四 4：**

- 1 对神来说，世界比罪还要糟；罪触犯神的公义，世界却触犯神的圣别，神的圣别高过祂的公义。
- 2 我们对世界若有详尽的异象，就会知道神对它的态度，并且自然而然地不再爱世界。
- 3 我们若要成为神在地上的居所，就必须透彻地认识世界，并且世界的成分也必须从我们里面清除—启二 12 ~ 13 上、17。

7. The plague of hail mingled with fire damaging the produce of the earth portrays that if we are stubborn or rebellious, our relationship with God is destroyed, and He alters the spiritual function of the rain by sending hail upon our spirit and fire with the hail to cause severe damage—vv. 13-35.
8. The plague of the wind bringing in locusts portrays that Satan eats up the supply of man's life and of everything related to man as he lives in the world under God's condemnation—10:1-20.
9. The plague of thick darkness over all the land of Egypt portrays that the worldly life outside of God's presence is filled with terrible darkness—vv. 21-29.
10. The plague of God's judgment upon all the firstborn in Egypt portrays that everything that is related to Adam, the first man as the firstborn, is condemned by God—11:1-10.

## Day 6

**D. It is only by receiving a revelation of the nature, significance, and result of life in the world and a revelation of God's attitude toward such a life that we can truly become detached from the world and hate the worldly life—1 John 2:15-17; James 4:4:**

1. To God, worldliness is worse than sinfulness; sinfulness is against God's righteousness, whereas worldliness is against God's holiness, which is higher than His righteousness.
2. If we have a detailed vision of the world, we shall know God's attitude toward it, and we shall spontaneously cease to love it.
3. If we would be God's dwelling place on the earth, we must know the world in a thorough way, and the element of the world must be purged out of our being—Rev. 2:12-13a, 17.



## 第五周 周一

### 晨兴喂养

约壹二 15～17 不要爱世界，和世界上的事。  
人若爱世界，爱父的心就不在他里面了；  
因为凡世界上的事，就是肉体的情欲、眼  
目的情欲、并今生的骄傲，都不是出于父，  
乃是出于世界。这世界和其上的情欲，正  
在过去；唯独实行神旨意的，永远长存。

“世界”在原文里的意义不只一种：在马太二十五章三十四节，约翰十七章十五节，行传十七章二十四节，以弗所一章四节，启示录十三章八节，指物质的宇宙，乃是神所创造的一个系统。在约翰一章二十九节，三章十六节，罗马五章十二节，指堕落的人类被撒但所败坏、霸占，成为他邪恶世界系统的组成分子。在彼前三章三节，指妆饰、妆饰品。在约壹二章十五节，与在约翰十五章十九节，十七章十四节，雅各四章四节一样，乃指一种秩序、一种固定的形式、一种有秩序的安排，因此是指神的对头撒但所设立一种有秩序的系统，而不是指地。神造人在地上生活，是为着完成祂的定旨。但神的仇敌撒但为了霸占神所造的人，就借着人堕落的性情，在情欲、宴乐、追求，甚至对食衣住行等生活所需的放纵上，用宗教、文化、教育、工业、商业、娱乐等将人系统起来，在地上形成一个反对神的世界系统。这个属撒但的系统整个是卧在那恶者里面（约壹五 19）。不爱这样的世界，乃是胜过那恶者的立场。稍微爱这样的世界，就给那恶者立场击败并霸占我们（约翰一书生命读经，二〇七页）。

### 信息选读

## WEEK 5 — DAY 1

### Morning Nourishment

1 John 2:15-17 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him; because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world. And the world is passing away, and its lust, but he who does the will of God abides forever.

The Greek word for world, kosmos, has more than one meaning. In Matthew 25:34; John 17:15; Acts 17:24; Ephesians 1:4; and Revelation 13:8, it denotes the material universe as a system created by God. In John 1:29; 3:16; and Romans 5:12, it denotes the fallen human race corrupted and usurped by Satan as components for his evil world system. In 1 Peter 3:3 it denotes adorning, ornament. [In 1 John 2:15-17], as in John 15:19; 17:14; and James 4:4, it denotes an order, a set form, an orderly arrangement, hence, an ordered system (set up by Satan, the adversary of God), not the earth. God created man to live on the earth for the fulfillment of His purpose. But His enemy Satan, in order to usurp the God-created man, has formed an anti-God world system on this earth by systematizing men with religion, culture, education, industry, commerce, and entertainment through men's fallen nature in their lusts, pleasures, pursuits, and even in their indulgence in living necessities, such as food, clothing, housing, and transportation. The whole of such a satanic system lies in the evil one (1 John 5:19). Not loving such a world is the ground for overcoming the evil one. Loving it just a little gives the evil one the ground to defeat us and occupy us. (Life-study of 1 John, pp. 170-171)

### Today's Reading



圣经开头说到神创造天地。圣经不是说祂创造我们现在所讨论的世界。圣经里“世界”的意义经过一段的发展，到了新约（虽然在诗篇和一些申言者书里可能已经约略提到）才有完全属灵的意义。…在人堕落以前，世界只以地、地上的人和地上的事物等意义存在。那时还没有构成体系的 kosmos，科斯莫斯，没有“世界”。然而，随着堕落，撒但将他自己所设计的体系带到这地上，我们所说的世界系统于焉开始。原初我们物质的地，与撒但系统的“世界”无关，其实人也与它无关；但是撒但利用人的罪，利用人替他开的门，将他自己所要建立的组织带到地上。从那时起，这地就在“世界”里，人也在“世界”里。…世界怎样属于撒但，国度也照样属于我们的主耶稣。再者，今天顶替世界，将来也要顶替世界的，就是这国度。那“非人手凿出来的石头”砸碎人骄傲的像，那时这世上的国，就要“成了我主和祂基督的国”（但二 44～45，启十一 15）。

政治、教育、文学、科学、艺术、法律、商业、音乐—这些是构成 kosmos 的事物，这些也是我们天天碰见的事物。把这些除去，世界这紧密结合的系统就不复存在。我们研读人类历史时，不得不承认世界的这些部门各有显著的进步。然而问题是：这“进步”是朝着哪个方向？这一切发展的终极目标是什么？约翰告诉我们，在末期，敌基督要起来，并要在这世界上建立他自己的国（约壹二 18、22，四 3，约贰 7，启十三）。那就是这世界前进的方向。撒但在利用物质的世界，世界的人，世界上事物，至终将一切归一在敌基督的国里。那时世界的系统会达到顶点；那时世界的每一份子都会显为敌基督的（倪柝声文集第二辑第十九册，六八至七〇页）。

参读：约翰一书生命读经，第二十篇；不要爱世界，第一章。

The Bible opens with God's creation of the heavens and the earth. It does not say that He created the world in the sense that we are discussing it now. Through the Bible the meaning of "the world" undergoes a development, and it is only in the New Testament (though perhaps to a lesser extent already in the Psalms and some of the Prophets) that "the world" comes to have its full spiritual significance....Before the Fall of man, the world existed only in the sense of the earth, the people on the earth, and the things on the earth. As yet there was no kosmos, no "world," in the sense of a constituted order. With the Fall, however, Satan brought on to this earth the order which he himself had conceived, and with that began the world-system of which we are speaking. Originally our physical earth had no connection with "the world" in this sense of a Satanic system, nor indeed had man; but Satan took advantage of man's sin, and of the door this threw open to him, to introduce into the earth the organization which he had set himself to establish. From that point of time this earth was in "the world," and man was in "the world."...Just as the world belongs to Satan, so the Kingdom belongs to our Lord Jesus. Moreover it is this Kingdom that displaces and that will displace the world. When the "Stone not made with hands" shatters man's proud image, then the kingdom of this world will "become the kingdom of our Lord and of his Christ" (Dan. 2:44-45; Rev. 11:15).

Politics, education, literature, science, art, law, commerce, music—such are the things that constitute the kosmos, and these are things that we meet daily. Subtract them and the world as a coherent system ceases to be. In studying the history of mankind we have to acknowledge marked progress in each of these departments. The question however is: In what direction is this "progress" tending? What is the ultimate goal of all this development? At the end, John tells us, antichrist will arise and will set up his own kingdom in this world (1 John 2:18, 22; 4:3; 2 John 7; Rev. 13). That is the direction of this world's advance. Satan is utilizing the material world, the men of the world, the things that are in the world, to head everything up eventually in the kingdom of antichrist. At that hour the world-system will have reached its zenith; and at that hour every unit of it will be revealed to be anti-Christian. (CWWN, vol. 39, pp. 63-64)

Further Reading: Life-study of 1 John, msg. 20; CWWN, vol. 39, "Love Not the World," ch. 1



## 第五周 周二

### 晨兴喂养

约十二 31 现在这世界受审判，这世界的王要被赶出去。

加六 14 但就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。

世界是一个邪恶的系统，是撒但系统化的安排。撒但已把地上一切的事物，特别是那些与人类有关的，以及空中的事物，都系统化成为他黑暗的国度，为要霸占人，阻挠人，不让人成全神的定旨，并打岔人对神的享受。当主的肉体被钉十字架，而把世界的王撒但赶出去，这邪恶的体系，黑暗的国度，也就受了审判（圣经恢复本，约十二 31 注 1）。

### 信息选读

约壹二章十三至十四节…提到那恶者。但在这里，那恶者，撒但魔鬼，不是直接现身的，乃是戴着世界和敌基督者的面具〔15、18〕。魔鬼若是直接现身，没有人会爱他。但每个人都爱世界。世界是撒但用来欺骗、诈骗我们的面具。在约翰一书这一段，问题不在魔鬼，乃在作魔鬼面具的世界。

照圣经看，世界抵抗父（约壹二 15），魔鬼抵抗子（三 8），肉体抵抗那灵（加五 17）。一面有神圣的三一—父、子、灵，另一面有邪恶的三一—世界、撒但、肉体。我们若享受神圣的三一，就与邪恶的三一无分无关。

约翰在约壹二章十七节继续说，“这世界和其上

## WEEK 5 — DAY 2

### Morning Nourishment

John 12:31 Now is the judgment of this world; now shall the ruler of this world be cast out.

Gal. 6:14 But far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world.

The world is an evil system arranged systematically by Satan. All the things on the earth, especially those related to mankind, and all the things in the air have been systematized by Satan into his kingdom of darkness to occupy people and frustrate them from accomplishing the purpose of God, and to distract them from the enjoyment of God. This evil system, the kingdom of darkness, was judged when its ruler, Satan, was cast out by the Lord's being crucified in the flesh. (John 12:31, footnote 2)

### Today's Reading

First John 2:13 and 14...mentions the evil one. However, this evil one, Satan, the devil, does not appear directly here. Instead, he wears the masks of the world and of antichrist [vv. 15, 18]. No one would love the devil if he were to appear directly. But everyone loves the world. The world is Satan's mask that he uses to deceive us and cheat us. In this section of 1 John, the problem is not with the devil; it is with the world as the devil's mask.

According to the Bible, the world is against the Father (v. 15), the devil is against the Son (3:8), and the flesh is against the Spirit (Gal. 5:17). On the one hand, we have the Divine Trinity—the Father, the Son, and the Spirit. On the other hand, we have an evil trinity—the world, Satan, and the flesh. If we enjoy the Divine Trinity, we shall have nothing to do with the evil trinity.

In 1 John 2:17 John goes on to say, “And the world is passing away, and its lust,

的情欲，正在过去；唯独实行神旨意的，永远长存。”世界既抵抗父神，所以世界上的事（15），就是世上的情欲，也就抵抗神的旨意。在积极方面，有父和父的旨意；在消极方面，有世界和世上一切的事。世界抵抗父，世上的事抵抗父的旨意。

照约翰在十七节的话，这世界和其上的情欲，正在过去；唯独实行神旨意的，永远长存。实行神的旨意，就是经常不断的实行神的旨意，不是偶尔为之。世界、世上的情欲、以及爱世界的人正在过去，但神、神的旨意、以及实行神旨意的，要永远长存（约翰一书生命读经，二〇五至二〇六、二一四至二一五页）。

最终，当我们摸世界的事时，我们始终必须自问：“这件事对我与父的关系有什么影响？”

已往我们要进入世界，才能和世界接触。今天是世界来寻找我们。如今到处都有一个势力在掳掠人。你曾像今天这样觉得世界的权势么？你曾听过这么多关于钱的谈论么？你曾想过这么多关于衣食的事么？无论你到哪里去，甚至在基督徒中间，所谈论的都是世界的事物。世界已进展到召会门口，甚至在设法将神的圣徒吸引到它的掌握中。在这事上，我们从来没有像此刻这样需要认识基督十字架的能力，以拯救我们（倪柝声文集第二辑第十九册，七一至七二页）。

就我们而论，世界已经钉了十字架，就世界而论，我们也是这样；这不是直接的，乃是借着钉十字架的基督（圣经恢复本，加六14注2）。

在〔加拉太〕书中，保罗是对付热心宗教的人。他们关心神的事，却误入歧途，表现错谬。他们的宗教，已经成了世界。我们借着基督的十字架，已经从宗教世界分别出来，使我们有资格活在新造里（加六14注3）。

参读：从天上来的异象，第五至六章；生命的经历上册，第五篇。

but he who does the will of God abides forever.” As the world is against God the Father, so the things in the world (v. 15), which are its lust, are against the will of God. On the positive side, we have the Father and His will. On the negative side, we have the world and all the things in the world. The world is against the Father, and the things in the world are against the will of the Father.

