

二〇一四年國殤節特會

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2014 Memorial Day Conference

General Subject

THE HEAVENLY VISION

Message Titles

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二〇一四年國殤節特會

標語

聖經中管制的異象，乃是神經綸的異象，

就是三一神將祂自己作到

祂所揀選並救贖的人裏面，

為要以神聖的三一浸透他們全人，

好產生並建造基督的身體，

終極完成於新耶路撒冷。

我們需要看見，包羅萬有的基督

是宇宙中一切正面事物的實際；

祂作為實際的靈，

使祂所是一切無法追蹤的豐富，對我們成為實際，

引導我們進入祂這神聖的實際裏。

我們需要看見基督身體的異象，

就是團體的基督，是召會內在的意義，

是三一神與在基督裏之信徒的神聖構成，

是神執行祂行政的憑藉，

也是宇宙的召會，在許多地方彰顯為地方召會。

我們需要看見，神渴望祂所有的子民都是拿細耳人，

就是那些將自己分別歸神的人；

他們絕對、完全、徹底的為著神，

不為著神以外的任何事物—

愛神、尋求神、活神並被神構成，

好以神祝福人，使神得著彰顯。

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.

屬天的異象

第一篇

管制並支配的異象— 神經綸的異象

讀經：箴二九 18 上，徒二六 19，弗一 17 ~ 18，啓二一 2、9 ~ 10

綱 目 週 一

壹 在聖經裏，『異象』是指一個特殊的景象；它是說到一種特別的看見，即榮耀、裏面的看見，也是說到我們從神所看見的屬靈景象—徒二六 19，太十六 17，結一 1，八 3：

一 神的異象就是神的啓示，使我們看見神聖、屬靈、屬天的事—徒二二 14 ~ 15，二六 16。

二 我們要得著異象，就需要有啓示（揭示）、光和視力—弗一 17 ~ 18：

1 沒有光，即使帕子除去了，我們也無法看見異象—林後四 6，約壹一 5、7。

2 當神聖的光照明主話語中神聖的啓示，神聖的啓示就成了神聖的異象；當我們也有視力時，就能看見屬天的異象—弗一 17 ~ 18，三 9。

週 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 我們需要禱告，求主把我們都帶到高山，把我們每一個人都從自己裏面釋放出來，把我們都從自己的經歷、自己的學習、自己已往的造詣裏面提出來，提到一個新的境界，一個超越的境地，是我們從前所沒有達到的，好叫我們能有一個超脫的眼光來看神這榮耀的異象—啓二—9 ~ 10，徒十9 ~ 16。

四 眾召會和眾聖徒都需要看見屬天的異象—弗—17 ~ 18，啓—11上，二二16上：

- 1 我們向神的兒女所陳明的，不該僅是教訓或道理，或從閱讀所得的知識，乃該是我們在神聖之光的照耀下，在靈裏所看見的異象—提前四6，約壹—1 ~ 3。
- 2 每一個神話語的執事，都該將屬靈、屬天的異象傳遞給別人—提後二2、15、25，約壹—1 ~ 3，啓—11上。

週 三

貳 聖經中管制的異象，乃是神經綸的異象，就是三一神將祂自己作到祂所揀選並救贖的人裏面，為要以神聖的三一浸透他們全人，好產生並建造基督的身體，終極完成於新耶路撒冷—提前—4，弗三9、16 ~ 17，四4 ~ 6，啓二—2、9 ~ 10：

一 神的經綸就是神在基督裏成肉體，經過人生，受死，復活，成為賜生命的靈，進到我

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-

們裏面作生命，把祂自己分賜到我們裏面，叫我們得變化，產生召會，就是基督的身體，也就是神的家、神的國、基督的配偶，最終的終極完成和集大成，就是新耶路撒冷—約一 14，林前十五 45 下，弗一 22 ~ 23，啓二一 2。

二 全本聖經都是照著三一神作到祂的贖民裏面這異象的原則寫的—詩三六 8 ~ 9，林後十三 14，弗三 16 ~ 17，四 4 ~ 6。

叁 我們若看見屬天的異象，並且讓這異象作到我們裏面，這異象就會在我們身上有強而持久的功效—箴二九 18 上，徒二六 19：

一 當我們看見了榮耀、屬天的異象之後，我們就會徹底改變，我們整个人生的觀念、態度、論調、思想都和從前完全不同；這異象會使我們顛狂，我們的生活方式也會改變—九 3 ~ 9、11 ~ 12、20、22，腓三 4 ~ 8。

二 屬天的異象奪取我們、重構我們、管制我們、指引我們、限制我們並支配我們—箴二九 18 上：

- 1 屬天的異象要管制並指引我們，就必須作到我們裏面—徒九 3 ~ 5，林後四 4、6。
- 2 屬天的異象將我們限制在神聖啓示的中心線上，以神新約的經綸為中心點—提前一 4。

週 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 屬天的異象使我們的生命滿了意義和目的，也推動我們，加力給我們，並賜我們忍耐——提後一 9，來十二 1 ~ 2。

四 我們在屬天的異象之下，受指引朝向神的目標，我們的生活也受神的經綸所支配——腓三 3 ~ 14，提前一 4。

五 我們從主所接受的異象，會使我們行動，並按著所看見的異象行動；在使徒行傳這卷書裏，神聖的異象主要的是關於神的行動——十 1 ~ 33，十三 2。

六 有異象，就有道路；榮耀的異象總是帶領我們走一條路，使我們放膽往前——二六 18 ~ 19。

七 屬天的異象保守我們在真正的一裏，並將我們帶到同心合意裏——弗一 17 ~ 18，四 3，徒一 14，二 46，四 24，五 12。

週 五

八 我們若被這異象所重構，我們會自動執行神的經綸，並作一個工作，就是基督身體的工作——弗三 9，四 16，徒十三 2。

九 屬天的異象指引我們朝向神的目標，就是基督身體的建造，以終極完成新耶路撒冷——弗四 16，啓二一 9 ~ 10。

肆 我們需要成為有異象的人——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 每一個事奉主的人，都必須是有異象的人；一個事奉主的人，最重要的一件事，就是要有異象，並帶著異象事奉主—徒二六 19，九 3 ~ 5、10、12、15 ~ 16、20、22。
- 二 異象是出乎神的，由不得我們—太十六 17，加一 15 ~ 16，參賽五十 10 ~ 11。
- 三 不是每一個信徒都直接接受異象；保羅直接接受異象，但提摩太是經過保羅接受異象—徒二二 14，提後三 14 ~ 15。
- 四 在看見異象上，我們都有責任：我們要有心、要願意丟棄卑賤的、要等候主並要向主敞開—太五 8，提後二 21，耶十五 19，但十 2 ~ 3，林後三 18。

週 六

- 五 我們需要以基督為中心，並將我們所看見基督的事見證出來—徒二六 16。
- 六 我們該像保羅一樣，沒有違背那從天上來的異象—19 節：
 - 1 我們要看見更多異象，就必須順從我們所已經看見的異象—二二 14 ~ 15，約七 17。
 - 2 我們接受基督作我們的生命，不讓自己受打岔，乃與主保持接觸，藉此我們就順從了這異象—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.

第一週 週一

晨興餽養

弗一 17 ~ 18『願我們主耶穌基督的神，榮耀的父，賜給你們智慧和啓示的靈，使你們充分的認識祂；光照你們的心眼，使你們知道祂的呼召有何等盼望；祂在聖徒中之基業的榮耀，有何等豐富。』

甚麼叫作異象？按字面的意義說，『異』的意思是希奇的、特殊的，『象』是指景象。因此，異象是指奇特的一幅景象。比方有的人家裏擺設得很精緻，你進門一看，就覺得與眾不同；對你而言，那是一個異景，也就是異象。在聖經裏，異象是指我們從神所看見的光景。神藉著祂的話，把幕幔打開了；但是我們必須看見其中一幕幕的景象。凡我們從神的啓示所看見的，就是異象（神的啓示和異象，三頁）。

信息選讀

神一直需要能叫祂的諸天開啓的人。今天地仍受撒但的霸佔，地上的人仍在撒但的手下，並且大多數神的百姓仍在被擄之中。因此，急切需要一些像以西結一樣尋求神、接觸神並且作神的祭司在神面前供職的人。今天神若得著這樣的以西結，諸天就會開啓，地上的人就能看見屬天的異象，屬天的事也要成全在地上。在這些日子裏，但願我們都尋求神，接觸神！但願諸天向我們是開啓的！

不但諸天向以西結開了，異象也來了，並且向他有所啓示、揭示。神對以西結說，『凡我所指示你的，你都要用眼看，用耳聽，並要放在心上。』（結四十四）諸天開了，目的就是為著讓以西結看見神的異象。

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

神的異象就是神的啓示，使我們看見神聖、屬靈、屬天的事。諸天沒有對他們開啓的人，看不見神屬天的事（以西結書生命讀經，二二至二三頁）。

啓示就像開幕，打開幔子；但幔子打開後，還得有一個條件，就是要有光，要有視力。幔子打開了，沒有光，還是看不見；有了光，沒有視力，也是看不見。到新約的時候，啓示已經有了，但很稀奇，許多人讀聖經還是沒有亮光，沒有看見。爲甚麼呢？第一，因爲沒有光；第二，眼睛不明亮，沒有視力。幔子沒有打開，當然看不見；幔子打開了，沒有光，還是看不見。我們的眼睛若是瞎的，就是有了光，還是看不見；但我們的眼睛若是明亮，就能看見聖經所說的異象。甚麼叫作異象？異象就是我們從神那裏看見的一個光景；不是平常的，乃是奇特的。

到了新約，聖經裏的一切已經是啓示出來的，但若是我們讀的時候，眼睛不發明亮，我們在神的話語跟前，還是不能發看見神的異象。當我們禱告，讀神話語的時候，我們的眼睛若明亮，我們立即能看見異象。到這時，啓示就變作我們的異象（生命長大的路線，七八頁）。

當神聖的光照明神聖的啓示，神聖的啓示就成了神聖的異象（徒二六19）。異象乃是一個景象，藉此我們可以看見一些事物。一個人的眼睛若蒙上厚厚的帕子，儘管在他眼前有美景，他也無法看見。他看不見，因爲他沒有用視覺，沒有異象；但是當帕子除去時，他就能看見（三一神的啓示與行動，九頁）。

參讀：三一神的啓示與行動，第二篇；神的啓示和異象，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

晨興餽養

啓二一9 ~ 10『拿著七個金碗，盛滿末後七災的七位天使中，有一位來對我說，你來，我要將新婦，就是羔羊的妻，指給你看。我在靈裏，天使帶我到一座高大的山，將那由神那裏從天而降的聖城耶路撒冷指給我看。』

我們必須學習每天藉著來到神面前而讀聖經。我們應當承認自己的罪，使我們與神之間的光景是清爽的，好叫我們能在靈裏與神有交通。然後我們該藉著禱讀來讀祂的話。每一天我們都會得著啓示；那靈也會照明這啓示，這樣我們就會得著異象。這裏有一個進展，從話進展為啓示，又從啓示進展為異象。

在以弗所一章十七節，保羅求主賜給我們智慧和啓示的靈。當那靈照明啓示時，異象就在那裏。沒有光，即使帕子除去了，我們也無法得著異象。帕子必須除去；光必須來。不僅如此，我們也需要視力。我們若是眼瞎，即使帕子除去，也有光在這裏，我們仍然無法看見甚麼。我們需要啓示、光、藉著光而有的異象以及視力。這樣，帕子除去了，異象在這裏，並且有光和視力。我們也藉著那靈的智慧，能以明白異象（三一神的啓示與行動，九至一〇頁）。

信息選讀

我深深盼望弟兄姊妹，實在像一個被提的人，升到高處，超越了一切，用遠大的眼光來看神的異象。在啓示錄，當使徒約翰看見異象的時候，他看見巴比倫那敗壞的城，乃是在曠野荒涼之地來看；但等他要看榮

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,

耀的聖城新耶路撒冷的時候，天使乃是把他帶到高山去看。因為在平地眼光是不毅的，他需要到高山，到高處，到超越的境地，才能有毅遠、毅大的眼光。因此我在主面前實在迫切的仰望，主這一次也能把我們這些人都帶到高山，帶到高處，把我們每一個人都從自己裏面釋放出來，把我們每一個人都從自己的經歷、自己的認識、自己已往的造詣裏面提出來，提到一個新的境界，一個超越的境地，是我們從前所沒有達到的，好叫我們能有一個超脫的眼光來看神這榮耀的異象。

巴不得每一位弟兄姊妹這一次也都有這樣的一個心情、願望說，『我被釋放，我被提起，脫離我自己，不僅脫離那些壞的罪惡，也脫離那些好的屬靈經歷。我已往雖然有相當的造詣，但是這一次我要看一個更遠、更高、更大、更深、更豐富、更超越的異象。』願神憐憫我們每一個人，叫我們這一次實在能蒙拯救，從我們裏面被提出來，到一個超越的地步，能毅有超越的眼光，遠視的眼光，透過一切來看神這個榮耀的異象（教會建造的異象，五至六頁）。

以西結看見四活物，和神榮耀的寶座。因著他所看見的，他就有負擔將這些異象傳遞給別人。他所說的不是教訓或想像的事，乃是他在靈裏所看見屬天的異象。每一個神話語的執事，都該將屬靈、屬天的異象傳遞給別人。…我不是供應理論、觀念、道理或任何系統神學的事；我乃是供應從開啓的諸天而來的異象。

所有的召會和所有的聖徒都需要看見屬天的異象。所以，我們向神的兒女所陳明的，不該僅是教訓或道理，或從閱讀所得的知識，乃是我們藉著接觸神，在開啓的諸天底下，在靈裏所看見的異象。這會使神的百姓從被擄中得恢復，也會帶進神召會的建造（以西結書生命讀經，二三至二四頁）。

參讀：長老訓練第二冊，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

第一週 週三

晨興餽養

弗三9『並將那歷世歷代隱藏在創造萬有之神裏的奧秘有何等的經綸，向眾人照明。』

16 ~ 17『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏…。』

保羅…一切的工作、行動，都受〔神的經綸〕這個異象的管制和支配，我們也該如此。…聖經是甚麼？…你要學會講：聖經有兩部分，頭一部分是豫表、豫言，第二部分是應驗、成全。聖經所講的一切都是為著應驗、成全神的經綸。神的經綸就是神成肉身，經過人生，受死，復活，化身成靈，進到人裏面作生命，把神分賜給人，叫人得變化，產生召會，就是基督的身體，也就是神的家、神的國、基督的配偶，最終的集大成，就是新耶路撒冷。這就是聖經，也就是那管制並支配我們的異象（聖經中管制並支配我們的異象，一二至一三頁）。

信息選讀

管制的異象〔就是〕三一神將自己作到祂所揀選並救贖的人裏面，成為他們的生命和生命的供應，以神聖的三一，就是父作源頭，子作肥甘，靈作河流，來浸透他們的全人。…我們必須領悟，聖經是在這管制的原則之下寫的。我們拿起這把鑰匙，就能開啓聖經的每一部分。這原則幫助我們解釋生命的源頭，以及『在你的光中，我們必得見光』（詩三六9）。

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).

聖經的每一卷書都印證你對〔詩篇三十六篇八至九節〕這段經文的領會，因為全本聖經都是照著這原則寫的，就是三一神作到祂的贖民裏面，作他們的享受、他們的飲料以及生命和光的源頭。應用這原則來解釋新約的任何一段話，都是無窮無盡的（長老訓練第二冊，一八〇至一八一頁）。

我們有過榮耀的看見之後，會使我們整個人生的觀念、態度、論調、思想都改變，和從前徹底不同。雖然同樣是在喫喝、休息、工作，但是全人都已在轉變。…我們無論看見甚麼異象，都會有反應。…你所看見的那個異象，就叫你不能控制自己，你的觀念要轉變，你的行動、生活也就會不平凡。

總歸有一天，因著神向我們顯現，我們看見了屬靈的景象，別人發現我們不一樣了。這是世人沒有辦法形容的，這也是世人所不懂，所沒有看見的。…看見異象之後，會使我們的人生有轉變。…我們全人從裏面有個轉變。從那一天起，這世界對我們是變色了，而且實實在在是變了，這世界對我們一點味道也沒有。可是另一面因著主，我們覺得人生滿有味道，滿了榮耀，也很有目的。這就證明我們都看見了榮耀的異象。…這位榮耀的神向我們顯現，使我們人生有轉變，這是無法模倣，也是無法否認的。

盼望每一位參加福音開展的人，都是有異象的人。不是別人鼓勵你參加福音開展，鼓勵大概三天有用，但過了三天恐怕就沒有用了；乃是你自己裏頭碰著一個東西，就是榮耀的神向你顯現，向你照亮，帶給你莫大的力量，使你能一步步的往前事奉主（榮耀的異象與十字架的道路，七至九頁）。

參讀：聖經中管制並支配我們的異象，第一篇；長老訓練第二冊，第十三章。

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

第一週 週四

晨興餽養

林後四 4『在他們裏面，這世代的神弄瞎了他們這不信者的心思，叫基督榮耀之福音的光照，不照亮他們；基督本是神的像。』

6『因為那說光要從黑暗裏照出來的神，已經照在我們心裏，為著光照人，使人認識那顯在耶穌基督面上之神的榮耀。』

你若是看見了異象，無論是寒流也罷，熱流也罷，都不會受影響。我們要知道，我們之所以下鄉開展，是因為我們看見了異象，我們裏面有異象。這榮耀的異象在支配我們，使我們放膽的往前。…現今我們非常鼓勵弟兄姊妹在主日的區聚會中申言，就是要為神說話。但是為神說話有個基本的條件，就是必須看見神。

我們也切切的要知道，我們出去開展並不是去作工，乃是去發瘋；我們若不發瘋，福音開展的工作就沒有效力。我們若是看見異象，出去作工就不同了（榮耀的異象與十字架的道路，九至一〇頁）。

信息選讀

保羅正…在事奉神，有一天，他在往大馬色的路上，突然有從天上來的異象臨到他。這異象轉了他，改變了他，使他徹底翻轉過來（徒九 1 ~ 5）。這異象使他轉離老舊的事奉方式。他看見這異象之後，就瞎眼了，他變得非常軟弱，甚至不能行動。這異象臨到保羅以前，他看得非常清楚，視力很好，也很有能力，能作很多事。但是突然之間，一個從天上來的異象臨到保羅，他就改變了。他眼睛瞎了，看不見任何東西，並且軟弱無力，不能作任何事。這異象臨到他以

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，他帶頭作很多事，但異象臨到以後，他需要別人的引導。

人若遇見了從天上來的異象，那有福的盲目就臨到他。這盲目臨到我們以後，就有內裏的膏油和內裏的照耀，內裏的光照。這裏面的異象，會越過越加強，並且會將我們事奉主的方式翻轉過來。…保羅得救以後的事奉…在每一面，…都與他從前的事奉方式相反（從天上來的異象，二至四頁）。

今天，我不管基督教喜歡聽也罷，不喜歡聽也罷，我是一直要說我所看見的異象。我說這個已經說了五十多年了。我不是固執，也不是驕傲，我要在天地間宣告說，我是一個看見異象的人。我承認我是主所揀選的，是主所呼召的。

一九六二年，我到美國開工，這二十幾年來我也看到有人搖擺不定，但我始終如一。這是因為在我裏面有一個清楚的異象（關於生命與實行的信息下卷，一一五、一一七頁）。

彼後一章三節說，『神…用祂自己的榮耀和美德呼召我們。』在新約裏，每一個得救的人，都該是一個蒙神榮耀呼召的人。我們都看見過祂的榮耀，也受了祂的吸引、祂的影響，使我們沒有辦法再像從前那樣，只作凡俗的世人；我們乃是一班特殊的人，因為主呼召了我們。我們不在乎天，也不在乎地。我所看見的這一個榮耀，就是我人生的目的，也變作我的目標、我的使命、我的負擔。我且不管環境如何，也不管別人如何待我，我裏面有個東西，是我無法否認，也無法違背的，就是這榮耀的異象。我們一生都要照這異象來事奉神（榮耀的異象與十字架的道路，一二頁）。

參讀：榮耀的異象與十字架的道路，第一篇；關於生命與實行的信息下卷，第二十四篇；三一神的啓示與行動，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

第一週 週五

晨興餽養

徒二六 18 ~ 19『我差你到他們那裏去，叫他們的眼睛得開，從黑暗轉入光中，從撒但權下轉向神，又因信入我，得蒙赦罪，並在一切聖別的人中得著基業。亞基帕王啊，我故此沒有違背那從天上來的異象。』

我們事奉神，必須有異象，有啓示。事奉神的道路是從異象來的，事奉神的生命是從啓示來的。在事奉神的事上，人的東西不能帶來。你已往的看法不能帶來，中國的不能帶來，外國的也不能帶來；老式的不能帶來，新式的也不能帶來。…從天上來的異象，叫所有事奉神的人，把屬地的作法、屬地的方法都停下來。〔從天上來的異象調整我們。〕（事奉主者的異象、職事與引導，七至八頁）。

信息選讀

基督與召會這個異象，不只關係到我們個人生命的長進，也關係到召會在地上的建造。人經歷基督作生命，人的生命才能有長進。人活出召會的生活，召會才能被建造。所以基督與召會，乃是我們每一個事奉主的人該看見的異象。我們要看見這個，並且活在這個裏面。這個也要成爲我們事奉的目標，像是一盞明燈，叫我們跟著它的光來走路。我是在召會中帶領兒童的麼？我要叫他們在年幼的時候就認識基督，成爲建造召會的材料，好讓他們有一天也同被建造。…我們若看見基督和召會這個異象，我們所有的事奉，目標就在帶領人接受基督作生命，叫人成爲正確的材料，被建造在召會中。我們在一切的事奉中，乃是用各種的智慧，帶人得著基督作生命，使人成爲建造的

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，被建造成為神的靈宮。弟兄姊妹，這就是我們的異象（我們的異象—基督與教會，一〇頁）。

保羅的事奉不是沒有異象的；反之，他的事奉是有異象的。他不僅在大事上憑著異象事奉，甚至在小事上也是如此（從天上來的異象，四頁）。

我們要事奉，就得有異象。我們要求主給我們看見異象。並且盼望我們所得的異象，還不是那些在中心之外，零零碎碎的異象，乃是在神旨意中最中心的異象，最基本的異象，好叫我們對於神心意中，那個最基本、最中心的故事，能有真實的領會，真實的看見（我們的異象—基督與教會，三頁）。

我們要如何才能看見異象？得著啓示的途徑到底是甚麼？這在每個人身上雖不盡相同，但原則是一樣的。異象是出乎神的，由不得你。神給你看見，你就看見；神不給你看見，你就不能看見。然而，在各人身上仍有責任。…要有心，…〔要〕丟棄卑賤的，揀選貴重的，…要學習在神面前等候，…要清心，要〔向主〕敞開。

在同一個時代事奉神的人，不是每一個都直接看見異象。聖經給我們看見，保羅看見異象，然而提摩太的異象是保羅交給他的。聖經並沒有記載提摩太自己看見異象，提摩太所有的看見，都是經過保羅的。所以保羅說，『但你所學習、所確信的，要活在其中，因為知道你是跟誰學的，並且知道你是從小明白聖經。』（提後三 14 ~ 15）這意思是，提摩太所得的異象是跟保羅學的，也是從聖經來的。這就是說，我們這些在同一個時代事奉神的人，不一定同時直接看見異象。但無論如何，我們都必須看見相同的異象，並且得著的途徑也都一樣（事奉主者的異象、職事與引導，一二至一七頁）。

參讀：事奉主者的異象、職事與引導，第一篇；從天上來的異象，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

第一週 週六

晨興餽養

徒二六 16『你起來站著，我向你顯現，正是要選定你作執事和見證人，將你所看見我的事，和我將要顯現給你的事，見證出來。』

二二 15『因為你要將所看見所聽見的，向萬人為祂作見證。』

行傳二十六章十六節指明，保羅並非領受一些事的啓示而沒有看見基督；反之，他乃是在所領受的事中看見基督。換句話說，凡基督向保羅啓示的事，莫不是以祂自己作那些事的內容。這就是保羅要將他所看見主的事見證出來的原因。在保羅所看見的一切異象中，他看見了基督。不僅如此，他也要將主所要顯現給他的事，見證出來。這裏主似乎對保羅說，『在你將要領受的一切異象和啓示中，我都要向你顯現。』這指明如果我們只看見異象和啓示，而沒有看見主，那我們所看見的就是虛空（使徒行傳生命讀經，六八三頁）。

信息選讀

當保羅在往大馬色去的路上，基督向他啓示了一些事，而保羅在那些事中看見了基督。主指明祂要向保羅啓示更多的事，在那些事中，主自己也要向他顯現。所以，保羅所看見的不僅是事情本身，更是基督在这一切事中向他顯現了。

你在經歷中可能宣稱從主領受了亮光，或者看見了異象或啓示。然而，你需要想想，基督有否在那亮光、異象或啓示中向你顯現。在你所認為的亮光、異象或啓示中，你看見了基督麼？

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?

在我們從主領受的任何亮光中，我們都必須看見基督。凡我們所看見的，不論是光照、異象或啓示，都必須有基督向我們顯現。…如果我們研讀聖經，獲得聖經知識而沒有看見基督，那知識就是虛空的。我們都需要學習在所啓示我們的事中看見基督（使徒行傳生命讀經，六八三至六八四頁）。

保羅在以後說起〔往大馬色去的〕那個場景時，就說是『從天上來的異象』（徒二六19）。當時從天上發出大光，四面照著保羅，他便立刻仆倒在地。然後，從天上有聲音發聲與他說話（14~18）。那個場景，在保羅眼前成了一個異象。保羅不僅聽見了福音，也看見了一個情景，就是從天上來的異象；這使他完全仆倒在地。…在原則上，我們也該有保羅的經歷。當我們走在人生的路上，正經過某件事，正對那件事有興趣時，卻被主遇見了。或許你正在追求學問，正要得著學位時，主遇見了你；或許你正經歷生意失敗，正要尋短見時，你遇見了主。那一次的遇見主，就是你的『大馬色』。…每一個事奉主的人，總得有一次看見了異象，並讓這個異象支配他的一生（事奉主者的異象、生活與工作，一四五至一四七頁）。

保羅問說，『主啊，你是誰？』在回答這個問題時，主給了保羅何等深遠的異象！臨到他的啓示充滿在他的著作中；藉著這些著作，在屬天的光照之下，同樣的異象也能殼成爲我們的。這位拿撒勒人耶穌是父豐滿的具體化身。召會—子的具體化身，接受了祂的豐富，而成爲祂的豐滿。基督自己必須作到我們裏面，成爲我們的生命。

我們接受祂作我們的生命，不讓自己受道理的打岔，也不掙扎要有好行爲，藉此我們就順從了這異象。在我們整天所有的活動裏，都應當與這位基督保持接觸。我們不住的在禱告裏對祂說話（帖前五17），自然就接受祂作我們的人位，而照著從天上來的異象生活（生命信息上冊，三五〇至三五二頁）。

參讀：使徒行傳生命讀經，第六十八篇；事奉主者的異象、生活與工作，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

第一週詩歌

WEEK 1 – HYMN

Hymns, #1220

使我知你恢復所是

補534

降 A 大調 4/4

(英 1220)

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

一) 哦，主，將我帕子去除，賜下真實啟示；
 二) 你從死裏復活能力，我藉啟示知悉；
 三) 你的大能將我釋放，脫離煩擾俗務；
 四) 我今進入地方召會，願以你為人位；
 五) 我接受你作人位主，與你同釘十字架；
 六) 當眾妓體都願捨己，榮耀身體得顯；
 七) 召會生活——個新人，顯於各地召會；

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

哦，主，使我異象清楚，知你恢復所是。
 大能傳輸藉信經歷，引我到召會裏。
 你的大能為我開廣進入召會路途。
 外面舊人日漸銷毀，心向你，能絕對。
 裏面之人得著恢復，你在我心安家。
 人數雖多，人位同一，新人在地出現。
 你的身體是團體人，顯出一個人位。

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

哦，主，使我異象清楚，知你恢復所是。

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

哦，主，使我異象清楚，知你恢復所是。

註：每節均重複第二行歌辭二次。

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.