According to John's word in verse 17, the world is passing away and its lust, but he who does the will of God abides forever. To do the will of God is to practice the will of God habitually and continually, not merely occasionally. The world, its lust, and those who love the world are passing away. But God, His will, and those who do His will abide forever. (Life-study of 1 John, pp. 169, 176)

Ultimately, when we touch the things of the world, the question we must ask ourselves always is: “How is this thing affecting my relationship with the Father?”

The time has passed when we need to go out into the world in order to make contact with it. Today the world comes and searches us out. There is a force abroad now which is captivating men. Have you ever felt the power of the world as much as today? Have you ever heard so much talk about money? Have you ever thought so much about food and clothing? Wherever you go, even among Christians, the things of the world are the topics of conversation. The world has advanced to the very door of the Church and is seeking to draw even the saints of God into its grasp. Never in this sphere of things have we needed to know the power of the Cross of Christ to deliver us as we do at the present time. (CWWN, vol. 39, “Love Not the World,” pp. 65-66)

The world has been crucified to us and we to the world. This has taken place not directly but through Christ, who was crucified. (Gal. 6:14, footnote 2)

In [Galatians] Paul dealt with religious people who were concerned for the things of God but who were misguided and were in error and whose religion had become a world. By the cross we are separated from the religious world and are thus qualified to live in the new creation. (Gal. 6:14, footnote 3)

Further Reading: CWWL, 1965, vol. 3, “The Heavenly Vision,” chs. 5-6; The Experience of Life, ch. 5

## 晨兴喂养

创四 16~17 于是该隐离开耶和华的面，去住在伊甸东边挪得之地。该隐与妻子同房，他妻子就怀孕，生了以诺。该隐建造了一座城，并按着他儿子的名，将那城叫作以诺。

该隐离开神的面之后（创四 16），为着保护和自存，就建造了一座城。他在这城里产生了无神文化。在伊甸园中，神是人的一切——人的保护、维持、供应和娱乐。人失去神，就失去了一切。这迫使人发明人的文化，其主要元素是城为着生存、畜牧为着维生、音乐为着娱乐、以及武器为着防御（20~22）。在创世记四章所发明出来的无神文化，要继续发展，直到在大巴比伦达到极点（启十七~十八）（圣经恢复本，创四 17 注 2）。

## 信息选读

该隐离开神的面，走他自己的路。他作的第一件事是建造一座城。他产生了无神的文化（创四 16~24）。在圣经里，城的观念意义非常重大；我们可以在整本圣经中追溯一条城的路线来：开始于以诺城，由该隐所建造，结束于新耶路撒冷，由神所建造。该隐所建筑的城，要完成于大巴比伦。以诺城是神建造的膺品。那不是属于神的，乃是由撒但在该隐里面所发起的。

人类文化的发展乃是由于人类失去了神。原初那位创造人的神乃是人的一切。神是人的保护、维持、供应、喜乐、娱乐和防御。…在园子里，人除了耕地与神合作外，什么事都不需要作。在园子里神是人的一切。然而，人失去了神，就失去了一切。他失去了保护、保障、维持、供应和娱乐。人失去了

## Morning Nourishment

Gen. 4:16-17 And Cain went forth from the presence of Jehovah and dwelt in the land of Nod, east of Eden. And Cain knew his wife, and she conceived and gave birth to Enoch; and he built a city and called the name of the city after the name of his son Enoch.

After leaving God's presence (Gen. 4:16), Cain constructed a city for his protection and self-existence. Within this city he produced a culture without God. In the garden God was everything to man—his protection, maintenance, supply, and amusement. When man lost God, he lost everything. Man's loss of God forced man to invent human culture, the main elements of which were cities for existence, cattle-raising for making a living, music for amusement, and weapons for defense (vv. 20-22). The godless culture invented in Genesis 4 will continue to develop until it climaxes in the great Babylon (Rev. 17-18). (Gen. 4:17, footnote 2)

## Today's Reading

Cain left the presence of God and went his own way. The first thing he did was to build a city. He produced a culture without God (Gen. 4:16-24). In the Bible the concept of a city is very significant, and it is possible to trace a line of cities throughout the Scriptures, beginning with Enoch, a city built by Cain, and ending with the New Jerusalem, a city built by God. The city constructed by Cain will consummate in the Great Babylon. The city of Enoch was a counterfeit of God's building. It was not of God but was initiated by Satan within Cain.

Human culture developed because humanity had lost God. Originally, God, the Creator of man, was everything to man. God was man's protection, maintenance, supply, joy, amusement, and defense....In the garden, man had no need to do anything except to till the ground to cooperate with God. God was everything to man in the garden. However, when man lost God, he lost everything. He lost protection, safeguard, maintenance, supply, and amusement. This loss of God

神，就不得不发明自己的文化。人因为失去了一切，就需要有所发明。

撒但就从该隐里面工作，提议他建造一座城。也许撒但说，“该隐，你害怕人杀你。为着你的生存，你需要一座城来保护你。”因为该隐失去了神，他就害怕。他已经失去神作他的供应、喜乐和防御。在古时候，城的主要目的是为保护。…在无神的文化里，人不得不自谋生活。该隐没有称那城为耶和華，乃按他儿子的名字称之为以诺。他给他的儿子和他的城取了同样的名字，因为从某种意义上，他的城就是他的孩子，他爱那座城像爱他自己的儿子一样。请注意“以诺”这名的意思是“被引进”，指该隐所引进、发起的事物，这是很有意思的。该隐是第一个造城的人，第一个设计城的人，也是第一个建筑师。该隐是发明家、发起者。不过，他头一项发明不是城，乃是宗教。首先，他发明了宗教；其次，他发明了建造城。

该隐的后代中有一个叫拉麦。…拉麦的第一个妻子亚大，生了雅八和犹八。雅八是牧养牲畜之人的始祖（创四20）。他发明了牧养牲畜以谋生。他成了游牧的人，从一地飘荡到另一地，因为他没有地可以为他效力。

犹八发明了音乐（21）。他发明了琴和箫。事实上，犹八这名的意思是“欢腾”，“快乐之声”或“音乐”。什么是音乐？音乐是一种娱乐，叫人快乐。人为什么需要这样的娱乐呢？因为他失去了神作他的喜乐。神是人真正的享受。…人为什么去看电影，去跳舞？因为他们空虚；他们没有神作他们的喜乐。我不去看电影，不是因为召会有规定不准去看。召会并没有列出诫命，禁止这样的事。虽然没有这样的禁止，我不会去看电影，就是给我几千块美金也不去。我有比这更好的。我被基督充满，我就不能容纳别的事物了（创世记生命读经，三九六至四〇〇页）。

参读：创世记生命读经，第二十四篇。

forced him to invent human culture. Because man had lost everything, he had to invent something.

Satan, working from within Cain, suggested to him that he build a city. Perhaps Satan said, “Cain, you are afraid that people will kill you. For your existence you need a city to protect you.” Because he lost God, Cain was afraid. He had lost God as his supply, joy, and defense. The main purpose for cities in ancient times was for protection....In a godless culture people are forced to fend for themselves. Cain did not name the city Jehovah, but Enoch, after the name of his son. He gave the same name to his son and to his city, for, in a sense, his city was his child and he loved it as he loved his own son. It is very meaningful to note that the name Enoch means “initiated,” referring to something initiated by Cain. Cain was the first city builder, the first city planner, and the first architect. Cain was an inventor, an initiator. However, the first item of his invention was not the city; it was religion. Firstly, he invented religion; secondly, he invented city building.

One of Cain's descendants was Lamech....Lamech's first wife bore Jabal and Jubal. Jubal was the father of cattle-raising (4:20). He invented cattle-raising for the purpose of making a living. He became a nomad, wandering from place to place, because he had no land that would yield to him its strength.

Jubal invented music (4:21). He invented harps and pipes. In fact, the very name Jubal means “jubilee” or “a joyful sound” or “music.” What is music? Music is a type of amusement which makes people joyful. Why does man need such amusement? Because he has lost God as his joy. God is man's true enjoyment. Why do people attend the movies and go dancing? Because they are empty. They do not have God as their joy. The reason I do not attend the movies is not because the church has a regulation against it. The church does not have a list of commandments against such things. However, although there is no such prohibition, I would not attend a movie even if you paid me thousands of dollars to do it. I have something better. I am filled with Christ, and I have no capacity for anything else. (Life-study of Genesis, pp. 323-327)

Further Reading: Life-study of Genesis, msg. 24



## 第五周 周四

### 晨兴喂养

出五 1 后来摩西、亚伦去对法老说，耶和  
华以色列的神这样说，让我的百姓去，  
他们好在旷野向我守节。

罗十二 2 不要模仿这世代，反要借着心思的  
更新而变化，叫你们验证何为神那美好、  
可喜悦、并纯全的旨意。

出埃及记这卷书启示，神巴望拯救祂的百姓脱离  
祂自己以外的一切事物，祂要救他们脱离不是神的一  
切事物。神的百姓离开埃及之后，看见属天的异象，  
借此他们认识神自己，并且认识合乎神的生活；  
然后他们就能被建造成为神在地上的居所。

神渴望拯救祂的选民脱离各样篡夺和霸占，使  
他们除了神自己之外，一无所有。以色列人蒙拯救脱  
离埃及并过红海以后，来到何烈山，就是神的山。…  
在神的山那里，神所拣选的百姓能单独与祂同在。  
以色列人来到何烈山时，神就是他们的中心、他们  
的目标、他们的事业和他们的生活。祂甚至是他们  
的家。神对他们是一切。在旷野里，尤其在神的山—  
何烈山那里，以色列人除了神以外，一无所有。…  
得救就是被带到没有别的，只有神的地方（出埃及  
记生命读经，二二六至二二七页）。

### 信息选读

虽然新约论到世界说了许多，甚至告诉我们整个  
世界都卧在那恶者里面（约壹五 19），却没有呈现  
一幅世界是什么的清楚图画。为此我们必须来到出埃

## WEEK 5 — DAY 4

### Morning Nourishment

Exo. 5:1 And afterward Moses and Aaron came and said to Pharaoh,  
Thus says Jehovah the God of Israel, Let My people go that they  
may hold a feast to Me in the wilderness.

Rom. 12:2 And do not be fashioned according to this age, but be  
transformed by the renewing of the mind that you may prove what  
the will of God is, that which is good and well pleasing and perfect.

The book of Exodus reveals that God desires to rescue His people from everything  
other than Himself, that He wants to deliver them from everything that is not God.  
After the exodus from Egypt, God's people saw a heavenly vision by which they came  
to know God Himself and, in addition, to know the kind of living that is in accordance  
with God. Then they could be built up as God's dwelling place on earth.

God longs to rescue His chosen people from every form of usurpation and  
preoccupation so that they may have nothing besides God Himself. After the  
children of Israel had been delivered from Egypt and had passed through the Red  
Sea, they came to Mount Horeb, the mountain of God...There at the mountain of  
God the people God had chosen could be alone with Him. When the children of  
Israel came to Mount Horeb, God was their center, their purpose, their business,  
and their very life. He was even their home. God was everything to them. In the  
wilderness, especially at the mountain of God, Mount Horeb, the children of  
Israel had nothing but God...To be saved is to be brought to a place where there is  
nothing but God. (Life-study of Exodus, pp. 193-194)

### Today's Reading

Although the New Testament speaks a great deal about the world, even telling  
us that the whole world lies in the evil one (1 John 5:19), it does not present a clear  
picture of what the world is. For this, we must come to the book of Exodus...If we

及记。…我们若以正确的方式读五至十二章，将看见一连串生动的图画，描绘出世界生活的性质和意义。

十灾不仅对埃及人是一种警告和惩罚，对神的百姓也是一种启示和揭露。借着这十灾，以色列人必定看见埃及生活的真实光景。这些灾害的结果，必使他们厌恶在埃及的生活。神要埃及的生活被暴露，使祂的百姓恨恶它，而想逃离。所以，神降十灾的目的不仅是要警告埃及人并惩罚他们，也是要给祂自己的百姓看见世界到底是什么。

在消极方面，出埃及记揭露世界；在积极方面，这卷书启示神的居所。首先，它向神的百姓揭露埃及生活的真实性质、意义和结果。神赐下这启示的心意是要使祂的百姓厌恶埃及，将埃及丢在背后，并分别归神作祂的居所。今天，原则也是一样。我们若不从世界分别，就不能成为神的居所。为着建造祂的居所，我们必须看见世界的究竟。不仅如此，我们还必须厌弃世界的生活方式，并且甘心舍弃它。

神降灾的心意不仅是要惩罚埃及人，也是要暴露埃及的生活。正如出埃及记这卷书中的埃及人一样，今天世上的人也不明了世界生活的真实光景。世人都被麻醉了，在撒但麻醉的影响之下，他们乐意去过世界的生活。他们不认识活在世上没有神是怎么回事。在他们的经历中，世界的水必须变作血；然后他们就会知道世界生活的性质以及世界生活的结果。世界生活的性质就是死，在世界生活的结果也是死（出埃及记生命读经，二二七至二二九页）。

参读：出埃及记生命读经，第十六至十七篇。

read chapters 5 through 12 in a proper way, we shall see a series of vivid pictures portraying the nature and meaning of the life of the world.

Not only were the ten plagues a warning and a punishment to the Egyptians, but they were also a revelation, an unveiling, to God's people. By means of these plagues, the children of Israel must have come to see the actual situation of Egyptian living. As a result of these plagues, they must have come to loathe their living in Egypt. God wanted the life in Egypt to be exposed so that His people would hate it and want to flee from it. Therefore, God's purpose in sending the ten plagues was not only to warn the Egyptians and to punish them. It was also to show His own people what the world was.

On the negative side, the book of Exodus unveils the world. On the positive side, it reveals God's dwelling place. Firstly, the true nature, meaning, and issue of life in Egypt are exposed to God's people. God's intention in giving this revelation is to cause His people to become disgusted with Egypt, to leave Egypt behind, and to be separated to God for His dwelling place. The principle is the same today. If we have not been separated from the world, we cannot become God's dwelling place. For the building up of His dwelling place, we must see the world as it really is. Furthermore, we must loathe the world's way of living and be willing to forsake it.

God's intention in sending the plagues was not only to punish the Egyptians; it was also to expose the Egyptian living. Like the Egyptians in the book of Exodus, the people in the world today have no understanding of the actual situation of life in the world. The worldly people have all been drugged. Under the influence of Satan's drugging, they are happy with their life in the world. They have no realization of what it is to live without God in the world. In their experience, the water of the world needs to be turned into blood. Then they will know the nature of life in the world and the result of living in the world. The nature of life in the world is death, and the result of living in the world is also death. (Life-study of Exodus, pp. 194-195)

Further Reading: Life-study of Exodus, msgs. 16-17



## 第五周 周五

### 晨兴喂养

出八 2~4 你若不肯让他们去，我必使青蛙糟蹋你的四境。河里要滋生青蛙；青蛙要上来进你的宫殿和你的卧房，上你的床榻，进你臣仆的房屋，上你百姓的身上，进你的炉灶和你的抻面盆，又要上你和你百姓并你众臣仆的身上。

在和法老的第四次冲突中，主使青蛙糟蹋埃及的四境（出八 2）。青蛙从江、河、池里上来，上到法老、他的众臣仆和所有埃及人的身上。青蛙毁坏了舒适的埃及生活享受。这些青蛙真是烦扰人！主把青蛙之灾降在埃及人身上，是要埃及人明了，他们在埃及的生活并不是真正享受的生活，乃是烦扰的生活。埃及人不晓得，在神眼中，他们所有的享受都是“青蛙”。

原则上，我们今天也许经历了同样的事。在我一生中，我收聚的许多东西都变成了“青蛙”。起初，我享用这些东西。但它们一件一件地变成了“青蛙”。…在埃及的青蛙没有杀死任何人，但它们对每一个人都是讨厌的东西。它们无所不在（出埃及记生命读经，二二九至二三〇页）。

### 信息选读

蛙灾揭示埃及之水的性质，而虱灾揭示埃及尘土的性质。尘土变作虱子，指明我们在世界之生活那供应的源头至终成了苦恼的原因。…虽然水和尘土是神为我们造的，但已被撒但接管，用来为着他自己邪恶的目的。

## WEEK 5 — DAY 5

### Morning Nourishment

Exo. 8:2-4 ...I will now smite all your territory with frogs. And the River shall swarm with frogs, and they will go up from the River and come into your house and into your bedchamber and upon your bed, and into the houses of your servants and upon your people, and into your ovens and into your kneading bowls. And the frogs shall come up upon you and upon your people and upon all your servants.

In the fourth conflict with Pharaoh, the Lord smote all the borders of Egypt with frogs (Exo. 8:2). Frogs came up from the waters of the rivers, the streams, and the ponds. By coming upon Pharaoh, all his servants, and all the Egyptians, the frogs destroyed the enjoyment of the comfortable Egyptian living. How troublesome these frogs were! By sending the plague of the frogs upon the Egyptians, the Lord wanted the Egyptians to realize that their life in Egypt was not really a life of enjoyment but a life of trouble. The Egyptians did not realize that, in the eyes of God, all their enjoyments were “frogs.”

In principle, we may experience the same thing today. Throughout the course of my life, I have gathered many things that turned out to be “frogs.” At first, I enjoyed these things. But one by one, they became “frogs.”...The frogs in Egypt did not kill anyone, but they were a nuisance to everyone. They were everywhere. (Life-study of Exodus, p. 196)

### Today's Reading

The plague of the frogs unveils the nature of the water in Egypt, whereas the plague of the lice unveils the nature of the dust in Egypt. The dust becoming lice indicates that the source of the supply of our living in the world eventually becomes a cause of irritation....Although water and dust were created for us by God, they have been taken over by Satan and used for his own evil purpose.

宇宙不仅是神所创造的，也是祂所安排并命定以应付人的需要。所以，神命定了某些原则或定律来支配宇宙的功能。在第七样灾害中，神更改了和雨水功能有关的原则。雨不再浇灌地为着产生生命，反倒变成冰雹损坏地上的生命。雨没有解人的干渴，反倒杀死他们。出埃及九章二十三节说，下雹时，有火闪到地上。不仅如此，冰雹与火搀杂（24）。因此，两种极端搀杂在一起，表明神更改了宇宙的功能。

这个灾害有可能适用于我们自己的属灵经历。如果我们与神的关系正确，祂就把属灵的雨降在我们身上，浇灌我们灵中的园子，并解我们的干渴。但我们若顽梗或背叛主，我们与祂的关系就被破坏了，祂就转变雨的属灵功用，降冰雹于我们的灵，且有火搀杂。这种属灵功用的改变造成严重的损害。

这些灾害对埃及人的生活环境造成损害。血毁坏了水，青蛙搅扰埃及人的宁静与安适，虱灾和蝇灾破坏了土壤和空气，瘟疫随着苍蝇而来，其后暴发起泡的疮灾。冰雹之灾损坏了环境，而蝗虫吃尽了冰雹所造成严重损坏之后所剩余的。最后，黑暗之灾使任何人都不能行动。但即使在这九样灾害过去以后，尽管与埃及人生活有关的整个环境都遭破坏，法老仍然没有被征服。

出埃及十二章三十节告诉我们，在埃及人中间，“没有一家不死一个人的”。…法老被这末次的灾害征服了（十一1，十二21～30、33）。…到这样的地步，他愿意让所有的以色列人去，不仅带着他们的孩子，并且连羊群牛群都带着走（31～32）。…事实上，法老和所有的埃及人将以色列人赶出埃及（33）（出埃及记生命读经，二三二至二三三、二四九、二八一至二八三页）。

参读：出埃及记生命读经，第十八篇。

The universe was not only created by God but also arranged and ordained by Him to meet the need of man. Therefore, God has ordained certain principles or laws to govern the function of the universe. In the seventh plague God changed the principle related to the functions of rain. The rain no longer watered the earth for the production of life, but became hail to damage the life on earth. Instead of quenching people's thirst, it killed them. Exodus 9:23 says that as the hail was coming down, fire ran along above the ground. Furthermore, the fire was even mingled with the hail (v. 24). Hence, two extremes were mingled together as an indication that God had changed the function of the universe.

It is possible to apply this plague to our own spiritual experience. If our relationship with God is proper, He sends the spiritual rain upon us to water the garden in our spirit and to quench our thirst. But if we are stubborn or rebellious against the Lord, our relationship with Him is destroyed, and He alters the spiritual function of the rain by sending hail upon our spirit and fire with the hail. This change of spiritual function causes severe damage.

The plagues...caused damage to human living conditions in Egypt. The blood ruined the water, and the frogs disturbed the Egyptians' peace and comfort. In the plagues of the lice and the flies, the soil and the air were damaged. After the flies came the pestilence, and then the plague of the boils that broke forth with blisters. The plague of hail damaged the environment, and the locusts devoured all that remained after the severe damage caused by the hail. Finally, the plague of darkness made it impossible for anyone to move. But even after these nine plagues had passed, Pharaoh still was not subdued, although the entire environment related to human living in Egypt had been damaged.

In 12:30 we are told that among the Egyptians there was "no house where there was not someone dead."...By this last plague Pharaoh was subdued (11:1; 12:21-30, 33)...to such an extent he was willing to let all Israel go, not only with their little ones, but also with their flocks and herds (12:31-32)...He and all the Egyptians actually drove the children of Israel out of Egypt (v. 33). (Life-study of Exodus, pp. 199, 214, 241-243)

Further Reading: Life-study of Exodus, msg. 18

## 第五周 周六

### 晨兴喂养

雅四 4 你们这些淫乱的人，岂不知与世界为友，就是与神为敌么？所以凡想要与世界为友的，就成了神的仇敌。

罗九 17 因为经上对法老说，“我特意将你兴起来，为要在你身上显示我的权能，并要使我的名传遍全地。”

倘若我们没有出埃及记前十四章，我不相信我们能透彻地认识世界，或清楚地看见神对世界的态度。法老的不屈服是独特的。甚至在长子被击杀时，他仍不屈服。这由他后来追击以色列人的事实得以证明。神使用法老来教育埃及人、以色列人和祂历代的子民。今天，召会的人需要从出埃及记这些章节中学知世界生活的性质、意义和结果，以及神对这种生活的态度。只有得着这样的启示，我们才能真正恨恶世界的生活（出埃及记生命读经，二五三至二五四页）。

### 信息选读

今天许多基督徒恨恶罪，但少有人恨恶世界。…我们或许很小心不发脾气，但是对于保守我们的心不爱世界，却极其疏忽。发脾气是罪，但是爱世界却是与神为敌〔雅四 4〕。对神来说，世界比罪还要糟。罪触犯神的公义，而世界却触犯神的圣别，神的圣别高过祂的公义。我们何等需要出埃及记所给我们的教育！借着〔出埃及记〕的前面几章，我们看见神何等恨恶世界。如果我们从这些章节得了教育，我们就会不仅恨恶罪，也恨恶世界。

## WEEK 5 — DAY 6

### Morning Nourishment

James 4:4 Adulteresses, do you not know that the friendship of the world is enmity with God? Therefore whoever determines to be a friend of the world is constituted an enemy of God.

Rom. 9:17 For the Scripture says to Pharaoh, “For this very thing I have raised you up, that I might show in you My power, and that My name might be proclaimed in all the earth.”

If we did not have the first fourteen chapters of Exodus, I do not believe we could know the world thoroughly or clearly see God’s attitude toward the world. Pharaoh was unique in that he was not subdued. He was not even subdued when the firstborn were slain. This is proved by the fact that he later pursued the children of Israel. God used Pharaoh to educate the Egyptians, the children of Israel, and His people throughout the generations. The church people today need to learn from these chapters in Exodus the nature, significance, and result of the life of the world and God’s attitude toward such a life. Only by receiving such a revelation can we truly hate the worldly life. (Life-study of Exodus, pp. 217-218)

### Today’s Reading

Many Christians today hate sin, but not very many hate the world....We may be very careful about losing our temper, but we may be extremely careless in guarding our hearts from loving the world. To lose our temper is sinful, but to love the world is to be an enemy of God [James 4:4]. To God, worldliness is worse than sinfulness. Sinfulness is against God’s righteousness, whereas worldliness is against God’s holiness, which is higher than His righteousness. How we need the education afforded us by the book of Exodus! It is through the early chapters in this book that we come to see how God hates worldliness. If we have been educated by these chapters, we shall hate not only sin but worldliness also.

我们若看见血、青蛙、虱子、瘟疫、疮、冰雹、蝗虫和黑暗，就不需要任何人劝我们不要爱世界。自然而然我们会看见世界的东西不可爱，并且我们会自动地不爱世界。你爱青蛙、虱子、苍蝇、瘟疫、蝗虫和黑暗这样的东西么？当然不。…只有在你看透世界事物的真实性质时，你才会不爱它们。

为着法老和他的顽梗，我们感谢主。在罗马九章，保罗提出法老的事件作例子。因着法老不屈服，神就在埃及人身上降下一次又一次的灾害。在每样灾害中，都给我们一个功课。如果我们对这些灾害的意义有深刻的印象，我们就要与世界分开，并且恨恶世界的生活。

在第一样灾害中有血，在第九样灾害中有黑暗。血和黑暗都表征死。因此，这些灾害开始于死，以至于死，世界的生活完全是一件死的事。

埃及是世界的预表。我们若对世界有详尽的异象，就会知道神对它的态度，并且自然而然地不再爱世界。我们若要成为神在地上的居所，就必须透彻地认识世界，并且世界的成分必须从我们里面清除。只有借着与世界分别，我们才能成为神的居所。在神的救赎里，我们不仅从罪恶和神的审判里蒙了拯救，并且也与世界分别。按照加拉太一章四节，基督为我们的罪舍了自己，要把我们从现今这邪恶的世代救出来。因此完满的救赎包括逾越节和过红海。以色列人蒙救赎出了埃及以后，神把他们带到何烈山，在那里他们领受了关于神居所的异象。因此，出埃及记这卷书使我们清楚看见世界和神的居所。

这是出埃及记这卷书所揭示神对世界的审判（出埃及记生命读经，二五四至二五六页）。

参读：出埃及记生命读经，第十九、二十二篇。

If we have seen the blood, the frogs, the lice, the pestilence, the boils, the hail, the locusts, and the darkness, we shall not need anyone to exhort us not to love the world. Spontaneously we shall see that the things of the world are not lovable, and we shall automatically stop loving the world. Do you love things such as frogs, lice, flies, pestilence, locusts, and darkness? Certainly not!...Only when you see into the true nature of the things of the world will you stop loving them.

We thank the Lord for Pharaoh and his stubbornness. In Romans 9 Paul presents the case of Pharaoh as an example. Because Pharaoh would not be subdued, God sent one plague after another upon the Egyptians. In each plague there is a lesson for us. If we are deeply impressed with the significance of the plagues, we shall become detached from the world and come to hate the life of the world.

In the first plague there was blood, and in the ninth, darkness. Both blood and darkness signify death. Hence, the plagues went from death to death. The life of the world is altogether a matter of death.