屬天的異象

第二篇

基督的異象

讀經：西二 16 ~ 18 上、19，約十四 6，五 39 ~ 40，十六 13，約壹五 6，弗三 8、18

綱 目

週 一

壹 『所以不拘在飲食上或在節期、月朔或安息日方面，都不可讓人論斷你們，這些原是要來之事的影兒，那實體卻屬於基督。不可讓人憑故意卑微，並敬拜天使，所作反對你們的判斷，騙取你們的獎賞』—西二 16~18 上：

一 二章十七節裏的實體，就如人的身體，乃是實質；律法裏的儀式是基督的影兒，就如人身體的影兒，基督才是福音的實質和實際；歌羅西書揭示這樣一位包羅萬有的基督，乃是神經綸的中心——17 上、18 上，三 11。

二 基督日日、週週、月月、年年都是每一正面事物的實際，含示這位包羅萬有的基督宇宙性的廣闊：

1 基督日日是我們的食物和飲料，作我們的滿足和加力—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 基督週週是我們的安息日，作我們在祂裏面的完成和安息—太十一 28 ~ 29。
- 3 基督月月是我們的月朔，作我們在黑暗中因著光而有的新開始—約一 5，八 12。
- 4 基督年年是我們的節期，作我們的喜樂和享受—林前五 8。

週 二

- 三 延展的基督，滿了吸引力且富有磁力，乃是聖經的素質—路二四 44，約五 39 ~ 40，太一 1，參啓二二 21。
- 四 按照上下文，歌羅西二章十八節的『獎賞』，乃是對基督作為影兒之實體的享受；我們的獎賞被騙取，就是對基督主觀的享受被騙取了一參創十五 1，腓三 8。
- 五 我們的需要乃是主觀的基督成為我們的享受，在我們裏面完成神聖的啓示；如果我們缺少對基督的經歷和享受，我們也就缺少神的啓示—西一 25 ~ 28。
- 六 我們每天無論作甚麼，都該題醒我們，基督乃是那件事情的實際；如果我們在日常生活中，操練接受基督作一切物質事物的實際，我們日常的行事為人就會徹底改變且變化，我們也會滿了基督—林後四 16，腓一 19 ~ 21 上。

週 三

- 七 我們需要天天享受基督作我們一切需要的

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**

實際：

- 1 基督是我們的氣息—約二十 22。
- 2 基督是我們的飲料—四 10、14，七 37～39 上。
- 3 基督是我們的食物—六 35、57。
- 4 基督是我們的光—一 4，八 12。
- 5 基督是我們的衣服—加三 27。
- 6 基督是我們的居所—約十五 5、7 上，詩九十 1，九一 1。

週 四

貳 包羅萬有的基督是宇宙中一切正面事物的實際—參羅一 20，弗三 18，詩歌三七四首：

- 一 因著宇宙並其中的萬物和人，是為著描述基督這個目的造的，所以祂向祂的門徒啓示祂自己時，很容易在任何環境中找到某個東西或人物作為例子說明祂自己—西一 15～17，約一 51，十 9～11，十二 24，太十二 41～42。
- 二 舊約使用六個主要類別的東西作為豫表來描述基督—人物、動物、植物、礦物、祭物和食物：
 - 1 人物豫表基督，如亞當（羅五 14）、麥基洗德（來七 1）、以撒（太一 1）、約拿（十二 41）和所羅門（42）。
 - 2 動物豫表基督，如羔羊（約一 29）、獅子、牛、鷹（結一 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 植物豫表基督（祂是生命樹—創二9），如葡萄樹（約十五1）、蘋果樹（歌二3）、無花果樹、石榴樹、橄欖樹（申八8）；樹的不同部分也是基督的豫表，如根、、嫩條、苗、枝子和果子（賽十一1、10，四2，路一42，啓五5）。
- 4 礦物豫表基督，如金、銀、銅、鐵（申八9、13）和不同種類的石頭：活石（彼前二4）、磐石（林前十4）、房角石（太二一42）、頂石（亞四7）、基石（林前三11）和寶石（十二）。
- 5 祭物豫表基督，如燔祭、素祭、平安祭、贖罪祭、贖愆祭、搖祭、舉祭和奠祭—利一～七，出二九26～28，民二八7～10，參約四24。
- 6 食物豫表基督，如糧（餅）、小麥、大麥、葡萄、無花果、石榴、橄欖、奶和蜜—六35，申八8～9，二六9。

三 在新約裏，基督是實際的靈，使祂所是一切無法追蹤的豐富，對我們成爲實際，引導我們進入祂這神聖的實際裏—約十四6，約壹五6，約十四17，十六13。

四 一切豫表的實際，其元素都在那靈裏；那靈藉著主的話，將這一切豐富輸送並分賜到我們裏面—腓一19，約六63，西三16，弗六17～18，啓二7。

週 五

叁 這位是一切正面事物實際的基督，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

是身體的元首；因此，持定元首就是享受基督作一切正面事物的實際—西二 19：

- 一 我們所享受作一切的基督既是身體的元首，我們越享受祂，就越對身體有感覺：
 - 1 這指明享受基督不是單獨的事，乃是身體的事—參弗三 8，四 15 ~ 16。
 - 2 我們越享受基督，就越寶愛身體上別的肢體—西一 4、8。
- 二 因著基督作元首是在復活裏（18），享受基督自然而然就把我們帶到復活裏，並拯救我們脫離天然的人。

週 六

- 三 享受基督把我們在升天裏帶到諸天界裏；惟有享受元首基督作我們靈裏賜生命的靈，我們在經歷裏才能在諸天之上—三 1 ~ 2，林後三 17，提後四 22，羅八 10、34。
- 四 當我們享受基督，並持定祂作元首，我們就吸取那延展無限、包羅萬有之基督的豐富；這些豐富在我們裏面成爲神的擴增，使身體因此而長大，爲著身體的建造—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.**

第二週 週一

晨興餽養

西二 16 ~ 17『所以不拘在飲食上、或在節期、月朔、或安息日方面，都不可讓人論斷你們，這些原是要來之事的影兒，那實體卻屬於基督。』

在我們日常生活的環境中，許多事物都是基督的影兒。譬如我們喫的食物是影兒，不是真食物；真食物乃是基督。基督也是真飲料。我們所穿，遮蓋我們、美化我們、使我們保暖的衣服，也是基督的影兒。基督乃是真正遮蓋我們赤身、使我們溫暖並美化我們的那位。基督也是我們的真住處、真安息。我們所住的房子，也是基督作我們居所的影兒。我們夜裏所享受的安息，也是基督作我們安息的影兒。我們在享受美味後的滿足也不是真滿足，乃是基督作我們滿足之實際的影兒（歌羅西書生命讀經，二四五頁）。

信息選讀

在歌羅西二章十六節，保羅說到與每日生活、每週生活、每月生活和每年生活有關的事。…飲食是每日的，安息日是每週的，月朔是每月的，節期是每年的。我們生活的各面都是基督的影兒。喫喝表徵每日的滿足和加力。安息日表徵每週的完成和安息；沒有完成，我們就無法享受安息。安息來自完成和滿足；你完成一件事並因此而滿足時，你就能有安息。神在第六日完成了祂創造的工作之後，就在第七日享受安息。我也能見證，我完成我的工作，並因此而滿意之後，我才享受安息。

月朔表徵每月在黑暗中因著光而有新的開始。舊約時代月朔如何表徵新的開始，今天基督就是這樣使

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

我們在黑暗中因著光而有的新開始。最近我聽到一位猶太籍弟兄幾個月前得救的見證。他到主這裏來以前，乃是在黑暗中，就像今天所有不信主的猶太人一樣。但現在基督是他的月朔，使他在黑暗中有了光。

節期表徵每年的享受和喜樂。神的選民要一年三次聚集，過每年的節期；那時是他們在主面前一同享受、一同喜樂的時光。節期雖然是叫人享受的，但只是基督的影兒。祂才是真食物、真飲料、真完成，祂也是真月朔、真節期。我們每日喫喝基督，每週在祂裏面有完成和安息，每月在祂裏面經歷新的開始，並且終年經歷祂作我們的喜樂和享受。

保羅在二章十六節所題到的事，乃是與地球的自轉，或繞著太陽的公轉有關。沒有這樣的自轉和公轉，我們就無法維持肉身的生命。因著地球的自轉和公轉，我們才有了日、週、月和年。我們已經一再的指出，所有這些日、週、月和年之事的實際乃是基督。

保羅在十七節說，基督是一切影兒的實體。這指明祂是我們食物和飲料的實際，是我們完成和安息的實際，是我們在黑暗中因著光而有新開始的實際，也是我們享受和喜樂的實際。我們每天、每週、每月、每年都需要基督。我們日日、週週、月月、年年的生活中，所有正面的事物都必須是基督。祂不只在道理上成為我們的一切，更在我們的經歷中成為我們的一切。我能見證基督是我的完成、我的安息、我的新開始、我的享受、我的喜樂、我的食物、我的飲料和我的滿足。雖然基督是宇宙性的廣闊，祂也是我們每天實際生活的每一細節。日復一日，祂是我們的氣息，也是我們的一切（歌羅西書生命讀經，二四五至二四七頁）。

參讀：歌羅西書生命讀經，第十五、二十四至二十五篇；由基督與召會的觀點看新約概要，第十九章；加拉太、以弗所、腓立比、歌羅西書中的經歷基督，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, msg. 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

第二週 週二

晨興餽養

約五 39 ~ 40『你們查考聖經，因你們以為其中有永遠的生命，為我作見證的就是這經。然而你們不肯到我這裏來得生命。』

西二 18『不可讓人憑故意卑微，並敬拜天使，所作反對你們的判斷，騙取你們的獎賞；這等人留戀於所見過的，隨著自己肉體的心思，徒然自高自大。』

要愛一件東西，就必須那件東西對你是可愛的。實際上，不是我們能愛，乃是東西可愛，就吸引我們去愛。不可愛的東西，要我們愛就很勉強；可愛的東西，要我們不愛也不太容易。照樣，我們愛主，乃是因為祂的可愛吸引了我們。祂是太富有吸引力了。二千年來，受祂吸引、為祂著迷的人不知有多少，我們也是其中之一。…這一位滿有吸引、富有磁力的基督，就是聖經的精髓。聖經裏說到成千的事物，講論許多的道理，但只有一個中心，就是基督自己（聖經的四要素—基督、那靈、生命、召會，五三至五四頁）。

信息選讀

我們需要經歷基督作每一樣正面事物的實際，這件事必須應用到我們日常生活的每一部分。當我們喫飯時，我們應當接受基督作真食物。與其傳統式的謝飯，不如照著歌羅西書的啓示，說一些更高的話：『主耶穌，我不僅為這些食物感謝你，把這些食物接受進來。主啊，我更接受你作這些食物的實際。』我們相信基督的人，應當照著基督來看一切、估量一切；這位基督在實際上乃是我們的一切。我們若照著基督來看一切的事物，我們的日常生活就會有所改變。

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.

〔在歌羅西二章，〕保羅說了基督是影兒的實體之後，就繼續說，『不可讓人…騙取你們的獎賞』（18），這是很有意義的。根據上下文，獎賞就是享受基督作影兒的實體。享受基督的確是一個獎賞。

根據一章二十六節，藉著保羅的職事所完成之神的話，乃是『歷世歷代以來所隱藏的奧祕，但如今向祂的聖徒顯明了』。這奧祕就是基督在我們裏面，成了榮耀的盼望（27）。雖然我們可能對聖經有相當的認識，但我們若沒有日日、週週、月月、年年充分的經歷基督，就沒有神聖啓示的完成。…如果我們缺少對基督的經歷和享受，我們也就缺少神的啓示。神的啓示需要經歷上的基督作為其完成。

保羅論到影兒的話，含示我們怎樣能實際的享受基督。飲食這樣的事既然是影兒，而基督是實質和實際，每當我們喫喝的時候，就必須被題醒，真食物、真飲料乃是基督。你喫食物的時候，同時也該喫基督。你喝飲料的時候，同時也該喝基督。你穿衣服的時候，應當記得基督才是真衣服，你應當經歷祂作真衣服。當你穿上物質的衣服，你也應該穿上基督。這樣來享受基督乃是容易的。我們每天無論作甚麼，都該題醒我們，基督乃是那件事情的實際。連我們的呼吸也該題醒我們，需要在屬靈方面吸入基督。

如果我們在日常生活中，操練接受基督作一切物質事物的實際，我們日常的行事為人就會徹底改變且變化。我們的生活會滿了基督。我們喫喝的時候，要接受基督作我們屬靈的食物和飲料。我們所作的每一件事，都要題醒我們來接觸基督、享受基督、經歷基督，並且以基督作一切。天天這樣實行，就是真正享受基督（歌羅西書生命讀經，三六八至三六九、五九六、五九九至六〇〇、六〇二頁）。

參讀：歌羅西書生命讀經，第三十五、五十五篇；神的奧祕與基督的奧祕，第二章；從天上來的異象，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

第二週 週三

晨興餽養

約二十 22『〔耶穌〕說了這話，就向他們吹入一口氣，說，你們受聖靈。』

六 57『活的父怎樣差我來，我又因父活著，照樣，那喫我的人，也要因我活著。』

基督是每一種需要和一切享受。…基督是我們的光。…基督也是我們的食物。在約翰六章祂告訴我們，祂是活糧，我們若喫祂，就要因祂活著（51、57下）。…照著林前十章四節，基督是我們的靈水。在基督徒的賽程裏，在包羅萬有的基督這包羅萬有的飲料以外，我們不該喝甚麼。

基督是我們的氣息。約翰二十章二十二節表明，基督將祂自己吹入門徒裏面。我們需要每時每刻藉著呼求祂的名吸入祂。…基督甚至是我們的衣服。加拉太三章二十七節說，『你們凡浸入基督的，都已經穿上了基督。』穿上基督就是穿上基督作我們的衣服。…基督也是我們的居所，我們的住處（約十五7上）（一九九〇年秋全時間訓練信息合輯，一六〇至一六一頁）。

信息選讀

在約翰福音裏，有在靈裏享受基督的六個主要項目。這些項目包括生命（一4，十10），乃是首要並最基本的；還包括食物的供應（六35）、可飲的河水（四14，七37）、生命之氣（二十22）、生命之光（八12）和居所（十五4~5）。

維持生命的頭一項是光，第二項乃是空氣或呼吸。我們越留在魂中，就越窒息，越覺得缺少空氣。另一面，當我們把自己轉向靈，立即就感到空氣清新。

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

從經歷裏，我學了一個重要的功課：轉向靈。我們都必須學習，不要顧到那麼多外面的事物，而必須一直轉向靈。我們必須忘掉我們的環境。每當我們在靈裏，我們就常覺得自己不是在地上。在我們靈裏，一切都是如此鮮活常新。這鮮活常新就是基督作我們的空氣。我們基督徒思想、考慮並憂慮太多。許多時候，我們非到迫不得已就不轉向靈。我們若事業順利，就不轉向主。因此，我們需要難處、試煉、痛苦、過不去的事，來逼使我們放棄而回轉向主。我們必須學習樂意轉向我們的靈。即使在一些事上，我們在靈之外還能過得去，我們仍該轉回靈中。我們轉向我們的靈，就能感到裏面新鮮的空氣，叫我們得著復甦、加強並拔高。…禱告是操練我們的靈最好的方法。早晨當我們穿衣、盥洗時，我們可以從靈裏向主說話。我們必須學習一直把自己轉向主。

享受基督的〔另一項〕乃是食物這件事。當我們轉向靈，我們就感覺光照、復甦和滋養。當我們讀主的話時，要學習不要太用心思。我們讀主的話若太用心思，就會疲憊而得不到滿足。我們需要學習操練我們的靈來接觸主，禱告多於讀。當我們這樣作，就會感覺得著滋養、飽足和加強，而有基督供應到我們裏面。我們若肯操練這個，就要享受何等的甘甜、寶貴與豐富，是我無法告訴你的！許多基督徒沒有時間與主在一起，而許多渴慕與主同在者卻有錯誤的實行。許多這樣的弟兄姊妹讀主的話時太用心思。他們不知道如何將自己轉回靈裏，好摸著主並遇見主。要學習轉向靈；這是惟一享受基督作光、空氣、水和食物的路。我們若學習轉向靈，整個召會就要有轉變，召會生活必有極大的改變（李常受文集一九六六年第一冊，一二四、一二九至一三〇、一三二頁）。

參讀：一九九〇年秋全時間訓練信息合輯，第十八篇；李常受文集一九六六年第一冊，基督是我們的分，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

第二週 週四

晨興餽養

約十四6『耶穌說，我就是道路、實際、生命；若不藉著我，沒有人能到父那裏去。』

六63『賜人生命的乃是靈，肉是無益的；我對你們所說的話，就是靈，就是生命。』

舊約裏的豫表有六大類。第一類是人物，第二類是動物，第三類是植物，第四類是礦物，第五類是祭物，第六類是食物。這六大類都有基督的豫表。

以人物的這一類為例：亞當豫表基督是人類之首，以撒豫表基督是亞伯拉罕的子孫，大衛的兒子所羅門豫表基督是大衛的子孫。基督不僅是人類之首，也是人的後裔，甚至是女人的後裔。祂是君王，是祭司，還是申言者：說到君王，祂是由猶大和大衛來豫表；說到祭司，祂是由麥基洗德和亞倫來豫表；說到申言者，祂是由以賽亞和約拿來豫表。所以要懂得基督在人物方面所有的描繪，我們就必須讀亞當、亞伯拉罕、大衛、所羅門、麥基洗德、亞倫、以賽亞、約拿等人（聖經的四要素—基督、那靈、生命、召會，五五頁）。

信息選讀

再說動物的這一類，那更是奧妙。基督是羊、牛、獅子、老鷹，也是鴿子、斑鳩。祂是羊，爲了作祭物，解決我們的罪，使我們得贖；祂是牛，不僅作祭物，更是低肩負重，爲神作我們的奴僕；祂是獅子，作得勝的一位，替我們勝過撒但；祂是老鷹，是超絕、屬天的一位，帶我們超越一切；祂是鴿子，美麗而純良；祂是斑鳩，卑微而貧寒。

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.

論到植物方面，關於基督的豫表更多。主自己說，祂是真葡萄樹（約十五1）。宇宙中只有一棵葡萄樹是真的，那就是基督。雅歌二章三節說，祂是蘋果樹。『蘋果樹』的原文很難繙譯；北方人喜歡喫蘋果，所以就繙作蘋果樹；南方人喜歡喫柑子，所以就繙作柑樹。無論如何，那是指一種果子非常甜美的樹。不僅如此，舊約告訴我們，樹的各部分都豫表基督：祂是根，祂是不，祂也是樹；祂是枝子，祂也是果子。新約進一步說，祂是馬利亞腹中的果子（路一42）。最奧妙的是：基督還是樹的本身；祂是宇宙中獨一的生命樹；祂也是皂莢木，表徵祂人性的品質高貴堅剛，標準崇高優越。祂真是美妙！

每次我們來到主的話跟前，都該敞開全人，運用我們的靈，吸取聖經裏靈的豐富。我們若這樣禱讀神的話，聖經的每一句對我們就都會變成靈，變成生命。然後我們就會領悟，那靈在我們裏面的確是說話的。說話的那靈在我們裏面，會帶著我們經過一切的環境，面對所有的人事物，並應付一切的問題。…今天這位說話的那靈，就是基督。我們要認識基督，就得把舊約的六大類豫表—人物、動物、植物、礦物、祭物、食物，好好研讀過；這些豫表太豐富了。今天我們何等的有福！…一切豫表的實際元素，都在那靈裏面；那靈又是藉著主的話，將這一切豐富傳輸、分賜到我們裏面。所以我們天天都需要喫主的話，接受那靈的分賜。這如同呼吸、喝水、喫飯，不是一勞永逸，乃是天天、時時的事。不僅如此，我們也需要『運動』，就是常常在主面前操練靈、釋放靈，好與那靈合作。這樣，我們屬靈的生命必定健康，並且一直正常長大（聖經的四要素—基督、那靈、生命、召會，五五至五七、七三至七四頁）。

參讀：聖經的四要素—基督、那靈、生命、召會，第四章；新約總論，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

第二週 週五

晨興餽養

西二 19『…持定元首；本於祂，全身藉著節和筋，得了豐富的供應，並結合一起，就以神的增長而長大。』

一 4『因聽見你們對基督耶穌的信，並對眾聖徒的愛。』

保羅在歌羅西二章十七節說，那實體卻屬於基督，但他在十九節沒有說到基督，乃是說到持定元首。基督一辭更換成元首，原因在於我們對主的享受，使我們對基督的身體有感覺。如果我們是不斷享受基督的人，我們就不會仍舊單獨。持個人主義的聖徒，乃是沒有一直享受主的人。…我們早晨應當接觸主，但晚上應當來參加召會的聚會。白天享受主，晚上卻忽略了召會—祂的身體—的聚會，這不是正常的。即使你的環境不許可你參加所有的聚會，你裏面也該有個感覺說，你整個內裏的人都是在召會的聚會中與眾聖徒同在的。這種對身體的感覺乃是來自對基督的享受（歌羅西書生命讀經，六〇九頁）。

信息選讀

我們天天對基督的享受，實際上乃是出於作元首的基督。這就是為甚麼我們享受基督，祂就使我們對身體有感覺。我們從經歷中得知，我們越享受基督，我們對身體的渴望就越強。然而，我們若是一段時間沒有接觸主，我們自然而然就會忽略召會生活，或對聚會失去興趣。我們越少接觸主，就越對召會和聖徒有所批評。…這樣缺少對基督的享受，就給仇敵撒但開門，讓他進來使我們批評身體上別的肢體。但如果我們又

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.

開始享受主，門就漸漸關上了。我們若一直享受基督，最終門就完全關上。然後我們就不再批評召會，反而為著召會生活讚美主，並且見證我們是何等的寶愛召會生活。帶進這一種改變的，不是勸勉，也不是改正，乃是恢復對基督的享受。

這親愛、寶貴的一位，乃是我們所享受，作我們食物、飲料、氣息的那一位；祂就是身體的元首。保羅因著對這件事有透徹的認識，他就能從基督作一切正面事物的實際給我們享受，跳到基督作元首這件事上。我們所享受作為一切的基督，既是身體的元首，我們越享受祂，就越有身體的感覺。這指明享受基督不是單獨的事，乃是身體的事。我們這些身體上的肢體，必須以團體的方式來享受基督。

保羅在二章十九節說到『全身』。對基督的享受，保守我們這些身體上的肢體成為一。我們越享受基督，就越寶愛身體上別的肢體。對基督的享受使我們愛召會生活中的每一個人；連我們愛不來的人，也都成了我們所親愛的、所寶貴的。…事實上，召會和聖徒還是一樣，只是我們的態度改變了。但如果有人把基督供應給我們，而我們重新開始享受主，身體上所有的肢體就再次變得可愛了。我們會有一種甜美的感覺，我們既是身體上的肢體，就寶愛所有的肢體。

因著基督作元首是在復活裏，享受基督自然而然就把我們帶到復活裏，並拯救我們脫離天然的人。我們都是天然的，如果我們沒有藉著享受基督而被帶到復活裏，我們就會留在天然的人裏面。讚美主，享受基督就把我們帶到復活裏！我們享受祂越多，我們的天然就越少。這也不僅是道理，乃是基督徒經歷的事實（歌羅西書生命讀經，六〇九至六一二頁）。

參讀：歌羅西書生命讀經，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

晨興餽養

西三 1 ~ 2『所以你們若與基督一同復活，就當尋求在上面的事，那裏有基督坐在神的右邊。你們要思念在上面的事，不要思念在地上的事。』

二 7『在祂裏面已經生根，並正被建造，且照著你們所受的教導，在信心上得以堅固，洋溢著感謝，就要在祂裏面行事為人。』

享受基督也把我們帶到升天裏。我們越享受祂，在經歷上就越在諸天界裏。這意思是說，藉著享受基督，我們就屬天了。我們不僅不再是天然的，也不再是屬地的了。享受基督使我們在復活裏，也在升天裏。我們越享受基督，就越在諸天之上。因此，持定基督作元首，就使我們經歷在諸天之上。在諸天之上就是持定元首，這樣說也是很對的。在經歷上，持定元首和在諸天之上乃是一件事，二者是一樣的。

如果我們在經歷上暫時放下基督，不繼續持定祂作元首，我們就會覺得，我們是屬地的。譬如說，一位姊妹購物時沒有持定基督作元首，這樣至少她在購物時，就放棄了元首（歌羅西書生命讀經，六一二頁）。

信息選讀

夫妻吵嘴的時候，他們在經歷上必定不在諸天界裏。他們至少是屬地的，因為他們吵嘴時，沒有持定基督作元首。每當我們是屬地的，我們就沒有持定元首。但如果我們在婚姻生活中一直享受基督，我們就持定祂作元首，並且有在諸天之上的經歷。這樣，我

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

們就是屬天的人。沒有甚麼能把我們從諸天之上拉到地上。可惜在我們的經歷裏，我們很快就落下來了，甚至一句話、一個不好的臉色，就使我們從諸天之上掉到地上。我們在日常生活中太容易不持定元首了！