Egypt is a type of the world. If we have a detailed vision of the world, we shall know God's attitude toward it, and we shall spontaneously cease to love it. If we would be God's dwelling place on earth, we must know the world in a thorough way, and the element of the world must be purged out of our being. Only through being separated from the world can we become God's dwelling place. In God's redemption we are not only saved from sin and from God's judgment but also separated from the world. According to Galatians 1:4, Christ gave Himself for our sins in order to deliver us from this present evil age. Full redemption thus includes both the Passover and the crossing of the Red Sea. After the children of Israel had been redeemed out of Egypt, God brought them to Mount Horeb, where they received the revelation concerning God's dwelling place. The book of Exodus, therefore, gives us a clear view both of the world and of God's dwelling place.

This is God's judgment on the world as unfolded in the book of Exodus. (Life-study of Exodus, pp. 218-220)

Further Reading: Life-study of Exodus, msgs. 19, 22

Hymns, #438

335

奉 献 — 分别归主

8 7 8 7 双副 (英 438)

F 大调 4/4  
 5 | 5 1 7̣ · 6̣ | 6̣ 5 3 · 5̣ | 6̣ 2 7̣ 2 |  
 一 我 已 转 身 背 向 俗 世, 和 它 一 切 的  
 2 1 0 5̣ | 5̣ 1 3 · 5̣ | 5 2 2 · 2 | 3 · 2 3 · 2 |  
 欢 娱; 我 已 心 向 更 美 的 事, 就 是 天 上 的  
 2 5 0 5̣ | 5̣ 1 7̣ · 6̣ | 6̣ 5 5 · 5̣ | 5 4 7̣ · 6̣ |  
 储 蓄; 一 切 虚 荣、一 切 扬 显, 不 能 使 我 再  
 6 5 0 1 | 1 3 5 · 7̣ | 7̣ 6 1 · 2 | 3 5 5 · 3 |  
 逗 留; 我 已 越 过 分 别 界 线, 世 界 已 丢 在  
 2 1 0 FINE 0 || 5 - 3 · 5̣ | 5 4 - 0 | 4 - 7̣ · 6̣ | 6 5 - ||  
 背 后。 我 已 越 过 分 别 界 线, 世 界 已 丢 在  
 背 后。 远 远 丢 背 后, 远 远 丢 背 后,  
 背 后。

二 我已脱离罪的生活, 弃绝所有的愚行;  
 我已接受主的领率, 愿意听祂的命令;  
 我既靠主免为死囚, 有主作我的元首;  
 就愿为祂舍去所有, 世界已丢在背后。  
 副 远远丢背后, 远远丢背后,  
 就愿为祂舍去所有, 世界已丢在背后。  
 三 我今永远不再返回 旧日愚昧的境地;  
 唯独在此才不定罪, 在此才会有安息;  
 我今已经更换主人, 对祂我要永伺候;  
 地的捆绑就此脱尽, 世界已丢在背后。  
 副 远远丢背后, 远远丢背后,  
 地的捆绑就此脱尽, 世界已丢在背后。  
 四 我的前途, 一定永定, 我并不要别救主;  
 我也不求更好福音, 过于祂赐的宽恕;  
 我心已经决定事神, 无论如何不回头;  
 已往一切实为可恨, 世界已丢在背后。  
 副 远远丢背后, 远远丢背后,  
 已往一切实为可恨, 世界已丢在背后。

1

I've turned my back upon the world  
 With all its idle pleasures,  
 And set my heart on better things,  
 On higher, holier treasures;  
 No more its glitter and its glare,  
 And vanity shall blind me;  
 I've crossed the separating line,  
 And left the world behind me.  
 Far, far behind me!  
 Far, far behind me!  
 I've crossed the separating line,  
 And left the world behind me.  
 2  
 I've left the old sad life of sin,  
 Its follies all forsaken;  
 My standing place is now in Christ,  
 His holy vows I've taken;  
 Beneath the standard of the cross  
 The world henceforth shall find me;  
 I've passed in Christ from death to life,  
 And left the world behind me.  
 Far, far behind me!  
 Far, far behind me!  
 I've passed in Christ from death to life,  
 And left the world behind me.

3

My soul shall ne'er return again  
 Back to its former station,  
 For here alone is perfect peace,  
 And rest from condemnation;  
 I've made exchange of masters now,  
 The vows of glory bind me,  
 And once for all I've left the world,  
 Yes, left the world behind me.  
 Far, far behind me!  
 Far, far behind me!  
 And once for all I've left the world,  
 Yes, left the world behind me.  
 4  
 My choice is made forevermore,  
 I want no other Savior;  
 I ask no purer happiness  
 Than His sweet love and favor;  
 My heart is fixed on Jesus Christ,  
 No more the world shall blind me;  
 I've crossed the Red Sea of His death,  
 And left the world behind me.  
 Far, far behind me!  
 Far, far behind me!  
 I've crossed the Red Sea of His death,  
 And left the world behind me.





## 属天的异象

### 第六篇

#### 奉献的异象

读经：利一 3 ~ 4 上、9、16，六 8 ~ 13，七 8，八 18，民六 1 ~ 9、22 ~ 27，徒一 12 ~ 14，二六 19

#### 纲 目

#### 周 一

壹 燔祭（利一 1 ~ 17）预表基督，主要的不是在于救赎人脱离罪，乃是在于过一种完全且绝对为着神并满足神的生活（3 ~ 4 上、9，约五 19、30，六 38，七 18，八 29，十四 24），并在于祂是使神子民能过这样一种生活的生命（林后五 14 ~ 15，加二 19 ~ 20，弗四 20 ~ 21）：

- 一 燔祭乃是神的食物，献与耶和華為怡爽的香气，使神可以享受并得着满足—利一 9 下，民二八 2，参林后二 14，王下四 8 ~ 10。
- 二 这祭每天早晚都要献上—出二九 38 ~ 42，利六 8 ~ 13，民二八 2 ~ 4。
- 三 燔祭的公绵羊，表征刚强的基督作我们的燔祭，使我们得以承担新约的祭司职分（利八 18）；这供物，就是承接圣职所献的羊（22，

## THE HEAVENLY VISION

### Message Six

#### The Vision of Consecration

Scripture Reading: Lev. 1:3-4a, 9, 16; 6:8-13; 7:8; 8:18; Num. 6:1-9, 22-27; Acts 1:12-14; 26:19

#### Outline

#### Day 1

- I. **The burnt offering (Lev. 1:1-17) typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (vv. 3-4a, 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:14-15; Gal. 2:19-20; Eph. 4:20-21):**
  - A. **The burnt offering is God's food so that God may enjoy it and so that it will satisfy Him as "a satisfying fragrance to Jehovah"—Lev. 1:9b; Num. 28:2; cf. 2 Cor. 2:14-15; 2 Kings 4:8-10.**
  - B. **This offering was to be offered daily, in the morning and in the evening—Exo. 29:38-42; Lev. 6:8-13; Num. 28:2-4.**
  - C. **The ram of the burnt offering signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood (Lev. 8:18); this offering, the ram of**

七 37 与注 1) · 提醒我们这些事奉的人必须绝对为着神，而我们却不是；因此，为着祭司的事奉，我们需要天天取用基督作我们的燔祭（六 12，参来十 5 ~ 10）。

## 周 二

四 按手在燔祭牲的头上，乃是表征我们与基督联合，联结；借着按手在作我们供物的基督身上，我们就与祂联结，祂与我们就成为——利一 4 上：

- 1 在这样的联结里，我们一切的软弱、缺陷和过失，都由祂担负，祂一切的美德都成为我们的；这需要我们借着合式的祷告操练我们的灵，使我们能在经历上与祂成为——林前六 17。
- 2 当我们借着祷告按手在基督身上，那赐生命的灵，就是我们按手在祂身上的这位基督（十五 45，林后三 6、17），就立刻在我们里面行动并工作，而在我们里面过一种生活，是重复基督在地上所过的生活，也就是燔祭的生活（加六 17）。

五 我们需要天天取用基督作我们的燔祭（民二八 3 ~ 4，利一 2 ~ 4，六 12 ~ 13，参提后一 6），使我们可以在基督作燔祭的经历上经历祂；不是在外面效法基督，而是在日常生活中活祂——林后五 14 ~ 15，腓一 19 ~ 21，徒二七 22 ~ 25，二八 3 ~ 9，林前一 9。

六 我们不断地取用基督作我们的燔祭，基督之优美的外彰就越是成为我们的，使祂得着显大（利七 8，诗九十 17，出二八 2，腓一 20），

**consecration (v. 22; 7:37 and footnote 1), reminds us that as serving ones we must be absolute for God, yet we are not; thus, we need to take Christ daily as our burnt offering for our priestly service (6:12; cf. Heb. 10:5-10).**

## Day 2

**D. The laying on of hands on the head of the burnt offering signifies our identification, our union, with Christ; by laying our hands on Christ as our offering, we are joined to Him, and He and we become one—Lev. 1:4a:**

1. In such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours; this requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way—1 Cor. 6:17.
2. When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (15:45; 2 Cor. 3:6, 17), will immediately move and work within us to live in us a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering (Gal. 6:17).

**E. We need to take Christ as our burnt offering daily (Num. 28:3-4; Lev. 1:2-4; 6:12-13; cf. 2 Tim. 1:6) so that we may experience Christ in His experiences as the burnt offering, not imitating Christ outwardly but living Him in our daily life—2 Cor. 5:14-15; Phil. 1:19-21; Acts 27:22-25; 28:3-9; 1 Cor. 1:9.**

**F. As we continually take Christ as our burnt offering, the more the outward expression of His beauty is ascribed to us for His magnification (Lev. 7:8; Psa. 90:17; Exo. 28:2; Phil. 1:20),**

并且我们也越享受基督作我们覆盖的能力，以遮盖、保护并保守我们（四 13，林后十二 9）。

### 周 三

七 燔祭坛上的火要一直烧着，“不可熄灭”（利 6:8-13）；一天过一天，在许多场合里，我们需要将自己在基督里献给神作常献的燔祭，而被神焚烧，使我们能焚烧别人—参罗十二 1-2，民二八 3-4、9-11、19、26-27，二九 1-2、7-8、12-13、39-40。

八 这种奉献是“楼房上的”奉献，就是与神永远经纶这属天异象“结婚”并因之癫狂的奉献—徒一 12-14，启三 18，徒二六 19-29。

九 我们需要被消减成灰，好成为新耶路撒冷，作神的彰显—诗二十 3，利一 16，六 10-11，林前三 12 上，启三 12，二一 2、10-11、18-21。

十 燔祭的灰表征基督被消减到无有—可九 12，赛五三 3：

- 1 主的愿望是要所有在基督里的信徒，都被消减成灰。
- 2 我们既与被消减成灰的基督是一，我们也被消减成灰，就是被消减成为无有，成为零—林前一 28，林后十二 11。
- 3 我们越与基督在祂的死里联合，我们就越认识自己已经成了一堆灰。
- 4 当我们成了灰，我们就不再是天然的人，而是

and the more we enjoy Christ as our enveloping power to cover, protect, and preserve us (4:13; 2 Cor. 12:9).

### Day 3

**G. The fire on the altar of burnt offering should be kept burning continually; “it must not go out” (Lev. 6:8-13); day by day and on many occasions, we need to offer ourselves in Christ to God as a continual burnt offering to be burned by Him so that we may burn others—cf. Rom. 12:1-2; Num. 28:3-4, 9-11, 19, 26-27; 29:1-2, 7-8, 12-13, 39-40.**

**H. This kind of consecration is an “upper room” consecration, a consecration in which we are “married to” and beside ourselves with the heavenly vision of God’s eternal economy—Acts 1:12-14; Rev. 3:18; Acts 26:19-29.**

**I. We need to be reduced to ashes to become the New Jerusalem for God’s expression—Psa. 20:3; Lev. 1:16; 6:10-11; 1 Cor. 3:12a; Rev. 3:12; 21:2, 10-11, 18-21.**

**J. The ashes of the burnt offering signify Christ reduced to nothing—Mark 9:12; Isa. 53:3:**

1. The Lord’s desire is that all the believers in Christ be reduced to ashes.
2. Since we are one with the Christ who has been reduced to ashes, we also are reduced to ashes, that is, reduced to nothing, to zero—1 Cor. 1:28; 2 Cor. 12:11.
3. The more we are identified with Christ in His death, the more we will realize that we have become a heap of ashes.
4. When we become ashes, we are no longer a natural person; instead, we

被钉死、了结、焚烧的人—加二 20 上。

- 5 灰乃是神悦纳燔祭作为脂油的标记，对神来说，这脂油乃是甜美、可喜悦的一诗二十 3，参三六 8～9。
- 6 把灰倒在祭坛的东面，就是日出的方向，含示复活—利一 16，约十一 25，腓三 10～11，林后一 9：
  - a 就着基督作燔祭而言，灰不是结束，乃是开始—可九 31。
  - b 灰的意思是基督已经被治死，但东面表征复活。
  - c 我们在基督里越被消减成灰，就越被摆在东边，而有把握太阳会升起，我们要经历复活的日出—腓三 10～11。
- 7 这些灰至终要成为新耶路撒冷—启三 12，二一 2、10～11：
  - a 基督的死把我们带到尽头，把我们消减成灰，而在复活里，这些灰要成为宝贵的材料，为着神的建造—林前三 9 下、12 上。
  - b 我们被消减成灰，就把我们带进三一神的变化里，成为宝贵的材料，为着新耶路撒冷的建造—罗十二 1～2，林后三 18，启二一 18～21。

## 周 四

贰 神渴望祂所有的子民都是拿细耳人，就是那些将自己分别归神的人；他们绝对、完全、

are a person who has been crucified, terminated, burned—Gal. 2:20a.