根據歌羅西三章一至四節，我們的生活應當在諸天之上，就是神寶座所在之處。一面，作元首的基督乃是在我們的靈裏；另一面，祂也在諸天之上，不在地上。我們惟有在諸天之上的時候，才是持定祂作元首。享受基督就是持定元首，而持定元首就是在諸天之上。

我們在經歷中，怎樣才能在諸天之上？惟有享受元首基督作我們靈裏賜生命的靈，我們在經歷裏才能在諸天之上。林後三章十七節說，『而且主就是那靈。』如果基督只是元首，不是那靈，在經歷上我們就無法接觸祂，也無法持定祂。雖然基督的地位是元首，但在我們的經歷中，祂卻是賜生命的靈。…因此，要持定基督作元首，我們就不僅要享受祂，也要在諸天之上，更要在我們的靈裏。

當我們享受基督，並持定祂作元首時，我們就吸取祂的豐富。按照歌羅西二章十九節，有個東西從元首出來，使身體以神的增長而長大。當我們在諸天之上、在靈裏享受基督時，就能持定元首，並吸取祂的豐富。然後有個東西會從元首出來，使神在我們裏面增長。這意思是說，神的元素更多加到我們裏面，因而也加到身體裏面。這便叫身體以神的增長、神的增多而長大。

藉著持定基督作元首，我們就對基督的身體有感覺。我們經歷身體生活，就從元首吸取豐富，這些豐富乃是神的元素，在身體的肢體裏面成為神的擴增，使全身因此而長大。所以，基督身體的長大乃是享受基督，持定祂作元首，並吸取祂的豐富所產生的結果（歌羅西書生命讀經，六一二至六一五頁）。

參讀：歌羅西書生命讀經，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

第二週詩歌

經歷基督—作實際

374

D^b 4/4

C	F	C	G ₇	C	F	A _m
1-4	6	i-i-	i. i 7 6	5---	6-5 4	3 3
一)基督是	萬有	惟一的	實際，	在神或	在人	
二)一切的	形像、	所有的	豫表，	並人之	所需，	
三)萬事與	萬物	盡都是	虛空，	除非有	基督	
四)基督是	真神，	基督是	真主，	祂是我	真光、	
五)所有的	神學、	一切的道	理，	也都應	該有	
六)時間或	空間，	基督是	實際，	一切的事	物，	
	D ₇	G	C	F	C	D ₇
3	6	#4-2-	5---	3-4 6	i-i-	i. i
一切同	此理；	人在	祂以外，	無法		
無論大	或小，	全都是	影兒，	象徵		
充滿在	其中；	縱然能	得到	並享		
是我真	事物、	是我真	衣食、	是我		
基督作	實際；	聖經的	知識	若缺		
盡都同	此理；	基督是	萬有	惟一		
	G	F	C	A _m	F	G ₇
7	6	7---	i-7 6	5 4 3 6	5 1 2-	1---
尋到神，	除非有	祂在，	萬有全	不真。		
神基督，	表明	祂是我	一切	的	事物。	
盡一切，	若沒有	基督，	我仍	是	空	缺。
真活水、	是我真	生命	是我	真	美	味。
少基督，	不過	是字	句，	盡都	是	虛
的實際，	一直	到永	遠，	此理	不	更
						易。

WEEK 2 — HYMN

Hymns, #496

1	4
Christ is the one reality of all,	Christ is our real God, our real Lord,
Of Godhead and of man and all things else;	Christ is our real life, our real light;
No man without Him ever findeth God,	Christ is our real food, our real drink,
Without Him man and everything is false.	Our real clothing, and our real might.
2	5
All types and figures of the ancient time,	Christ also is the one reality
All things we ever need, both great and small,	Of all our doctrine and theology;
Only are shadows of the Christ of God,	And all our scriptural knowledge without Him
Showing that He must be our all in all.	Is just in letter and is vanity.
3	6
All things are vanity of vanities,	Christ, the reality of time and space,
Christ, the reality all things to fill;	Christ, the reality of every stage;
Though everything we may enjoy and own,	Christ is the one reality of all
If we're devoid of Christ we're empty still.	Thru all eternity from age to age.

屬天的異象

第三篇

召會—基督身體—的異象

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

綱 目

週 一

壹 召會是神心頭的願望；神在今時代的願望，就是要得著召會—弗一 5、9、22 ~ 23：

一 召會是神永遠經綸裏隱藏的奧祕—11、22 ~ 23 節，三 4、9 ~ 11，西二 2。

二 按照以弗所三章九節，創造與召會有關；神創造萬有（包括人），祂的心意是要人與神調和，以產生召會—啓四 11，羅十二 2。

三 關於神在祂經綸中對召會的定旨，有三個主要的項目：

1 神對召會的定旨是要召會有兒子的名分，並且神要藉著許多成熟的眾子得著彰顯—弗一 5：

a 神永遠的定旨乃是要將祂自己在基督裏作到我們裏面，好使祂完全與我們調和，並藉著我們

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

週 二

- b 我們在受造以前，就被神豫定、標出，要成為神的兒子；因此，我們這些神的造物需要由祂重生，好得著祂的生命，成為祂的兒子——5，約三 3、6。
- c 兒子的名分，不僅含示兒子的生命，也含示兒子的地位；神所標出的人，有生命成為祂的兒子，也有地位承受祂——羅八 14 ~ 15、17、29，來二 10。
- 2 神對召會的定旨是要使仇敵得知祂的智慧，並藉著召會對付祂的仇敵——弗三 10，創一 26：
 - a 藉著召會作為憑藉，諸天界裏執政的、掌權的，就得知神萬般的智慧——弗三 9。
 - b 在神的經綸裏，召會神最大的誇耀，使祂的仇敵得知祂萬般的智慧，好羞辱並擊敗祂的仇敵——10 節，羅十六 20。
 - c 我們需要異象，看見主如何使用召會以擊敗祂的仇敵並恢復地——創一 26 ~ 27，啓十一 15，十二 10。

週 三

- 3 神對召會的定旨是要藉著召會，使萬有在基督裏歸一於一個元首之下——弗一 10、22：
 - a 二十二節啓示，歸一於一個元首之下乃是向著召會的，使召會得以分享基督這位元首的一切。
 - b 召會是藉著基督將祂自己作為生命作到我們裏面，使我們滿了光，而使萬有在基督裏歸一於一個元首之下——10、22 ~ 23 節。

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 召會藉著這生命被建造起來，我們也在基督的元首權柄之下，受生命之光的管制—四 15 ~ 16，約八 12，西一 13。

四 召會是宇宙的，也是地方的一太十六 18，十八 17。

五 我們需要被關於召會的異象抓住，並付代價好受這異象支配並照此生活—徒二六 18 上，羅十二 2。

週 四

貳 我們看見召會的異象之後，就需要看見基督身體的異象—弗一 17 ~ 18、22 ~ 23，四 16，羅十二 5，林前十二 13、27：

一 基督的身體是召會內在的意義—弗一 22 ~ 23：

- 1 神的召會是架構，而基督的身體乃是生機體：
 - a 如果沒有身體，召會就沒有意義。
 - b 沒有身體，召會是沒有意義的，但有了身體，召會就有內在的意義。
- 2 我們若自認為是個別的召會或個別的信徒，我們就完了；我們該看我們眾人是一個身體—羅十二 4 ~ 5。

二 基督的身體是三一神與在基督裏之信徒的神聖構成—弗四 4 ~ 6：

- 1 父、子、靈與人調和並建造在一起，成為基督的身體，就是四而一的團體生機實體—4 ~ 6 節。

- 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 基督身體的建造是三一神與三部分人在神靈與人靈裏的構成—林前六 17，羅八 16。

週 五

- 3 基督的身體是一個生機體，一面有神性，另一面有人性，以彰顯基督—弗一 23。

三 基督的身體是神執行祂行政的憑藉—羅十二 4 ~ 5，弗一 22 ~ 23，林前十二 12 ~ 13、25、27：

- 1 基督的身體與神的行政有徹底、絕對的關係；若沒有基督的身體，神就沒有憑藉、沒有路完成祂的行政。
- 2 神永遠的定旨是要得著一班得救、重生的人，他們成爲一，作生機的身體，以執行祂的行政—弗三 10 ~ 11，四 16，林前一 2，十二 12 ~ 13、27。
- 3 基督的身體—召會—是爲著基督在地上的行動；如今頭正藉著身體施行神的行政—十一 3，十二 12。

四 基督的身體乃是團體的基督—十二 ~ 13 節：

- 1 十二節的『那基督』（直譯），不是指個人的基督，乃是指團體的基督，身體基督。
- 2 團體的基督是由基督自己作頭，召會作祂的身體，連同所有信徒作肢體所組成的一徒九 4。
- 3 所有在基督裏的信徒，都與祂有生機的聯結（羅十二 4 ~ 5），並都是用祂的生命和元素所構成的（西三 4、11），成爲祂的身體這個

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,

生機體，以彰顯祂；因此，基督不僅是頭，也是身體—團體的基督—林前十二 12。

週 六

五 基督獨一的身體，就是宇宙的召會，在許多地方彰顯為地方召會—西四 15 ~ 16，弗四 4，啓一 4、11：

- 1 一個身體就是神的一個召會，顯為許多地方召會—太十六 18，十八 17，弗一 22 ~ 23，二 21 ~ 22，林前一 2。
- 2 地方召會乃是基督的身體在某一地方的顯出—2 節，十 32 上、17，十二 12 ~ 13、20、27。
- 3 地方召會在存在上有許多，但就宇宙一面，在元素上仍是一個身體；眾地方召會在宇宙一面、在道理一面、在實行一面，都是一個身體，也應當是一個身體—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.

晨興餽養

弗一9『照著祂的喜悅，使我們知道祂意願的奧秘；這喜悅是祂在自己裏面豫先定下的。』

22 ~ 23『將萬有服在祂的腳下，並使祂向著召會作萬有的頭；召會是祂的身體，是那在萬有中充滿萬有者的豐滿。』

我們都需要看見召會的異象。召會的異象比基督的異象更為基督徒所忽略。基督徒可能在道理上談論基督，但關於召會，基督徒甚至在道理上也很少談論。…我們若仔細讀新約，就會看見召會的重要。新約啓示，若沒有召會，基督就是單獨的，不能作甚麼。新約特別啓示，召會是神心頭的願望。神在今時代的願望，就是要得著召會。

我們需要禱告，使我們看見召會的重要。…我們得救不是為著自己，也不是單單為著我們的得救；我們得救乃是為著召會的建造。召會是神心頭的願望（從天上來的異象，一五至一六頁）。

信息選讀

關於召會，我們要來看的第一件事，乃是神永遠經綸裏隱藏的奧秘。…這隱藏的奧秘是在神永遠的經綸裏。這裏有兩個重要的辭：『奧秘』和『經綸』，分別由『隱藏的』和『永遠的』兩個形容詞所修飾。因此在新約裏，有隱藏的奧秘和永遠的經綸。

甚麼叫作奧秘？我們可以說，奧秘是一個神祕的故事。有一個奧秘，一個神祕的故事，隱藏在永遠的神並在祂永遠的經綸裏面。我們將會看見，這個奧秘，這個神祕的故事，乃是召會。

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，『教會』(church)一辭非常普遍。但保羅說到召會的啓示時，用了一些奧祕的發表。他說召會是一個奧祕，甚至是個隱藏的奧祕。這個奧祕隱藏在神家庭的安排裏。在已過的永遠裏，父神有一個家庭安排，而在這個家庭安排中隱藏著一個奧祕。

保羅在以弗所三章九節說，『…那歷世歷代隱藏在創造萬有之神裏的奧祕有何等的經綸。』神的奧祕乃是祂隱藏的定旨。祂的定旨是要將祂自己分賜到祂所揀選的人裏面，因此有了神奧祕的經綸。這奧祕歷世歷代（即從永遠以來）一直隱藏在神裏面，但現今已向新約的信徒照明了。我們若思想九節的上下文，就看見創造與召會有關。神創造萬有，是為著召會。神創造天地萬物，為的是要得著召會（新約總論第七冊，一、三、一三至一四頁）。

在神的經綸中，關於召會有三方面：首先，召會要有兒子的名分，而藉著這兒子的名分，神就得著彰顯。一章五節說，神豫定我們得兒子的名分。『兒子的名分』是甚麼意思，它包括了甚麼？簡單的說，它的意思包括出生，加上長大，加上長子的名分。

神永遠的定旨是要將祂自己作到我們裏面，使祂與我們徹底的調和，並藉著我們得著彰顯。當神生在我們裏面，祂就開始這調和的過程。但這只是開端，還必須有長大。如果我們只有出生，沒有長大，我們絕對無法享受長子的名分。神乃是生在我們的靈裏，而靈是我們全人的最中心。然後祂渴望從我們的靈擴展出去，變化魂的各部分，最終叫我們物質的身體改變形狀。藉著這個過程，我們全人就要被神自己的素質浸透、滲透。這是真正的聖別，真正的成聖，就是與神完全調和（召會的異象與建造，四至五頁）。

參讀：新約總論，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

第三週 週二

晨興餽養

弗一5『按著祂意願所喜悅的，豫定了我們，藉著耶穌基督得兒子的名分，歸於祂自己。』

三10『為要藉著召會，使諸天界裏執政的、掌權的，現今得知神萬般的智慧。』

我們看見，我們正在從新生到神眾子顯出的過程中。我們已經有了出生，但在我們前面的目標，是完滿的兒子名分，就是得榮耀，也就是神眾子的顯出。至終，就是完全成熟的時候。所以兒子的名分是由新生達到成熟，由重生達到得榮耀。神豫定了我們，藉著耶穌基督得這個兒子的名分，歸於祂自己（召會的異象與建造，六至七頁）。

信息選讀

在已過的永遠裏，神豫定我們得兒子的名分，在創立世界以前，為祂所揀選的人標出了定命。神豫定的目標乃是兒子的名分。我們甚至在被造以前，就被豫定為神的兒子。因此，我們這些神的造物，需要由祂重生，好有分於祂的生命，成為祂的兒子。兒子的名分，不僅含示兒子的生命，也含示兒子的地位。神所標出的人，有生命成為祂的兒子，也有地位承受祂（以弗所書生命讀經，四三頁）。

藉著將我們生為眾子來有分於祂的生命，並成為在這生命裏成熟的眾子，來享受祂的一切所是，神就將我們作成祂團體的彰顯，藉著我們彰顯祂自己。神對召會之定旨的第一項，就是藉著許多成熟的兒子來彰顯祂自己。…神對召會之定旨的第二項，是要對付祂的仇敵。以弗所一章是說到神對召會定旨積極的一面，就是兒子的名分；三

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

章是說到消極的一面，對抗神的仇敵，使仇敵被征服，得知神萬般的智慧。有這樣一個邪惡的撒但，神並不覺得難過，因為若沒有這樣一個仇敵，神萬般的智慧就無法彰顯。乃是藉著撒但所發起的一切難處，神才有機會顯出祂的智慧（召會的異象與建造，七至八頁）。

三章八節啓示，召會是從基督那追測不盡的豐富產生的。當神所揀選的人有分於並享受基督的豐富時，這些豐富就把他們構成召會；藉著召會，諸天界裏執政和掌權的天使，就得知神萬般的智慧〔9～10〕。因此，召會的神對基督一切所是的智慧展示。

召會是由那些曾經被毀壞、敗壞、受殘害的人組成的。在我們得救之前，我們是有毒的虺蛇。不僅如此，我們原是死在過犯並罪之中，而且是分散、分裂的，完全不能成爲一。因此，召會所有的肢體，原是在毫無指望的光景中。然而，神憑祂的智慧，能我們成爲召會。現今我們不僅得了救贖、拯救、潔淨、自由、釋放、重生，我們也是聯結的。我們與神是一，也彼此是一。所以，我們是召會。

召會是神最大的誇耀。你可能不那麼在乎召會，但神卻非常在乎召會。有時，神也許會說，『撒但，看看你所毀壞的那些人，我已經得著他們，把他們作成召會。你有沒有智慧來作這事？你沒有這個智慧，我卻有。』（以弗所書生命讀經，三二四、三二六至三二七頁）

在主的眼中，撒但早已經被打敗。若是我們能看得這樣透，我們就要天天唱：『阿利路亞，得勝了！』…主耶穌說，人若拆毀祂的身體，祂三日內要將它建立起來（約二19）。撒但越拆毀，主越建造；他的拆毀不過是爲著主的建造作準備。我們需要看見這個異象，看見主要如何用召會打敗仇敵，並且恢復全地（召會的異象與建造，一二至一三頁）。

參讀：召會的異象與建造，第一章；從天上來的異象，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

晨興餽養

弗一 10『為著時期滿足時的經綸，要將萬有，無論是在諸天之上的，或是在地上的，都在基督裏歸一於一個元首之下。』

西一 13『祂拯救了我們脫離黑暗的權勢，把我們遷入祂愛子的國裏。』

在神的經綸中，召會的第三個主要方面乃是將萬有在基督裏歸一於一個元首之下。我們已經看過，第一項是兒子的名分，那是關於召會積極的一面。第二項是召會要在消極一面擊敗仇敵，使執政的、掌權的，現今得知神萬般的智慧。現在第三項，是將萬有在基督裏全面的歸一於一個元首之下。召會必須得著兒子的名分，撒但必須被征服，被扔出去；並且所有受造之物必須被帶進正確的秩序與一裏面。…神永遠的定旨是為著時期滿足時的經綸，要將萬有在基督裏歸一於一個元首之下（召會的異象與建造，一三頁）。

信息選讀

以弗所一章二十二節說，神使基督向著召會作萬有的頭。這啓示出萬有歸一於一個元首之下乃是向著召會的，使基督的身體既得著拯救，脫離那由天使和人的背叛所引起，在死亡和黑暗裏宇宙性崩潰的混亂，就得以分享基督這位元首的一切。在基督裏，神正在將天上地上的萬有歸一於一個元首之下。然而，沒有作為身體的召會與作頭的基督相配，神就不可能將萬有在基督裏歸一於一個元首之下。將萬有歸一於一個元首之下是頭所成就的，但若沒有為著頭的身體，這事仍無法成就。基督是否能作萬有的頭，萬有是否能

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

服在基督的權柄之下，萬有是否能在基督裏歸一於一個元首之下，完全在於召會是否產生並長大（四 14 ~ 16，西二 19）。當召會完全長大，神就能使萬有服基督的權柄（新約總論第十一冊，一一三至一一四頁）。

神對召會的定旨是要將祂自己作為生命作到我們裏面，而使我們滿了光。當我們受這光的管制，就有一與和諧，這才是真正的建造。藉著這個建造，祂就要照耀一切受造之物，將其從混亂帶出來。

若沒有召會的建造，神就無法將萬有在基督裏歸一於一個元首之下。乃是藉著神作召會的生命，並且召會藉著這生命得了建造，神的光才能殼照耀出去，成為管治的因素。這會釋放一切受造之物脫離混亂，並將其帶進神眾子照耀下的自由中。然後基督就要藉著召會作萬有的頭。

神的永遠定旨是要藉著召會，使基督能將萬有歸一於一個元首之下，但這件事只有藉著召會的建造才能完成。…召會必須是藉著經歷基督作生命而建造的；在這生命中有光，每個人都要在這光中受管制（召會的異象與建造，二一至二二、一九頁）。

召會有宇宙的一面，也有地方的一面。全宇宙中只有一個召會，就是神的召會（林前十 32）。這獨一的召會在地上顯於許多地方，在每一個地方就是一個地方召會。宇宙召會由所有地方召會所組成，地方召會就是宇宙召會的實際顯出（倪柝聲—今時代神聖啓示的先見，一六四頁）。

關於召會，我們需要有清楚的異象；然後我們必須豫備好為此付代價，甚至是我們生命的代價。這樣，從始至終我們就不會改變我們的語調。我們若願意走召會正確的路，我們的語調就總是一樣的（從天上來的異象，二三頁）。

參讀：李常受文集一九六五年第一冊，四九至一〇五頁；以弗所書生命讀經，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

第三週 週四

晨興餽養

弗四 4 ~ 6『一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；一主，一信，一浸；一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。』

我們看過基督的異象和召會的異象之後，就需要看見身體的異象。你可能在想，召會的異象與身體的異象有何不同。因著主的憐憫，我們許多人被帶回到召會的立場，現今在正確的立場上實行召會生活。雖然我們已被帶回，看見獨一之合一的立場，我們仍然需要看見身體。我們需要看見一個異象：我們乃是身體的肢體，我們需要建造在一起，並彼此相聯。被帶回看見召會的立場是不設的，在這確定的立場上，我們需要被建造起來成為身體（從天上來的異象，三三頁）。

信息選讀

基督的身體是召會的內在意義。如果沒有身體，召會就沒有意義。召會沒有身體是沒有意義的。但阿利路亞，這裏有身體！…超越的基督是遠超過萬有的。祂超過了陰間，超過了地，超過了空中，甚至超過了第三層天。這一位正在將自己輸供給召會，召會就是祂這位在萬有中充滿萬有者的身體。

我們需要看見，神的召會乃是架構，而基督的身體乃是生機體。我們可以用蘋果樹來說明。樹是架構，蘋果是這棵樹的生機素質。…樹乃是為著蘋果。我們不是喫樹，乃是喫蘋果。…召會是架構，就像蘋果樹；基督的身體是召會的生機素質，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

蘋果是蘋果樹的生機素質。二者乃是一。召會是架構，為著存在；基督的身體是生機的內容，為著人的滿足。

今天在主的恢復裏，全球有一千二百多處的召會，但我們都是一個身體。我們若自認為是個別的召會或個別的信徒，我們就完了；我們該看我們眾人是一個身體。我們肉身的各部分若持守自己的轄區，以為自己是自主的，我們的身體就完了。

基督的身體是三一神與在基督裏之信徒的神聖構成。以弗所四章四至六節給我們看見，三個神聖的人位與一切祂所揀選之人的構成。所以我們有一個身體，一位靈，一主，與一位神與父，調和在一起（經過過程的神聖三一之分賜與超越基督之輸供的結果，一〇八、一〇七、一〇九頁）。

今天神把祂所救贖、重生、變化的人，作成外面的架構；神自己—父、子、靈三者作內部的成分。父是源頭、子是成分、靈是素質。父、子、靈和人，這四者相調構造在一起，就成為基督的身體。

三一神父、子、靈，分賜、灌輸、建造在蒙祂所救贖、重生、聖別、更新、變化的信徒裏面，使他們和救贖、變化他們的神構成一個體系，就是基督生機的身體。…基督身體的建造是三一神與三部分人在神靈與人靈裏的結構，這結構就是神與人的聯結調和：神性構造到人性裏，為人的居所；人性建造到神性裏，為神的居所（三一神終極完成之靈與信徒重生之靈聯結的果效，五五、五七頁）。

參讀：從天上來的異象，二五至三三頁；關於生命與實行的信息，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

第三週 週五

晨興餽養

林前十二 12『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。』

25『免得身體上有了分裂，總要肢體彼此同樣相顧。』

27『你們就是基督的身體，並且各自作肢體。』

基督的身體是神聖三一與一切祂所揀選之人的調和，這乃是神性與人性的調和。…基督的身體是一個生機體；一面有神性，另一面有人性，以彰顯兼有神性和人性的基督，祂是完整的神和完全的人（經過過程的神聖三一之分賜與超越基督之輸供的結果，一〇九至一一〇頁）。

信息選讀

基督惟一奧祕的身體，乃是神執行祂行政的憑藉。神永遠的定旨是要得著一班得拯救、蒙救贖、得重生的人；他們成爲一，作生機的身體，執行祂的行政。但撒但狡猾的詭計是要使那身體支離破碎。這阻撓神的行政。只要我們在分裂中，我們對神的行政就了了。…基督徒也許傳揚福音，拯救靈魂，或教導聖經，幫助別人認識主的話。但這絕對不足以執行神的行政。執行神聖的行政需要惟一的身體，奧祕的身體。

與神今天的行政有徹底、絕對關係的，乃是基督奧祕的身體。若沒有基督奧祕的身體，神就沒有路、

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

沒有憑藉完成祂的行政。這就是說，神的行政是藉著基督奧秘的身體才得以完成的。我們作為基督奧秘的身體，在地上作的是甚麼？我們當然不是為著完成救贖而工作，因為主耶穌已經一次永遠的完成了救贖。救贖藉著耶穌物質的身體在十字架上獻上，就完全成就了。但今天基督有一個奧秘的身體，這身體是為著執行神的行政。

我們來赴主的筵席時，…所關切的是我們的享受。我們眾人來赴主的筵席，都是在交通裏享受主。我們可能一點也沒有想到神的行政。然而，主的晚餐與主的享受和滿足有關。我們不該只顧自己在筵席中的享受，也該顧到主在晚餐中的享受。

我們若沒有〔物質的〕身體，就不能進行一些活動。同樣的原則，基督奧秘的身體，召會，是為著基督在地上的行動。不錯，頭離開了，但身體仍在地上。現今頭正藉著身體施行神的行政。…召會作橋梁，將主第一次來與祂第二次來連接起來；這橋梁也是從基督的死到神的國的公路。沒有這橋梁同公路，就無法從間隙的這一邊—基督的死，到另一邊—神的國。惟一的連結乃是召會這橋梁。所以，我們必須分辨那身體。這就是說，我們絕不該破壞這橋梁（哥林多前書生命讀經，五七三、五七一、五九七至五九八頁）。

〔林前十二章十二節裏的基督，〕直譯，那基督。指團體的基督，由基督自己作頭，召會作祂的身體，連同所有信徒作肢體所組成的。所有基督的信徒，都與祂有生機的聯結，並都是用祂的生命和元素所構成的，成為祂的身體這個生機體，以彰顯祂。因此，祂不僅是頭，也是身體。就如我們物質的身體雖有許多肢體，仍是一個身體，基督也是這樣（聖經恢復本，林前十二 12 註 2）。

參讀：哥林多前書生命讀經，第五十四篇；新約總論，第二百一十至二百一十二篇。

has no way, no means, to carry out His administration. This means that God's 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

晨興餽養

林前一 2『寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同著所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的。』

弗二 21～22『在祂裏面，全房聯結一起，長成在主裏的聖殿；你們也在祂裏面同被建造，成為神在靈裏的居所。』

這生機的身體是不分開的，也是不能分開的（林前一 13 上）。這身體不是自治的。基督這獨一的身體，彰顯於許多地方召會裏（啓一 11），乃是在神聖的一裏，如三一神所是的（約十七 11、21、23）；也是在神聖的性質、元素、素質、彰顯、功用和見證上。雖然有許多召會，但眾召會有一個神聖性質、一個神聖元素、一個神聖素質、一個神聖彰顯、一個神聖功用和一個神聖見證，因為眾召會乃是一個身體。這就是為甚麼我說，我們的麻煩是因著沒有看見身體。我們若看見了身體，就沒有問題。一個身體的原則和實行，乃是由信徒在實行的同心合意裏所保守的（徒一 14，二 46，四 24，五 12，十五 25，羅十五 6）（經過過程的神聖三一之分賜與超越基督之輸供的結果，一一一頁）。