5. The ashes are a sign of God's acceptance of the burnt offering as fat, something that is sweet and pleasing to Him—Psa. 20:3; cf. 36:8-9.
6. Putting the ashes on the east side of the altar, the side of the sunrise, is an allusion to resurrection—Lev. 1:16; John 11:25; Phil. 3:10-11; 2 Cor. 1:9:
  - a. With Christ as the burnt offering, the ashes are not the end—they are the beginning—Mark 9:31.
  - b. The ashes mean that Christ has been put to death, but the east signifies resurrection.
  - c. The more we are reduced to ashes in Christ, the more we will be put to the east, and on the east we will have the assurance that the sun will rise and that we will experience the sunrise of resurrection—Phil. 3:10-11.
7. Eventually, the ashes will become the New Jerusalem—Rev. 3:12; 21:2, 10-11:
  - a. Christ's death brings us to an end, reduces us to ashes, and in resurrection the ashes become precious materials for God's building—1 Cor. 3:9b, 12a.
  - b. When we are reduced to ashes, we are brought into the transformation of the Triune God to become the precious materials for the building of the New Jerusalem—Rom. 12:1-2; 2 Cor. 3:18; Rev. 21:18-21.

## Day 4

**II. God desires that all His people be Nazarites, those who separate themselves unto God to be absolutely, utterly,**



彻底的为着神，不为着神以外的任何事物—爱神、寻求神、活神并被神构成，好以神祝福人，使神得着彰显—民六 1～9、22～27，诗七三 25～26，耶三二 39，林后十三 14，参诗一一〇 3，太二六 6～13：

- 一 按预表，人类中间唯一的拿细耳人是主耶稣基督；拿细耳人预表基督在祂的人性里绝对为神活着—约四 34，五 19、30，七 18，十四 24。
- 二 拿细耳人的分别持续七天（徒二一 27），表征完全的期间，甚至一生之久（民六 8，参林前五 7～8，出十二 15，十三 2～4、6～9）。
- 三 只有拿细耳人能将主耶稣带回来；凡被神用来转移时代的人，都必须是拿细耳人，就是自愿奉献的人，绝对且彻底地成为圣别归给神。

## 周 五

四 所有的得胜者都是活在拿细耳人的原则里，向神有四重的自愿奉献—林前六 15～20，罗十二 1～2，九 23，参但五 23：

- 1 拿细耳人必须胜过属世的享受和享乐，这由禁绝酒和任何与其来源有关的东西所表征—民六 3～4，参诗一〇四 15，传十 19，雅四 4，约壹二 15：
  - a 属世的享乐导致情欲的意念和情欲的行为；我们必须禁绝属世的酒，借着享受基督作新酒，

**and ultimately for God, that is, to be for nothing other than God—loving God, seeking God, living God, and being constituted with God to bless others with God for the expression of God—Num. 6:1-9, 22-27; Psa. 73:25-26; Jer. 32:39; 2 Cor. 13:14; cf. Psa. 110:3; Matt. 26:6-13:**

- A. According to typology, among the human race the unique Nazarite is the Lord Jesus Christ; a Nazarite is a type of Christ in His living absolutely for God in His humanity—John 4:34; 5:19, 30; 7:18; 14:24.**
- B. The Nazarite's separation lasted for seven days (Acts 21:27), signifying a full course, even a lifetime (Num. 6:8; cf. 1 Cor. 5:7-8; Exo. 12:15; 13:2-4, 6-9).**
- C. Only the Nazarites can bring back the Lord Jesus; all those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God.**

## Day 5

**D. All overcomers live in the principle of the Nazarite with a voluntary fourfold consecration to God—1 Cor. 6:15-20; Rom. 12:1-2; 9:23; cf. Dan. 5:23:**

1. A Nazarite must overcome worldly enjoyment and pleasure, signified by his abstaining from wine and anything related to its source—Num. 6:3-4; cf. Psa. 104:15; Eccl. 10:19; James 4:4; 1 John 2:15:
  - a. Worldly pleasure leads to lustful intentions and lustful conduct; we must abstain from the worldly wine by enjoying Christ as the new

使我们成为使神和人喜乐的人—士九 13, 太九 17, 约壹二 15~17, 提后三 1~5, 参赛四二 4。

- b 我们需要天天维持在主里的喜乐; “我就到神的祭坛, 到我最喜乐的神那里”—诗四三 4, 十六 11, 三六 8~9, 四六 4, 四八 2, 五一 12, 尼八 8、10, 耶十五 16, 哀三 21~24、55~56, 补充本诗歌二五〇首。
- 2 拿细耳人必须胜过背叛, 这由不可剃头所表征; 不可剃头表征不可弃绝主的主权, 乃要绝对服从—民六 5, 参林前十一 3、6、10、15:
  - a 拿细耳人绝对服从主的主权和神所设立的一切代表权柄—弗一 10、22 下~23, 西一 18, 罗十三 1~2 上, 弗五 21、23, 六 1, 来十三 17, 彼前三 1~7, 五 5。
  - b 拿细耳人是满了头发, 满了服从的人; 他有服从的气质和意愿; 你若是这样的人, 这对你和你的将来都有很大的祝福—西一 18, 二 19。
  - c “在某人或某事之下乃是祝福; 甚至受到严格的限制也是祝福。感谢主, 从我进入这恢复那天, 主就把我置于某人、某事或某环境之下”—李常受, 民数记生命读经, 七八页, 参弗四 1。
  - d 参孙从母腹里就是拿细耳人, 为时一生之久, 参孙能力的来源是他的长头发; 由此我们看见, 在服从里有能力—士十六 17, 参书九 14。

## 周 六

- 3 拿细耳人必须胜过死亡, 这由他不可因至亲死了或身旁有人突然死了而受玷污所表征—民六

wine to make us people who cheer God and cheer man—Judg. 9:13; Matt. 9:17; 1 John 2:15-17; 2 Tim. 3:1-5; cf. Isa. 42:4.

- b. We need to maintain our joy in the Lord day by day; “I will go to the altar of God / To God my exceeding joy”—Psa. 43:4; 16:11; 36:8-9; 46:4; 48:2; 51:12; Neh. 8:8, 10; Jer. 15:16; Lam. 3:21-24, 55-56; Hymns, #523.
- 2. A Nazarite must overcome rebellion, signified by his not shaving his head; not shaving the head signifies not rejecting, but being absolutely subject to, the headship of the Lord—Num. 6:5; cf. 1 Cor. 11:3, 6, 10, 15:
  - a. A Nazarite is absolutely subject to the headship of the Lord as well as to all deputy authorities appointed by God—Eph. 1:10, 22b-23; Col. 1:18; Rom. 13:1-2a; Eph. 5:21, 23; 6:1; Heb. 13:17; 1 Pet. 3:1-7; 5:5.
  - b. A Nazarite is a person full of hair, full of submission; with him there is a submissive atmosphere and intention; if you are such a person, there will be a great blessing for you and for your future—Col. 1:18; 2:19.
  - c. “It is a blessing to be under someone or some thing. It is even a blessing to be severely limited. I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment”—Witness Lee, Life-study of Numbers, p. 70; cf. Eph. 4:1.
  - d. Samson was a Nazarite from his mother’s womb for the full course of his life, and the source of Samson’s power was his long hair; from this we see that in submission there is power—Judg. 16:17; cf. Josh. 9:14.

## Day 6

- 3. A Nazarite must overcome death, signified by his not being allowed to be defiled by the death of the relative closest to him or by the

6~7、9:

- a 在神面前，死比罪更玷污人；在召会生活里，在神子民中间可能散布着不同种的属灵死亡—野蛮的死亡（兽的尸体），温和的死亡（牲畜的尸体），或狡猾的死亡（爬物的尸体）—利五2，启三4，罗八6。
  - b 我们必须满了“对抗死亡”的生命；这在于我们运用灵祷告有多少，但不是一般的祷告，乃是与仇敌争战的祷告—林后五4，六1上，太二六41，但六10，九17。
  - c 我们若觉得聚会死沉，就需要多多祷告，以对抗那种死沉的光景：“主，用你的血遮盖我，抵挡一切的死沉，抵挡一切属灵的死沉。主，用你得胜的血遮盖这聚会。在这血下，我们有分于神圣的生命。”
  - d 拿细耳人被数点是为着形成神的军队，他们非常警觉，对于和死亡的争战充满了感觉；因为死亡的病菌甚至也在召会生活中，所以我们需要天天、时时祷告，与死亡，就是与神最后的仇敌争战—林前十五26。
- 4 拿细耳人必须胜过天然的情感，这由他不可因父母、兄弟姊妹的死，使自己不洁净所表征—民六7，太十二46~50，林后五16:
- a 天然的生命同其天然的情感，是由会发酵以致腐坏的蜜（素祭不可用蜜）所预表；保罗和巴拿巴之间的难处是由天然生命的蜜所引起的一利二11，徒十五35~39、25~26，西四10。
  - b 神不要我们以天然的爱来爱，乃要以祂为我们的爱来爱—腓二2，林前十三4~8、13，提后一7。

sudden death of one beside him—Num. 6:6-7, 9:

- a. Death is more defiling before God than sin; different kinds of spiritual death may spread among God's people in the church life—wild death (the carcasses of beasts), mild death (the carcasses of cattle), or subtle death (the carcasses of creeping things)—Lev. 5:2; Rev. 3:4; Rom. 8:6.
  - b. We must be those who are full of life, which is “anti-death”; this depends on how much we exercise our spirit to pray, not in a general way but with a prayer that fights against the enemy—2 Cor. 5:4; 6:1a; Matt. 26:41; Dan. 6:10; 9:17.
  - c. If we sense deadness in a meeting, we need to pray very much to counter that deadening situation: “Lord, cover me with Your blood against any deadening, against any spiritual deadness. Lord, cover this meeting with Your prevailing blood. Under this blood, we participate in the divine life.”
  - d. The Nazarites are numbered for the formation of God's army and are very vigilant, full of feeling for the war against death; because the germs of death are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God—1 Cor. 15:26.
4. A Nazarite must overcome natural affection, signified by his not making himself unclean for his father, mother, brother, or sister when they die—Num. 6:7; Matt. 12:46-50; 2 Cor. 5:16:
- a. The natural life with its natural affection is typified by honey that ferments and brings in rottenness (in the meal offering, honey is prohibited); the problem between Paul and Barnabas was caused by the honey of the natural life—Lev. 2:11; Acts 15:35-39, 25-26; Col. 4:10.
  - b. God does not want us to love with our natural love but with Him as our love—Phil. 2:2; 1 Cor. 13:4-8, 13; 2 Tim. 1:7.

五 一旦先前分别出来归于徒然，我们就应当借着以基督作一切祭物的实际，重新将自己分别归神—民六 8 ~ 21。

六 我们分别归神，是为着我们蒙神祝福，好以神圣三一之神圣分赐里的神祝福人，使祂永远的经纶得着完成—22 ~ 27 节，参林后十三 14。

**E. Once our former separation has been made void, we must reseparate ourselves to God by taking Christ as the reality of all the offerings—Num. 6:8-21.**

**F. Our separation unto God is for our being blessed by God to bless others with God in the divine dispensing of the Divine Trinity for the carrying out of His eternal economy—vv. 22-27; cf. 2 Cor. 13:14.**

## 第六周 周一

### 晨兴喂养

利一 9 ...祭司要把这一切全烧在坛上，当作燔祭，献与耶和華為怡爽香气的火祭。

八 18 他牵了燔祭的公绵羊来，亚伦和他儿子们按手在羊的头上。

燔祭预表基督，主要的不是在于救赎人脱离罪，乃是在于过一种完全且绝对为着神并满足神的生活（利一 9，约五 19、30，六 38，七 18，八 29，十四 24），并在于祂是使神子民能过这样一种生活的生命（林后五 15，加二 19～20）。燔祭乃是神的食物，使神可以享受并得着满足（民二八 2）。这祭每天早晚都要献上（出二九 38～42，利六 8～13，民二八 3～4）（圣经恢复本，利一 3 注 1）。

燔祭的公绵羊，表征刚强的基督作我们的燔祭，使我们得以承担新约的祭司职分。这供物提醒我们这些事奉的人必须绝对为着神，而我们却不是。因此，为着祭司的事奉，我们需要天天取用基督作我们的燔祭（利六 12）（八 18 注 2）。

### 信息选读

燔祭表征基督，主要的不是在于赎罪，乃是在于为神而活，使神得着满足。基督作赎罪祭，是为着赎人的罪；但祂作燔祭，乃是过一种完全且绝对为着神并满足神的生活。在主耶稣地上的生活中，祂常常过一种满足神到极点的生活。在四福音书，祂被陈明为绝对与神是一的一位。祂神圣的属性彰显于祂人性的美德，有时祂人性的美德又彰显于祂神圣的属性，并同着祂神圣的属性彰显出来。祂在地上末了的日子中，常面对邪恶、诡诈的反对者——经学家、法利赛人、

## WEEK 6 — DAY 1

### Morning Nourishment

Lev. 1:9 ...The priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

8:18 And he presented the ram of the burnt offering, and Aaron and his sons laid their hands on the head of the ram.