信息選讀

只要有兩三個人被聚集到主的名裏，那裏就有主在他們中間〔太十八 20〕。…當我們被聚集到祂的名裏，我們就特別享受祂的同在。祂的同在帶給我們光照、恩典、供應和各種的祝福。

在馬太十八章十五至二十節，我們看見一幅地方召會的圖畫。地方召會是基督的身體在一地的彰顯，由眾聖徒所組成，他們主要是在小排裏聚集。他們的聚集，是藉著從

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

一切屬地的霸佔裏被拯救出來，而進到基督自己裏面。他們被聚集到基督裏，就在祂裏面聚會，有祂的同在。因為他們在祂裏面聚會，有祂的同在，所以必定有諸天之國的權柄（新約總論第七冊，四三頁）。

眾地方召會在存在上，有許多個，但在元素上，仍然是宇宙的一個身體（弗四4）。…譬如，在臺北有一個召會，在倫敦有一個召會，在亞特蘭大也有一個召會。然而，在元素上，所有的召會都是一。我們是一個召會，就是一個身體，一個新人。在元素上，我們不是分裂的，我們也不能自治。

一個身體在實行上的祕訣，〔第一，〕乃是在眾地方召會中的同心合意（腓一27下，二2）。雖然有人說，使徒行傳裏的要點是那靈的澆灌，但那靈的澆灌乃是從同心合意出來的。

第二，召會生活實行的祕訣，是在宇宙身體裏的一（弗四3，約十七11、21~23）。有的人堅持說，『我們是地方召會，每個地方召會有各自的區域，不要來摸我們的事。你如果來摸我們的事，你就是摸我們的地方行政。』這樣說是叫眾地方召會彼此分開。這是分開，這不是『一』。在眾地方召會之間應當有『一』，每一個地方召會裏也應當有同心合意。這樣，我們就有祝福。

為著主在祂恢復裏，在地方一面並宇宙一面的行動，我們都需要在同心合意裏有身體的感覺，並在一裏以身體為中心。在同心合意裏，我們應當有身體的感覺。在一裏，我們應當以身體為中心。在我們的考量裏，基督的身體應當是第一，地方召會應當是第二。…任何一個地方召會宣告自己是自治的，那是何等的羞恥！地方召會完全是自治的這種教導，使基督的身體分裂。在宇宙一面，在道理上，並在實行上，眾地方召會都是一個身體，也應該是一個身體。不然，神獨一的召會在那裏完成神經綸的獨一新人在那裏（一個身體和一位靈，一八至二〇、二七至二八頁）。

參讀：主恢復的簡說，六三至七六頁；一個身體和一位靈，第一章；新約總論，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, msg. 199-200

第三週詩歌

召會—定義

598

E^b 4/4

3 | 3 3 4 3 | 3 - 2 1 | 1 6 5 4 | 3 - - 4 | 5 i i 7 |

一)召 會是主的 身體,也 是神的居 所; 是 眾聖徒的
 二)她 是新造的 新人,基 督復活所 生; 聖 靈裡面受
 三)她 的根基已 立定,乃 是耶穌基 督; 能 與基督同
 四)她 的元素全 是一:一 神一主一 靈、一 身一信並
 五)她 的所有眾 肢體,出 自各方各 民, 全 都結合成
 六)宇 宙之中獨 一個,分 在各地出 現; 一 地一會為
 七)她 在各地的 出現,都 是撒冷雛 形; 為 作基督的

7 - 6 5 | 4 5 3 1 | 2 -- 2 | 3 4 5 6 | 6 - 5 i | i . 7

結 集,也 是神人調 和; 創 世以前神 所 選,十 架主
 了 浸,藉 道之洗成 聖。基 督是她的 生命,又 是她
 神 聖,才 是她的事 物。凡 屬她者都 需要經 過十
 一 洗,一 望神所命 定。三 一之神在 裡 面,眾 人成
 為 一,不 分任何身 分; 沒 有猶太或 外 邦,沒 有自
 原 則,地 方立場為 限。地 方行政雖 獨 立,各 向元
 豐 滿,先 有聖城情 景: 基 督是燈神 是 光,她 是燈

A_m D_m C F A_m D_m G₇ C

6 3 | 4 - - 2 | 3 3 4 3 | 3 - 2 1 | 1 2 1 7 | 1 - - ||

死 所 贖; 性 質,地 位全 屬 天,地 上任何 不 屬。
 的 元 首; 她 與 基督同 性 情,高 升遠 超 萬 有。
 架 妙 死, 在 復 活裡被 建 造,全 是金 銀 寶 石。
 為 一 身, 藉 信 聯 結因 洗 斷,憑 望 等 候 主 臨。
 主 為 奴, 沒 有 卑 下或 高 尚,只 有 新 人“基 督”。
 首 負 責, 宇 宙 交 通卻 一 體,無 何 離 異 間 隔。
 檯 照 明, 顯 出 榮 耀的 形 像,直 到 撒 冷 完 成。

WEEK 3 — HYMN

Hymns, #824

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.

屬天的異象

第四篇

己的異象

讀經：太十六 21 ~ 26，路九 23 ~ 25，羅六 6，八 13，加二 20，弗三 17 上

綱 目

週 一

壹 我們需要看見有關己的異象，使己被暴露並否認，並使我們恨惡向著神並向著基督身體的獨立—太十六 21 ~ 26，約十五 4 ~ 5，門 8 ~ 14：

一 己就是魂生命，重在人的意思，人的主張—太十六 23 ~ 25：

- 1 在馬太十六章二十三至二十五節，有三件東西彼此相關，就是心思、己和魂生命。
- 2 心思是己的發表，己是魂生命的具體表現—23 ~ 25 節。
- 3 魂生命具體表現在己裏面，並藉著己活出來，而已又藉著心思、思想、觀念和意見發表出來—22 ~ 23 節。

週 二

THE HEAVENLY VISION

Message Four

The Vision of the Self

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

Outline

Day 1

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:

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

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.

Day 2

二 己是撒但的具體化身；己是魂裏撒但的素質，使魂向神獨立，發表魂自己的意見和自己的意志—23 節：

- 1 己的來源乃是撒但將他的思想注射到人的心思裏—創三 1～6。
- 2 當屬撒但的東西加到魂裏，魂就成了己；那加到魂裏的東西，就是撒但的思想或心思—太十六 23，林後十一 3。
- 3 己就是魂加上撒但的心思—太十六 23、25。

週 三

三 我們若看見己的異象，就會看見己是甚麼—己就是那向神宣告獨立的魂—23 節，路十四 26，伯四二 5～6：

- 1 由於墮落，神所造的魂向神宣告獨立—創三 1～6：
 - a 人將撒但的思想、主意接受到他的魂裏，結果人的魂就成了向神獨立的己。
 - b 魂特別在意見和意志上是向神獨立的—太十六 22～23：
 - (一) 己是在魂裏屬撒但的東西，藉著意見得發表—23 節。
 - (二) 我們有意見作為己的化身和表顯，只因為我們向神獨立；我們越向神獨立，我們就越有意見作為己的表顯。
- 2 每當我們憑自己作事而不倚靠神時，我們就在己裏—22～23 節，參腓三 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 向身體獨立就等於向神獨立。

週 四

貳 攔阻人看見身體的異象並實行身體生活的，乃是己—西—18，二18～20、23，三15：

- 一 基督的身體與己相對，並且己是身體的仇敵—太十六18、23。
- 二 因著己是向主並向身體獨立的，所以己是基督身體建造最大的難處—西—18，二1～19、23：
 - 1 我們只要有了己，就沒有身體—太十六24。
 - 2 我們有了身體，就沒有己—18節，弗四16。
- 三 我們該否認我們自己，認同身體；我們若這樣作，我們所過的生活就完全是身體的生活，主也就能得著祂身體的彰顯—林前十二27，西—18，三15。
- 四 爲了使身體建造起來，己，就是獨立的魂，必須被定罪、否認、拒絕並棄絕—太十六18、21～26，路九23～25。

週 五

叁 我們該否認己，背起我們的十字架，並跟從主—太十六24：

- 一 人過於顧到自己，就是愛己，一直注視、思想並考慮自己—提後三2。

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.**
 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.
- 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 否認己，就是忘記我們的己並喪失我們的魂生命；喪失魂生命乃是否認己的實際—太十六 26，路九 24 ~ 25。

三 我們需要看見如何否認己，對付己：

- 1 我們需要有啓示，看見我們的舊人已經與基督同釘十字架—羅六 6，加二 20。
- 2 我們看見這啓示以後，就需要承認並接受這事實。
- 3 我們需要將基督所成就、我們所承認之基督的死，應用在我們自己身上；這是背十字架正確的意義—太十六 24：
 - a 這個應用必須在聖靈裏執行—羅八 13。
 - b 我們在那靈裏生活、行事為人，那靈就將基督的死應用在我們身上—加五 16、24 ~ 25，羅八 4、13。
- 4 背十字架就是留在基督之死的殺死裏，以了結我們的己、天然生命和舊人；我們這樣作就是否認己，使我們能跟從在我們靈裏作賜生命之靈的主，就是復活的基督—林前十五 45 下，六 17，加五 25。

週 六

肆 我們為著召會生活，就是一個新人的生活，否認己並接受基督作我們的人位是極其緊要的—二 20，弗二 15，四 24，三 17 上，西三 10 ~ 11：

一 在一個新人裏只有一個人位—基督—加二 20，弗三 17 上。

二 我們要認識，我們的靈是裏面的人，而這個裏面之人的人位乃是基督—羅八 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 我們若要接受基督作我們的人位，就必須看見，我們的靈不僅是機關，也是我們的人位——17，三 16～17 上。
- 2 我們應當否認己，否認自己的人位，並憑我們的靈，就是我們的新人位活著——太十六 24，羅八 4，弗三 17 上。

三 召會生活要成爲這新人的生活，我們就必須拒絕我們的舊人位，憑基督作我們的新人位生活——路九 23～25，羅六 6，加二 20。

四 我們需要有一個絕對的奉獻，肯把自己交給主，把我們的人位讓給祂，讓祂作我們的人位；我們奉獻乃是接受基督作人位——羅十二 2，十四 7～8，弗三 17 上，林後五 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.

晨興餽養

太十六 23 ~ 25『祂卻轉過來，對彼得說，撒但，退我後面去吧！你是絆跌我的，因為你不思念神的事，只思念人的事。於是耶穌對門徒說，若有人要跟從我，就當否認己，背起他的十字架，並跟從我。因為凡要救自己魂生命的，必喪失魂生命；凡為我喪失自己魂生命的，必得著魂生命。』

我們必須學習關於己的功課，好使我們在身體裏被建造起來。當我們思考己這件事的時候，我請求你們要接受更多的恩典，好使己被暴露。要與別人建造在一起，最大的難處就是己（從天上來的異象，三八至三九頁）。

在馬太十六章二十三至二十五節，有三件東西彼此相關，就是心思、己和魂生命。心思是己的發表，己是魂生命的具體表現。魂生命具體表現在己裏面，並藉著己活出來，而己又藉著心思、思想、觀念和意見發表出來。我們若不思念神的事，只思念人的事，我們的心思就趁機活動，表現自己。這就是在彼得身上所發生的。因此，主接下去的話指明，彼得必須否認他的己，並且不要救他的魂生命，乃要喪失他的魂生命。喪失魂生命乃是否認己的實際。這就是背起十字架（聖經恢復本，太十六 24 註 2）。

信息選讀

我們要對付己，第一先要找出己的定義。…己就是魂生命，而重在人的意思，人的主張。這是從聖經幾處明顯題到『己』的地方，可以清楚看出來的。

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.