The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction (Lev. 1:9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24) and in His being the life that enables God's people to have such a living (2 Cor. 5:15; Gal. 2:19-20). It is God's food that God may enjoy it and be satisfied (Num. 28:2). This offering was to be offered daily, in the morning and in the evening (Exo. 29:38-42; Lev. 6:8-13; Num. 28:3-4). (Lev. 1:3, footnote 1)

The ram of the burnt offering signifies the strong Christ as our burnt offering for the assuming of our New Testament priesthood. This offering reminds us that as serving ones we must be absolute for God, yet we are not. Thus, we need to take Christ daily as our burnt offering for our priestly service (Lev. 6:12). (Lev. 8:18, footnote 1)

### Today's Reading

The burnt offering signifies Christ not mainly for redeeming man's sin but for living for God and for God's satisfaction. As the sin offering Christ is for redeeming man's sin, but as the burnt offering He is absolutely for living a life which can satisfy God in full. Throughout His life on earth, the Lord Jesus always lived a life that satisfied God to the uttermost. In the four Gospels He is presented as the One who is absolutely one with God. His divine attributes were expressed in His human virtues, and sometimes His human virtues were expressed in and with His divine attributes. When He was confronted, examined, and questioned by the evil, subtle opposers—the scribes, the Pharisees, the Sadducees, and the



撒都该人和希律党人，并受到他们的察验、查问，那时祂人性的美德借着祂神圣的属性得着彰显，有时祂神圣的属性又彰显于祂人性的美德。

在主耶稣的一生中，没有瑕疵、缺陷或不完美。祂是完全的，祂过的生活是完全的，且是绝对为着神的。祂完全够资格作燔祭。借着祂成为肉体，神为祂预备了身体作真正的燔祭（来十5~6），祂就实行了神的旨意（7~9），并顺从至死（腓二8）。在十字架上，祂一次永远地将自己的身体献上给神（来十10）。

燔祭牲经过宰杀、剥皮、切块并洗净以后，就放在祭坛上焚烧。“祭司要把这一切全烧在坛上，当作燔祭，献与耶和華為怡爽香气的火祭。”（利一9下）“怡爽香气”，原文意，安息或满足的香味；亦即一种献给神，使神怡爽的香味，借此蒙神喜悦。这辞是专门术语，用以指烧祭牲时上升的馨香之气（S. R. Driver, 窦威尔）。这节里的“烧”字，原文意，“使…在烟中上升”，指明燔祭牲不是很快地烧，乃是慢慢地烧。这样慢慢的烧，结果就有怡爽的香气，就是一种带来满足、平安与安息的香气。这样一种怡爽的香气对神乃是享受。

当我们将燔祭牲焚烧而献上给神时，一种使神悦纳的香气就上升到神那里，使祂满足、安息。神既得着满足，就将祂甜美的悦纳赐给我们，这就是燔祭的意义。

燔祭乃指基督是绝对为着神的满足。要以甜美、平安、与安息满足神的路，就是过一种绝对为着神的生活。我们既无法过这样的生活，就必须接受基督作我们的燔祭。我们需要按手在祂身上，指明我们渴望与祂联合，与祂是一，过祂在地上所过的生活。这样的生活包括被宰杀、被剥皮、被切割和洗涤。借着经过这一切过程，我们就会有一些东西献给神作燔祭，那就是我们所经历的这位基督（利未记生命读经，三〇、四八至四九页）。

参读：利未记生命读经，第三至五篇。

Herodians—during His last days on earth, at certain times His human virtues were expressed through His divine attributes, and at other times His divine attributes were expressed in His human virtues.

In the life of the Lord Jesus there was no blemish, defect, or imperfection. He was perfect, and He lived a life which was perfect and absolutely for God. He was fully qualified to be the burnt offering. Having, through His incarnation, a body prepared for Him by God to be the real burnt offering (Heb. 10:5-6), He did God's will (vv. 7-9) and was obedient unto death (Phil. 2:8). On the cross, He offered His body to God once for all (Heb. 10:10).

After the burnt offering was slaughtered, skinned, cut into pieces, and washed, it was burned on the altar. “The priest shall cause to rise in smoke the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah” (Lev. 1:9, lit.). The Hebrew words translated “satisfying fragrance” literally mean savor of rest or satisfaction, that is, a savor giving satisfaction to the Deity, to whom it is offered, and, therefore, received with favor by Him. The phrase is a technical term for the fragrant steam arising from a burning sacrifice (S. R. Driver). The word “smoke” in this verse indicates that the offering was not burned quickly but slowly. As a result of this slow burning there was a satisfying fragrance, a savor that brought satisfaction, peace, and rest. Such a satisfying fragrance is an enjoyment to God.

When we offer a burnt offering in smoke to God, a fragrance well-pleasing to God will ascend to Him for His satisfaction and rest. Since God is satisfied, He will render His sweet acceptance to us. This is the significance of the burnt offering.

The way to satisfy God with sweetness, peace, and rest is to live a life that is absolutely for God. Since we cannot live such a life, we must take Christ as our burnt offering. We need to lay our hands on Him to indicate that we desire to be identified with Him, one with Him, and to live the kind of life He lived on earth. Such a life includes being slaughtered, skinned, cut into pieces, and washed. By passing through all these processes, we shall have something to offer to God as our burnt offering—the very Christ whom we have experienced. (Life-study of Leviticus, pp. 24-25, 39-40)

Further Reading: Life-study of Leviticus, msgs. 3-5

## 第六周 周二

### 晨兴喂养

利一 4 他要接手在燔祭牲的头上，燔祭牲便蒙悦纳，为他遮罪。

腓一 21 因为在我，活着就是基督，死了就有益处。

利未记一章四节说到…献祭的人不仅要带来供物，也要接手在供物身上。…在圣经里，接手总是表征联合，联结，不是表征代替。接手在供物身上，就是说我们与供物是一，并把供物当作与我们是一来接受。因此，接手使两方成为一。

借着接手在作我们燔祭的基督身上，我们就与祂联结。我们与祂，祂与我们就成为一。这样的联结，这样的联合，指明我们一切的软弱、缺陷、缺失和过失，都由祂担负，而祂一切的美德都成为我们的；这不是交换，这是联结（利未记生命读经，三四页）。

### 信息选读

我们可能领悟自己完全不够资格，完全无望。这是我们实在的光景。但当我们接手在基督身上时，我们的弱点由祂担负，而祂的刚强之处，祂的美德，成了我们的。不仅如此，就属灵一面说，借着这样的联结，祂与我们成为一并活在我们里面。祂活在我们里面时，就在我们里面重复祂在地上所过的生活，就是燔祭的生活。我们凭自己无法过这种生活，但祂能在我们里面活出这种生活。我们借着接手在祂身上，就使祂与我们是一，也使我们与祂是一。这样祂就在我们里面重复祂的生活。这就是献上燔祭。

燔祭牲的皮是它美丽的外在彰显。因此，〔利未记一章六节〕剥祭牲的皮乃是脱去它外在的彰显。

## WEEK 6 — DAY 2

### Morning Nourishment

Lev. 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

Phil. 1:21 For to me, to live is Christ and to die is gain.

[Leviticus 1:4 says that] the offerer was not only to bring the offering but also to lay his hand on the offering....In the Scripture, the laying on of hands always signifies identification, union; it does not signify substitution. To lay our hand on the offering means that we are one with the offering and take the offering as being one with us. Hence, the laying on of hands makes the two parties one.

By laying our hands on Christ as our burnt offering, we are joined to Him. We and He, He and we, become one. Such a union, such an identification, indicates that all our weaknesses, defects, shortcomings, and faults become His and that all His virtues become ours. This is not exchange—it is union. (Life-study of Leviticus, pp. 27-28)

### Today's Reading

We may realize that we are altogether unqualified and hopeless. This is our actual situation. But when we lay our hands on Christ, our weak points become His, and His strong points, His virtues, become ours. Furthermore, spiritually speaking, by such a union He becomes one with us and lives in us. **As He lives in us, He will repeat in us the life He lived on earth, the life of the burnt offering.** In ourselves we cannot live this kind of life, but He can live it in us. By laying our hands on Him we make Him one with us, and we make ourselves one with Him. Then He will repeat His living in us. **This is to offer the burnt offering.**

The skin of the burnt offering is its outward expression of its beauty. Hence, [in Leviticus 1:6] to skin the offering is to strip it of its outward expression. This skinning

这样剥燔祭牲的皮，表征基督甘愿让祂美德的外在彰显被剥夺。当基督被钉十字架时，祂的衣服被夺去。这指明祂被“剥皮”。…把祭牲切成块子，表征基督愿意让祂全人毫无保留地被破碎。作我们燔祭的基督，连同祂整个生活和历史，都被切成块子。

我们若不是有基督作我们的燔祭，就得自己忍受被宰杀、被剥皮并被切成块子。每逢我们将基督作为燔祭献给神，都需要领悟这点。我们需要领悟，祂曾被宰杀、剥夺了外在的彰显并被切成块子。这一切苦难都是为叫基督实行神的旨意。基督到十字架上去被宰杀、被剥夺并被切成块子，乃是在实行神的旨意。

我们若领悟自己需要基督作我们的燔祭，就需要有正确的祷告。正确的祷告就是按手在主身上。我们不该祷告说，“主，怜悯我并为我作事。”这种祷告很客观。我们需要按手在主身上，为要有主观的祷告。在这样的祷告中，我们可以说，“主，我按手在你身上，使我自己与你联合，你也与我联合。”当我们借着主观的祷告按手在基督身上时，那赐生命的灵，也就是我们按手在祂身上的这位基督，就立刻在我们里面运行、作工，叫我们过一种够资格作燔祭的生活。

在基督的经历中经历祂，不是在外面效法基督，乃是活基督。在基督的经历中经历祂，不是在外面以祂为榜样，乃是活基督。保罗论到这事说，“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（加二20）保罗不是说，“我以基督为榜样并跟随祂”；他乃是说，“我已经与基督同钉十字架”，又说，“基督在我里面活着”。在腓立比一章二十一节保罗更是说，“因为在我，活着就是基督。”保罗不是仅仅以基督为他的榜样，而在外面效法祂。保罗乃是活基督（利未记生命读经，三五至三七、一〇八至一〇九页）。

参读：利未记生命读经，第七至十篇。

of the burnt offering signifies Christ's being willing to let the outward expression of His virtues be stripped. When Christ was crucified, His clothing was removed. This indicates that He was "skinned." The cutting of the offering into pieces signifies Christ's being willing to let His entire being be broken without any reservation. As our burnt offering, Christ, with His entire life and history, was cut into pieces.

If we did not have Christ as our burnt offering, we would have to suffer being slaughtered, skinned, and cut into pieces. We need to realize this whenever we offer Christ to God as the burnt offering. We also need to realize that He was slaughtered, stripped of His outward expression, and cut into pieces. All these sufferings were for Christ to do God's will. Christ's going to the cross to be slaughtered, stripped, and cut into pieces was His doing the will of God.

If we realize that we need Christ as our burnt offering, we then need to have a proper prayer. Proper prayer is simply to lay our hands on the Lord. We should not pray, "Lord, have mercy on me and do something for me." This kind of prayer is objective. We need to lay our hands on the Lord in order to have a subjective prayer. In such a prayer we may say, "Lord, I lay my hands on You, causing myself to be identified with You and You to be identified with Me." When we lay our hands on Christ through subjective prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands, will immediately move and work within us to live a life that is qualified for the burnt offering.

Experiencing Christ in His experiences is not a matter of imitating Christ outwardly but is instead a matter of living Christ. To experience Christ in His experiences is not to take Him as a pattern outwardly—it is to live Christ. Regarding this, Paul says, "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). Paul does not say, "I take Christ as my pattern and follow Him"; he says, "I am crucified with Christ" and "Christ...lives in me." In Philippians 1:21 Paul goes on to say, "To me, to live is Christ." Paul did not merely take Christ as his pattern and imitate Him outwardly. Paul lived Christ. (Life-study of Leviticus, pp. 28-30, 92)

Further Reading: Life-study of Leviticus, msgs. 7-10

## 晨兴喂养

利六 11 ~ 12 ... [祭司要] 把灰拿到营外洁净之处。坛上的火要在其上一直烧着，不可熄灭。祭司要每早晨在上面烧柴，把燔祭摆列在上面…。

一 16 ...在坛的东面倒灰的地方。

坛上的火要一直烧着（利六 9 下、12 上、13）。…这首先表征神是宇宙中圣别的火，随时准备好接纳（焚烧）所献给祂的食物。神接纳我们就是焚烧我们。我们被神焚烧时该感到高兴，因为这焚烧，意思就是神接纳我们（利未记生命读经，二四八至二四九页）。

## 信息选读

走主恢复的道路不是便宜的。这条路是昂贵的；需要付代价的奉献。走这条路是要付代价的，要你放弃你祖先的宗教和你的家乡，放弃你与邻居和亲戚的关系，甚至舍弃你的生命。

我们在这里不是为着一个运动，而是为着主的恢复。…这恢复只能借着经历在楼房上的奉献而得着实现并完成。这不是普通的奉献，而是一种特别的奉献，专特的奉献，特出的奉献。这个奉献乃是一个转折点。

行传一章那一百二十个在楼房上的人出了什么事？他们都成了燔祭。他们是焚烧的，也烧别人。我们也需要被焚烧，然后就会去烧别人。…我们在这里必须为着主的恢复，这是在楼房上之奉献的结果（从天上来的异象，七三至七四页）。

## Morning Nourishment

Lev. 6:11-12 ...[The priest shall] carry the ashes outside the camp to a clean place. And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it...

1:16 ...Cast it beside the altar toward the east, in the place of the ashes.

The fire on the altar should be kept burning continually (Lev. 6:9b, 12a, 13)...The continual burning of the fire on the altar first signifies that God as the holy fire in the universe is ready to receive (burn) what is offered to Him as food. God's receiving us is His burning us. When we are burned by God, we should be happy because this burning means that God is receiving us. (Life-study of Leviticus, p. 209)

## Today's Reading

To take the way of the Lord's recovery is not cheap. This way is expensive; it requires a costly consecration. To take this way will be at the cost of the religion of your fathers and of your country, at the cost of your relationships with your neighbors and of your relatives, and at the cost of your own life.

We are here not for a movement but for the Lord's recovery....The recovery can be realized, carried out, only by the experience of the consecration in the upper room. This is not an ordinary consecration; it is a special consecration, a specific consecration, an extraordinary consecration. This consecration is a turning point.

What happened to those one hundred and twenty who were in the upper room in Acts 1? They all became a burnt offering. They were burning, and they burned others. We also need to be burned, and then we will burn others....We must be here for the Lord's recovery, which is the issue of an upper-room consecration. (The Heavenly Vision, pp. 63-64)

神悦纳燔祭，就将它烧成灰。诗篇二十篇三节论到这事说，“愿祂纪念你的一切素祭，悦纳你的燔祭。”这里“悦纳”一辞，原文实意为“转成灰”。

一般人不以灰为令人喜悦之物。然而，对我们献燔祭的人，灰的确是令人喜悦，甚至是宝贵的，因为这是一个记号，使我们有把握，我们的燔祭已经蒙神悦纳了。

“悦纳”一辞，原文不只可翻作“转成灰”，也可翻作“悦纳如同脂油”，“使之成为脂油”，以及“成为脂油”。神悦纳我们的燔祭，不仅是将供物转成灰，也是悦纳这供物如同脂油；对祂来说，脂油乃是甜美、可喜悦的。在我们眼中，供物已经烧成灰；但在神眼中，却是如同脂油那样讨祂喜悦，叫祂满足。

灰不是要丢掉的，乃要倒在坛的东面（利一 16，六 10），这是放灰的地方。东面是日出之处。将灰倒在坛的东面，实际上含示复活。

成为全时间者，乃是把自己献给神作燔祭。这应当有，也必须有一个结果。我们不该轻看这结果，以为不重要，反该重看它。我们作燔祭的结果，将完成神新约的经纶。我们这些全时间的人所作的，…必须终结于基督身体的建造，这身体乃是要来之新耶路撒冷的小影。…神重视这些灰，因为这些灰至终要成为新耶路撒冷。…灰指明基督之死的结果，是把我们带到尽头，就是使我们成为灰烬。但基督的死带进复活。在复活里，灰成为建造新耶路撒冷的宝贵材料—金、珍珠和宝石。这三种宝贵的材料都是来自灰的变化。我们被消减成灰，就把我们带进三一神的变化里（利未记生命读经，六八至六九、二五一页）。

参读：利未记生命读经，第六、二十三篇；从天上来的异象，第六章。

For God to accept the burnt offering is for Him to turn it to ashes. Concerning this, Psalm 20:3 says, “May He remember all your meal offerings / And accept your burnt offering.” The Hebrew word translated “accept” here actually means “turn to ashes.”

Ordinarily people do not regard ashes as something pleasant. However, to us who offer the burnt offering, ashes are indeed pleasant, even precious, because they are a sign which gives us the assurance that our burnt offering has been accepted by God.

The Hebrew word rendered “accept” can be translated not only as “turn to ashes” but also as “accept as fat,” “make fat,” and “be as fat.” For God to accept our burnt offering means not only that He turns it to ashes but also that He accepts it as fat, something that is sweet and pleasing to Him. In our eyes the offering has been turned to ashes, but in God’s eyes it is fat; it pleases and satisfies Him as fat.

The ashes were not thrown away. Instead, they were put to the east side of the altar (Lev. 1:16; 6:10), the place of the ashes. The east side is the side of the sunrise. Putting the ashes to the east side of the altar is actually an allusion to resurrection.

To become a full-timer is to offer ourselves to God as a burnt offering. Concerning this, there should be and must be a result. We should regard this result and not despise it or consider it insignificant. The result of our being a burnt offering will be something that carries out God’s New Testament economy. What we do as full-timers…must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem…God has a high regard for these ashes. Eventually these ashes will become the New Jerusalem…Ashes indicate the result of Christ’s death, which brings us to an end, that is, to ashes. But Christ’s death brings in resurrection. In resurrection, the ashes become precious materials—gold, pearls, and precious stones—for the building of the New Jerusalem. All three precious materials come from the transformation of the ashes. When we are brought to ashes, we are brought into the transformation of the Triune God. (Life-study of Leviticus, pp. 57-58, 211)

Further Reading: Life-study of Leviticus, msgs. 6, 23; CWWL, 1965, vol. 3, “The Heavenly Vision,” ch. 6



## 第六周 周四

### 晨兴喂养

民六 2 ...无论男女许了特别的愿，就是拿细耳人的愿，要将自己分别出来归给耶和華。

8 在他分别出来的一切日子，他是归耶和華為圣的。

诗七三 25 除你以外，在天上我有谁呢？除你以外，在地上我也没有所爱慕的。

神渴望祂所有的子民都是拿细耳人。作拿细耳人就是绝对且彻底地成为圣别归给神。这样成为圣别就是不为着神以外的任何事物。...神要祂的子民洁净、公义、忠信。...神要我们单单爱祂，用我们的心、心思、情感、意志和肉身的力量爱祂（可十二 30）。祂要我们没有别的人事物，只有祂作我们起初的爱和独一的爱。即使我们这样爱祂，我们仍可能不是绝对且彻底地为着祂。

我们可用婚姻生活来作个比方。你的妻子可能真正爱你，向你完全贞洁；但她也许不是完全、绝对、彻底地为着你。甚至最有爱的妻子，在某些事上仍然为着自己。

拿细耳人的事乃是试验我们的绝对。我们若要作拿细耳人，就必须绝对、完全、彻底为着神（民数记生命读经，六一至六二页）。

### 信息选读

照着预表，在人类中间独一的拿细耳人是主耶稣。因此，拿细耳人是基督的预表。拿细耳人表征主耶稣在祂的人性里为神生活。

## WEEK 6 — DAY 4

### Morning Nourishment

Num. 6:2 ...When a man or a woman makes a special vow, the vow of a Nazarite, to separate himself to Jehovah.

8 All the days of his separation he is holy to Jehovah.

Psa. 73:25 Whom do I have in heaven but You? And besides You there is nothing I desire on earth.

God desires that all of His people be Nazarites. To be a Nazarite is to be sanctified absolutely and ultimately to God. To be sanctified in this way is to be for nothing other than God....God wants His people to be clean, righteous, and faithful....God wants us to love only Him, to love Him with our heart, with our mind, emotion, and will, and with our physical strength (Mark 12:30). He wants us to have no one else and nothing else other than Him as our first love and our unique love. Even if we love Him in such a way, we still may not be absolutely and ultimately for Him.

We may use married life as an illustration of loving the Lord without being absolutely for Him. God might have favored you with a wife who truly loves you. However, although she loves you and is altogether chaste toward you, she may not be utterly, absolutely, and ultimately for you. Even the most loving wife is still somewhat for herself in certain things.

The matter of the Nazarite is a test of our absoluteness. If we would be a Nazarite, we must be absolutely, utterly, and ultimately for God. (Life-study of Numbers, pp. 55-56)

### Today's Reading

According to typology, among the human race the unique Nazarite is the Lord Jesus. Hence, a Nazarite is a type of Christ. A Nazarite signifies the Lord Jesus in His living for God in His humanity.

民数记六章二节说到男人或女人“许了特别的愿，就是拿细耳人的愿，要将自己分别出来归给耶和华”。…有时我们向主许了愿，但这愿可能不是那么坚定或绝对，我们并没有遵守。你能许愿，并且一生忠于这愿么？

分别和圣别是不同的。分别是在消极一面，圣别是在积极一面。在消极一面，我们将自己从属世的人中分别出来。在积极一面，我们圣别自己，就是将自己交给神。我们首先被分别，然后被圣别。…将自己分别出来，成为圣别归给神，应当在对付一切玷污（民五）之后。

生来为祭司的人，是神所发起，由神命定的。祭司必须是拿细耳人，是绝对为着神的人。这是照着神的命定。人成为祭司乃是神发起的；这不在于人作什么，乃在于神对他所作的。

但人借着许愿成为拿细耳人，却是自己发起，将自己分别归给神。这就是说，人并非生来就是拿细耳人，乃是借着许特别的愿才成为拿细耳人。因此，祭司是神所发起，由神命定；但拿细耳人是自己所发起，借着许愿成为这样的人。今天我们在主的恢复里是神发起的，也是我们发起的；这两方面都需要。

神定旨的成就，需要人的合作来补足神的命定。这由撒母耳的事例可以说明。撒母耳是拿细耳人，补足有缺欠的以利，就是神所命定的祭司。以利在年老的时候有某些缺欠，撒母耳就自己发起，进来补满因以利的缺欠所造成的间隙，因而补足了有缺欠的以利。

古时，拿细耳人的分别要持续七天〔六13与注〕。在圣经里，七天指明完全的期间，甚至一生之久。…拿细耳人满了分别出来的七天，要被带到会幕门口，将供物带给神。这些供物，每一种都是基督的预表。我们享受基督作这些供物，指明我们胜过了天然的情感、属地的欢乐、背叛和死亡（民数记生命读经，六二至六四、七九页）。

参读：民数记生命读经，第八篇。

Numbers 6:2 speaks of a man or a woman making “a special vow, the vow of a Nazarite, to separate himself to Jehovah.”...At times we might have made a vow to the Lord, but it might not have been very strong or absolute, and we might not have kept it. Can you make a vow and be faithful to it for your whole life?

There is a difference between separation and sanctification. Separation is on the negative side, and sanctification is on the positive side. On the negative side, we separate ourselves from the worldly people. On the positive side, we sanctify ourselves; that is, we give ourselves to God. First we are separated, and then we are sanctified. Separating, sanctifying, oneself to God should follow the dealing with all the defilements (chapter 5).

The priests, who are such by birth, are ordained by God out of His initiation. A priest must be a Nazarite, a person absolutely for God. This is according to God's ordination. One's becoming a priest is a matter of God's initiation; it does not depend on what the person does but on what God does concerning him.

The Nazarite, who becomes such by a vow, is separated to God by himself out of his initiation. This means that a person is not a Nazarite by birth but can make himself a Nazarite by making a special vow. Thus, the priests are ordained by God out of His initiation, but the Nazarites become such by a vow out of their own initiation. Today we are in the Lord's recovery out of God's initiation and also out of our initiation. Both are needed.

The accomplishment of God's purpose requires man's cooperation to complement God's ordination. This is illustrated by the case of Samuel. Samuel was a Nazarite who complemented the deficient Eli, a priest ordained by God. In his old age Eli had certain deficiencies. However, Samuel, out of his own initiation, came in to fill up the gap caused by Eli's deficiencies and thereby to complement the deficient Eli.

In ancient times, the Nazarite's separation lasted for seven days [Num. 6:13, footnote]. In the Bible seven days indicate a full course, even a whole lifetime...At the completion of the Nazarite's seven days of separation, he was to be brought to the entrance of the tent of meeting, and he was to bring his offerings to God. Each of these offerings was a type of Christ. The enjoyment of Christ as these offerings indicates the overcoming of natural affection, earthly pleasure, rebellion, and death. (Life-study of Numbers, pp. 56-57, 72)

Further Reading: Life-study of Numbers, msg. 8

## 第六周 周五

### 晨兴喂养

民六 3~5 他就要远离淡酒和浓酒，也不可喝淡酒或浓酒作的醋；不可喝什么葡萄汁，也不可吃鲜葡萄或干葡萄。在他分别出来的一切日子，凡葡萄树上结的，自核至皮所作的物，都不可吃。在他许愿分别出来的一切日子，不可用剃刀剃头…。

[在民数记六章三至四节] 我们看见，拿细耳人必须禁绝酒和一切与酒来源有关之物。这表征禁绝属地的享受与欢乐（参诗一〇四 15，传十 19）。…我们对一切使我们快乐的属地事物都该谨慎。属地的欢乐导致情欲的行为和情欲的意念。属地的享受与欢乐会玷污拿细耳人。

拿细耳人必须禁绝酒作的醋、葡萄汁、鲜葡萄或干葡萄。这表征禁绝一切带进属地享受或欢乐的事物。…由此我们看见，绝对为着神的人该完全从属地欢乐的事物中分别出来。这表明拿细耳人的绝对（民数记生命读经，六四至六五页）。

### 信息选读

[在民数记六章五节，] 不可剃头，表征不可弃绝主的主权（参林前十一 3、6）。…按属灵说，我们剃头，意思就是弃绝主在我们身上的权柄。拿细耳人要任由头发长长；那就是说，他要一直服从主的主权，在这主权里有能力（士十六 17）。

今天是不法的日子。我们若是废除警察，关闭法院，社会会满了强盗和杀人犯。我们无法生活在这种难耐的局面里。…堕落的族类是背叛的族类。背叛的性情仍在我们里面。因此，处在没有代表权柄

## WEEK 6 — DAY 5

### Morning Nourishment

Num. 6:3-5 He shall separate himself from wine and strong drink; he shall drink no vinegar of wine or vinegar of strong drink, nor shall he drink any juice of grapes, nor eat fresh or dried grapes. All the days of his separation he shall eat nothing that is produced by the grape vine, from the seeds even to the skin. All the days of his vow of separation no razor shall pass over his head...

[In Numbers 6:3-4] a Nazarite had to abstain from wine and anything related to its source. This signifies abstaining from the earthly enjoyment and pleasure (cf. Psa. 104:15; Eccl. 10:19)...We should be careful of anything earthly that makes us happy. Earthly pleasure leads to lustful conduct and to a lustful intention. Earthly enjoyment and pleasure would defile a Nazarite.

A Nazarite had to abstain from vinegar made from wine, from the juice of grapes, and from grapes fresh or dried. This signifies abstaining from anything that issues in earthly enjoyment or pleasure....From this we see that the one who is absolute for God is altogether separated from anything of earthly pleasures. This shows the absoluteness of the Nazarite. (Life-study of Numbers, pp. 57-58)

### Today's Reading

[In Numbers 6:5] not shaving the head signifies not rejecting the headship of the Lord (cf. 1 Cor. 11:3, 6)...Spiritually speaking, for us to shave our head means that we cast off the Lord's authority over us. The Nazarite was to let his hair grow long (freely); that is, he was to remain in subjection to the Lord's headship, wherein is the power (Judg. 16:17).

Today is a day of lawlessness. If we were to do away with the police and close the courts, society would be full of robbers and murderers. We could not bear to live in such an intolerable situation....The fallen race is a rebellious race. The rebellious nature is still within us. Thus, it would be dangerous to be in a situation

的情况中，那是很危险的。这就是神建立人类政府的原因（创九5～6）。

在召会生活中，我们都接受了神，并且由神而生。我们都接受了神的生命。就这面的意义说，我们众人，包括使徒保罗在内，都是平等的。…约翰在他的第一封书信里，笼统地称所有的圣徒为“孩子们”（约壹二1、28，三7、18，四4，五21）。然后，他分别地称一些人为“小孩子”，称另一些人为“青年人”，又称另一些人为“父老们”（二12～14）。若是说在一个三代同堂的家庭里，所有的成员都一样，这会使这家庭一团糟。在家庭生活中，祖父母、父母与儿女，三代之间的确有所不同。在召会生活中，原则也一样。彼前五章五节说，“年幼的，要服从年长的。”虽然在灵里，年长的也该学习服从年幼的（弗五21，彼前五5下），但年龄上的不同仍然存在。

在某人或某事之下乃是祝福；甚至受到严格的限制也是祝福。感谢主，从我进入这恢复那天，主就把我置于某人、某事或某环境之下。

今天有人教导，信徒不需要服从代表权柄，不该在任何人之下。这种错谬的教导非常破坏人。…你一旦接受这种教训，认为信徒不该服从代表的权柄，你就会被这教训所破坏。

拿细耳人是满了头发，满了服从的人。他有服从的灵、地位、气质和意愿。你若是这样的人，这对你和你的将来都有很大的祝福。

参孙从母腹里就是拿细耳人，为时一生之久（士十六17）。参孙能力的来源是他的长头发。当他服从主，以主为他的头，他就有能力。但他剃了头，就失去了能力。由此我们看见，在服从里有能力（民数记生命读经，六五至六六、七七至七八、八四页）。

参读：民数记生命读经，第十篇。

in which there is no deputy authority. This was the reason God established human government (Gen. 9:5-6).

In the church life we all have received God and have been born of God. We all have received the life of God. In this sense we all, including the apostle Paul, are equal....John, in a general way, addressed all the saints as “little children” (1 John 2:1, 28; 3:7, 18; 4:4; 5:21). Nevertheless, he respectively addressed some as “young children,” others as “young men,” and still others as “fathers” (2:12-14). To say that all the members of a family of three generations are the same would make the family a mess. In family life we surely need to respect the differences between the grandparents, the parents, and the children. The principle is the same in the church life. First Peter 5:5 says, “Younger men, be subject to elders.” Although, in the spirit, the older ones should also learn to obey the younger ones (Eph. 5:21; 1 Pet. 5:5b), still the difference in age remains.

It is a blessing to be under someone or some thing. It is even a blessing to be severely limited. I thank the Lord that from the day I came into the recovery, the Lord put me under someone, some thing, or some environment.

Today some are teaching that it is not necessary for believers to submit to a deputy authority, that believers should not be under anyone. This erroneous teaching is very damaging....Those who accept the teaching that the believers should not submit to deputy authority will be spoiled by this teaching.

A Nazarite is a person full of hair, full of submission. With him there are a submissive spirit, standing, atmosphere, and intention. If you are such a person, there will be a great blessing for you and for your future.

Samson was a Nazarite from his mother's womb for the full course of his life (Judg. 16:17). The source of Samson's power was his long hair. When he was submissive to the Lord, taking the Lord as his head, he had power. But when his head was shaved, he lost his power. From this we see that in submission there is power. (Life-study of Numbers, pp. 58-59, 70-71, 76)

Further Reading: Life-study of Numbers, msg. 10

## 第六周 周六

### 晨兴喂养

民六 6～7 在他将自己分别出来归耶和华的一切日子，不可挨近死人。他的父母、兄弟、或姊妹死了的时候，他不可因他们使自己不洁净，因为那分别出来归神的凭据在他头上。

拿细耳人不该因血亲，至亲的死受玷污，而该一直分别为圣归神（民六 6～8）。…这表征我们不该因来自天然情感的死受玷污，而该在圣别中保守自己洁净。拿细耳人必须一直完全圣别，从一切事物中分别归神，并且该一直联于神。

拿细耳人必须禁绝属地的欢乐，不因来自天然情感的死受玷污。欢乐是享受的事，天然的情感是爱的事（民数记生命读经，六八至六九页）。

### 信息选读

我们难以领悟死是多么污秽且玷污人。我们认为罪非常玷污人，但神恨恶死更甚于罪。…死是隐藏的东西，常常就在我们身旁，但我们对死没有感觉；或者我们不觉得死，就受到死的玷污。…我们是因着有死的知觉或感觉而知道这事。罪带来定罪，这影响我们的良心。然而，死不是定罪的事，…死是使我们死沉，使我们发死的事。…你到聚会中来，常常因着得到生命的供应而被点活。然而，有时候你聚会后回家，里头觉得死沉，却不知道为什么。…我们若是在各面都活在那灵里，那么我们来聚会，如果聚会中有死亡，我们会立刻觉得。我们不但懂

## WEEK 6 — DAY 6

### Morning Nourishment

Num. 6:6-7 All the days that he separates himself to Jehovah he shall not come near a dead person. He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.

A Nazarite should not be defiled by the death of his blood relatives, the relatives closest to him, but should remain in his separation to be holy to God (Num. 6:6-8)...This signifies that we should not be defiled from the deadness that comes through natural affection but should keep ourselves clean in our sanctification. A Nazarite must remain fully sanctified, separated to God from all things, and should continually cleave to God.

A Nazarite had to abstain from earthly pleasure and not be defiled by the deadness that comes through natural affection. Pleasure is a matter of enjoyment, and natural affection is a matter of love. (Life-study of Numbers, pp. 61-62)

### Today's Reading

We do not realize how dirty and defiling death is. We consider sin to be very defiling, yet God hates death much more than sin....Death is something hidden. Often death is right beside us, yet we have no consciousness of it or feeling concerning it and become defiled by it....We know that we have been defiled by death...by having a sense, or feeling, of deadness. Sin brings in condemnation, which affects our conscience. However, death is not a matter of condemnation....Rather, death is a matter that deadens us and makes us dead. Often when you come to a meeting, you receive a supply of life and are enlivened. Sometimes, however, when you get home from a meeting, you feel deadened, but you do not know why....If we are living in the Spirit in every way, when we come to a meeting, we may immediately have the sense that deadness is there. We may



得聚会下沉、迟缓，也摸着聚会中有死亡。在这样的时候，我们需要多多祷告，对抗那种死沉的情况。我们说，“主，用你的血遮盖我，抵挡一切的死沉，抵挡一切属灵的死亡。”我们必须与死争战。

倘若有死亡，你应当首先祷告：“主，用你得胜的血遮盖这聚会。在这血下，我们有分于神圣的生命。”你要刚强地运用灵，抵挡聚会中的死亡。这样，你坐在聚会中，就受到了保护。这是属灵争战的一部分。…隐藏的死亡会使祷告聚会停滞不前。

我们是拿细耳人，必须避免死亡。…我们必须满了生命，并且“对抗死亡”。这是在于我们运用灵多有祷告，不是一般的祷告，乃是与仇敌争战的祷告。

我们是拿细耳人，必须禁绝属地的欢乐，一直在主的主权之下，并且学习与死亡争战。死亡无所不在。在社会上充满了死亡的病菌。这些病菌甚至也在召会生活中，因此我们需要天天、时时祷告，与死亡，就是神最后的仇敌争战（林前十五 26）。

我们不该以为拿细耳人不是为着争战。拿细耳人被数点是为着神军队的编组。他们非常警觉，对于和死亡的争战充满了感觉。每个召会都需要对死亡有感觉，有知觉，这样我们就能与死亡争战。

在拿细耳人许愿的记载之后，耶和华吩咐摩西告诉亚伦和他儿子—与神十分亲近的众祭司—用神的神圣三一祝福祂的子民。…神若不是三一，就无法将自己分赐到祂的选民里面，作他们的福分。这福分就是神自己分赐到祂的选民里面。神渴望这样祝福祂的选民，但他们需要达到符合祂祝福的标准。…全宇宙中唯一的福分就是神自己。在神以外，任何的事物都是虚空。…神自己才是我们的福分，而这福分是借着那圣者在祂神圣三一—父、子、圣灵—里分赐到我们里面，而临到我们（民数记生命读经，六九至七二、八六页）。

参读：民数记生命读经，第九、十一篇。

realize not only that the meeting is low and slow but that in the meeting there is deadness hidden beneath the surface. At such a time we need to pray very much to counter that deadening situation: “Lord, cover me with Your blood against any deadening, against any spiritual deadness.” We must fight against deadness.

If death is present, you should be the first to pray, “Lord, cover this meeting with Your prevailing blood. Under this blood we participate in the divine life.” Exercise your spirit strongly against the deadness in the meeting. Then as you sit in the meeting you will be protected. This is part of the spiritual warfare....Hidden deadness can cause the prayer meeting to become dormant.

As Nazarites, we must learn to avoid deadness....We must be those who are full of life, which is “anti-death.” This depends on how much we exercise our spirit to pray, not in a general way but with a prayer that fights against the enemy.

As Nazarites we must abstain from earthly pleasure, remain under the headship of the Lord, and learn to fight against death. Death is everywhere. Society is filled with the germs of death. Because these germs are even in the church life, we need to pray daily, hourly, fighting against death, the last enemy of God (1 Cor. 15:26).

We should not think that the Nazarites are not for fighting. The Nazarites are numbered for the formation of God’s army. They are very vigilant, full of feeling for the war against death. In every church there is the need of the sense, the consciousness, of death so that we may fight against it.

After the record of the Nazarite vow, the Lord told Moses to tell Aaron and his sons—all the priests, who were so close to Him—to bless His people in the way of His Divine Trinity....Without being triune, God could not dispense Himself into His chosen people as their blessing. The very blessing is God Himself dispensed into His chosen people. Although God desires to bless His chosen people in this way, they need to come up to a standard that matches His blessing. The unique blessing in the whole universe is God Himself. Anything besides God is vanity....God Himself is our blessing, and this blessing comes to us through the dispensing of the Divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit. (Life-study of Numbers, pp. 62-65, 77-78)

Further Reading: Life-study of Numbers, msgs. 9, 11

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羡慕 — 彰显主

8 7 8 7 双 (英 403)

F 大调

3/2

3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 #1 2 | 3 ---  
 一 从我活出你的自己, 耶稣, 你是我生命;  
 3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 ---  
 对于我的所有问题, 求你以你为答应。  
 1 1 | 6 -- 6 7 · 6 | 6 - 5 - 1 1 | 1 -- 1 7 1 | 3 - 2 -  
 从我活出你的自己, 一切事上能随意,  
 3 4 | 5 -- 5 6 · 5 | 5 - 3 - 3 3 | 5 -- 2 4 · 3 | 1 --- ||  
 我不过 是透明用器, 为着彰显你秘密。

二 殿宇今已完全奉献, 但愿你的荣耀火焰, 全地现在都当肃穆, 作你顺服、安静奴仆,	已除所有的不洁, 今从里面就露禰。 我的身体今进供, 只有被你来推动。
三 所有肢体每个时刻, 准备为你前来负轭, 约束, 没有不安追求, 没有因受对付怨尤,	约束、等候你发言, 或是不用放一边。 没有紧张与受压, 没有因懊悔倒下。
四 乃是柔软安静安息, 让你能够自由定意, 从我活出你的自己, 对于我的所有问题,	脱离倾向与成见, 当你对我有指点。 耶稣你是我生命; 求你以你为答应。

第二节的“露禰”, 意思是露出所包藏之物。

WEEK 6 — HYMN

Hymns, #403

1  
 Live Thyself, Lord Jesus, through me,  
 For my very life art Thou;  
 Thee I take to all my problems  
 As the full solution now.  
 Live Thyself, Lord Jesus, through me,  
 In all things Thy will be done;  
 I but a transparent vessel  
 To make visible the Son.

2  
 Consecrated is Thy temple,  
 Purged from every stain and sin;  
 May Thy flame of glory now be  
 Manifested from within.  
 Let the earth in solemn wonder  
 See my body willingly  
 Offered as Thy slave obedient,  
 Energized alone by Thee.

3  
 Every moment, every member,  
 Girded, waiting Thy command;  
 Underneath the yoke to labor  
 Or be laid aside as planned.  
 When restricted in pursuing,  
 No disquiet will beset;  
 Underneath Thy faithful dealing  
 Not a murmur or regret.

4  
 Ever tender, quiet, restful,  
 Inclinations put away,  
 That Thou may for me choose freely  
 As Thy finger points the way.  
 Live Thyself, Lord Jesus, through me,  
 For my very life art Thou;  
 Thee I take to all my problems  
 As the full solution now.