主要門徒捨己，否認己，就是要他們把自己的意思擺在一邊。而主要門徒接受十字架，也就是要他們接受神的意思，或說神的旨意。所以主在這裏，就是要門徒把他們的意思擺在一邊，而接受十字架，也就是接受神的旨意。

在這裏我們看見，己乃是重在人的意思。但不能說己就是人的意思。人的意思，還不是己的本身。所以主在馬太十六章二十五節，又進一步說到凡要救自己魂生命的，必喪失魂生命；凡為祂喪失魂生命的，必得著魂生命。…前面說要否認己，這裏接著說要喪失魂生命。這給我們知道，前面的己，就是後面的魂生命。魂生命，就是己的本身。

所以在這一段裏面，主的話是一步一步追上來的。彼得在二十二節勸主可憐自己，主就在二十三節指出來說，這是人的意思，也就是人的意見。到二十四節，主又馬上追根說，這意見就是己，所以要捨棄它，否認它。到二十五節，主更追根到己的本身，給我們看見己的本身，就是魂生命。若把魂生命治死了，己就否認了；己否認了，人的意見也就沒有了。所以在這一段話裏，二十三節是講意見，二十四節是講己，二十五節是講魂生命。

因此，我們就可為己找出一個定義來，就是：己的本身，乃是魂生命，而己顯出來，就是意見。己、魂生命和意見，這三者乃是一個東西的三方面。這就正如基督的本身，就是神，而基督的顯出，就是聖靈。三者乃是三而一的。神成為肉身，顯出來，就是基督。而魂生命顯出來，就是己。基督顯在人跟前，給人碰著，就是聖靈。而已顯在人跟前，給人碰著，就是人的意見，人的主張。所以我們碰著聖靈，怎樣就是碰著基督，碰著神；照樣，我們碰著人的意見，人的主張，也就是碰著己，碰著魂生命（生命的經歷下冊，二六七至二六九頁）。

參讀：從天上來的異象，第三章；生命的經歷下冊，第十篇；馬太福音生命讀經，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

第四週 週二

晨興餽養

太十六 23『…撒但，退我後面去吧！…因為你不思念神的事，只思念人的事。』

創三 1『耶和華神所造的，惟有蛇比田野一切的活物更狡猾。蛇對女人說，神豈是真說，你們不可喫園中所有樹上的果子麼？

4『蛇對女人說，你們不一定死。』

己是撒但的具體化身。基督是神的具體化身，照樣，己乃是撒但的具體化身。主耶穌對彼得說，『撒但，退我後面去吧！』這指明己就是撒但的具體化身。主是對彼得說話，但祂卻稱彼得為撒但，因為撒但具體化在彼得裏面。撒但具體化在那裏？撒但藉著佔有彼得的心思，而具體化在他的魂裏。心思是魂的首要部分，也是魂的代表。佔有一個人的心思，就是佔有他整個人。

身體是因著屬撒但的東西—罪—注射到裏面而成了肉體；…當屬撒但的東西加到魂裏，魂就成了己。那加到魂裏的東西，就是撒但的思想或心思。所以己就是魂加上撒但的心思。當撒但的心思、思想注射到人的魂裏，人的魂就受敗壞而成了己〔參創三 1～6〕（從天上來的異象，四四至四六頁）。

信息選讀

在魂裏有己，在己裏有心思，在心思裏有意見。正如罪是在身體裏屬撒但的東西，己是在魂裏屬撒但的東西，多半藉著意見得發表。我們若學這功課，每當我們來在一起，我們就會害怕有意見。不但在召會生活裏如此，甚至在家庭生活裏也是如此。今天在

WEEK 4 — DAY 2

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

家庭裏有難處，只因為丈夫有丈夫的意見，妻子有妻子的意見，在兩個意見裏都有撒但。結果有時候是分居，然後離婚。倘若所有的妻子都學功課倚靠神，並放棄自己的意見，你想會有離婚麼？倘若所有的丈夫都放棄自己的意見，並且倚靠神，那會是何等美好。難處主要是由於這個事實：每個人都發表意見，每個人都向主獨立，並且每個人都滿了己、意見和爭論。

倘若我們在家庭生活裏學習倚靠神的功課，任何事情發生，丈夫、妻子和所有的成員就不會發表意見。反而，他們會說，『讓我們到神面前去。讓我們尋求主的意思。』這樣，就不會有難處；這是正確的路。倘若我們在家庭裏學這功課，我們來到召會生活，就會有同樣的行動。我們會說，『弟兄們，讓我們到主面前去。讓我們禱告並等候主。』我們都會被主征服，並倚靠主。我們不可說，『我覺得』，『我想』，或說，『按我的意見』。這就是己。

〔在馬太十六章，〕彼得在天父的啓示之下（16~17），但不久以後，他就被撒但利用。在前一刻，他從天父說話；在下一刻，他從撒但說話。

現在我們能看見己的意義。己是魂裏撒但的素質，使魂向神獨立，發表魂自己的意見和自己的意志。這是己最好的定義。每當我們向神獨立，並有意見或意志，我們就有己，連同在己裏的撒但。我們若領悟這意義，並且將其應用在我們的日常生活中，我們就會看見，日復一日，這是我們每個人的難處。為甚麼孩子不順從他們的父母？只因為他們的魂、他們的心思、他們的意志，向父母獨立。他們有自己的意見，他們甚至有自己的意志。那就是己，而撒但就在己裏（生命經歷的基本原則，一三八至一四〇頁）。

參讀：生命經歷的基本原則，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

第四週 週三

晨興餽養

伯四二5~6『我從前風聞有你，現在親眼看見你。因此我厭惡自己，在塵土和爐灰中懊悔。』

腓三3『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。』

己的源頭就是撒但把他的思想注射到人的心思裏。…己就是那向神獨立的魂。每當魂不倚靠神，並向神獨立時，魂立刻成了己。這就是說，每當我們憑自己作事而不倚靠神時，我們就在己裏。不管我們的所是和所作是甚麼，只要我們向神獨立，我們就在己裏（從天上來的異象，四九頁）。

信息選讀

神乃是將人創造成一個經常倚靠神的魂。人是魂（創二7），這樣一個魂應該凡事倚靠神。我們可以用婚姻生活為例，來說明魂對神的倚靠。妻子該倚靠她的丈夫。新婦在結婚之日蒙頭，就指明這點。她的蒙頭表徵她要以丈夫為她的頭，並要倚靠他。不然就會有兩個頭，那就會引起不和、相爭甚至離婚。就如妻子該倚靠丈夫，照樣魂也該倚靠神。

然而，魂成了己。己就是那向神宣告獨立的魂。我們若看見己的異象，就會看見己是甚麼—己就是那向神宣告獨立的魂。我們若看見這異象，就會領悟自己不能再向神獨立。那時我們會說，『我必須

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。不論我作的是甚麼，我必須倚靠神；不論我的所是如何，我必須倚靠神。』

因著己是獨立的，所以己是基督身體建造最大的難處。我們不僅要倚靠神，也要倚靠身體，倚靠弟兄姊妹。每當我們向弟兄姊妹獨立，我們就在己裏，在獨立的魂裏。今天對我們而言，向身體獨立就等於向神獨立。這不是道理上的事，乃是經歷上的事。你若核對你的經歷，就會發現當你向弟兄姊妹獨立時，你覺得你向神也是獨立的。照樣，當你與弟兄姊妹隔絕時，你覺得你與神也是隔絕的。

有人聽到這點可能會說，『主不是無所不在的麼？主既然到處都在，我到那裏都可以有祂的同在。不管我在家裏或任何別的地方，我都能有主的同在。』然而，有否主的同在，乃在於你是否倚靠身體，是否與身體有正確的關係。你若與身體的關係正確，你在每一個地方都會有主的同在。但是你若與身體沒有正確的關係，就不管你在那裏，都不會有主的同在。所以，有沒有主的同在，乃在於我們與身體的關係。我們與身體若是不對的，就不會覺得主的同在。我們若與身體是對的，無論我們往那裏去，都會覺得祂的同在。

我們要倚靠主，就必須倚靠身體。我們若倚靠身體，就也會倚靠主。你可能不知道為甚麼沒有主同在的深切感覺。你之所以沒有主的同在，是因為你與身體隔絕了，因為你與身體的肢體沒有正確的關係。你要竭力被建造起來，並與身體有對的關係。你若與身體是對的，並且被建造在身體裏，就必定覺得主的同在（從天上來的異象，四九至五一頁）。

參讀：從天上來的異象，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

第四週 週四

晨興餽養

西一 18『祂也是召會身體的頭；祂是元始，是從死人中復活的首生者，使祂可以在萬有中居首位。』

太十六 22『彼得就拉祂到一邊，責勸祂說，主啊，神眷憐你，這事絕不會臨到你。』

看見有關己的異象，與身體很有關係。今天我們是在主的恢復裏，而主的恢復至終要來到這件極重要的事上，就是建造基督的身體。身體的仇敵就是己。身體最大的難處、最大的攔阻和反對，也是己。我們只要有了己，就沒有身體。我們有了身體，就沒有己。爲了使身體建造起來，己，就是獨立的魂，必須受對付。己是獨立的『我』。當我們獨立時，我們就是在己裏，身體不見了，我們也沒有平安（從天上來的異象，五三至五四頁）。

信息選讀

攔阻身體建造的乃是己。有些弟兄姊妹對基督與召會已經有一些看見，也已經來到召會的立場上；然而，他們尚未把自己向別人敞開。表面看來，他們不批評長老，看起來也很不錯，但他們裏面卻滿了批評。他們的難處不是罪，乃是己。這指明我們要被建造，就必須是敞開的、被暴露的、也是破碎的。我們應當在交通中把自己擺在別人面前，告訴他們，爲著與他們建造在一起，無論需要甚麼，我們都已經豫備好。

主要在這裏建造身體真正的彰顯。祂的願望不是要我們僅僅來在一起，聚在一起，乃是要我們建造在一起。

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，我們何等需要身體的異象！我們需要有負擔這樣禱告：『主，幫助我看見身體的異象。僅僅作一個基督徒，作召會的一份子，還不彀好。我必須在身體裏被建造起來。我必須實實際際的是活的身體上的肢體。我必須在身體裏與其他的人有交通，與其他的人聯在一起。』

神的心意是要得著召會，而這召會必須是身體。我們必須在身體裏被建造起來，但是攔阻這個建造的，乃是己，就是主在我們身上所要對付的最後幾件事之一。我們若要在身體裏被建造起來，己就必須被定罪、否認、棄絕並撇棄。一天過一天，己必須在一切事上被撇棄。惟有當己被撇棄，我們才會有身體，才是身體真正的肢體。

藉著身體，神的定旨得以完成；藉著身體，基督得著彰顯；藉著身體，神的仇敵得以被擊敗。沒有一事比身體更有價值。甚至傳福音也不如身體這樣有價值。沒有一事能與身體的建造相比。但願我們都看見身體的異象，並被身體的異象所奪取。

在行事上，我們的動機、意向、目的和目標可能都是對的，但我們若是獨立的，我們就是在己裏。甚至我們傳福音時，光景可能就是這樣，因為我們可能是在己裏、憑著己傳福音。我們也可能為主作其他某些工作，卻是在己裏並憑著己作的。

在馬太十六章二十一至二十六節彼得並沒有向主作甚麼惡事。相反的，他的行動乃是出於對主的愛，要為主作些好事。然而，因為彼得是向主獨立的，主就轉過來對彼得說，『撒但，退我後面去吧！』這指明無論我們作甚麼，即使是一些很好的事，只要我們向主是獨立的，就是在己裏。…祂乃是看重我們倚靠祂。…我們若倚靠主，自然就倚靠身體（從天上來的異象，四一至四二、五一頁）。

參讀：國度的操練為著教會的建造，第二至四篇；路加福音生命讀經，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

第四週 週五

晨興餽養

路九 23『耶穌又對眾人說，若有人要跟從我，就當否認己，天天背起他的十字架，並跟從我。』

羅六 6『知道我們的舊人已經與祂同釘十字架，使罪的身體失效，叫我們不再作罪的奴僕。』

人過於顧到自己，就是一直注視、思想並考慮自己。這不是關心自己的生活、喫喝，乃是一直考慮自己是驕傲或謙卑；是否真與主同在；是否正確合宜；或者他是否得罪了任何人。這樣一個人，也許他所有的百分之九十九是他的己，百分之一是主。他多半被己霸佔，顧到己。對這樣的人，許多失敗成爲他的幫手；失敗使人在顧到己的事上破產。

許多信徒需要顧到他們的性格，但內顧自己的人該忘記他的性格。他越建立他的性格，他就越在己裏。這樣的建立性格，只幫助他更多分析自己。日復一日，他核對自己是不是真實、實際的。這對他屬靈的長大成爲非常嚴重的攔阻。屬靈的長大乃是在於否認己，否認己的意思就是忘掉己（生命經歷的基本原則，一二八至一二九頁）。

信息選讀

墮落的人有兩個難處：在身體裏的罪，和在魂裏的己。我們得救以後，需要對付這兩件事。這裏我們會看見如何對付己。首先，我們需要有啓示，看見我們的舊人已經釘在十字架上。魂是舊人的生命，而己在魂裏。我們的舊人，就是魂生命，我們的己，已經釘在十字架

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

上。我們需要看見這事實，並有這事實的啓示。第二，我們看見了舊人已經釘在十字架上以後，就承認並接受這事實。我們說，『主，讚美你，我已經釘了十字架！』我們甚至告訴仇敵魔鬼：『撒但，我已經釘了十字架！』

第三，我們需要將祂所成就、我們所承認之基督的死，應用在我們自己身上。這是背十字架正確的意義。我們承認我們已經釘在十字架上，我們就接受這事實。如今，因為我們已經釘在十字架上，我們就接受十字架，並將其置於自己身上。這樣，我們就日復一日背十字架，將己置於死。

這個應用必須在聖靈裏執行。我們背十字架是在那靈裏。我們在那靈裏生活、行事為人，那靈就將基督的死應用在我們身上。一步一步，日復一日，時時刻刻，甚至一件事又一件事，我們用那靈核對我們的己、意見、意志、思想和觀念。聖靈一直核對我們，而我們被聖靈核對時，就願意將己置於基督的死之下，就是將十字架置於己上，將主的死應用在己上。這個對十字架的應用總是在那靈裏，並憑著那靈。這是我們必須接觸主並與主交通的原因（生命經歷的基本原則，一四〇至一四一頁）。

己需要被十字架除掉。我們要對付己，就需要背十字架。這意思是說，為著了結我們的己，我們必須留在基督之死的殺死之下。己是非常活潑、活躍並積極的，所以，我們需要天天、終日應用十字架。

我們的己若被十字架除掉，我們的職事、長老職分、以及一切的事奉，將會很美妙。我們中間將沒有難處、異議和分立的事。在我們召會的事奉中，己是一個大的、隱藏的破壞因素。我們需要用生命的職事，與聖徒們分享這一課，使他們對需要否認己有深刻的印象（事奉的基本功課，一七一至一七二頁）。

參讀：事奉的基本功課，第十九課；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, Isn. 19; The Christian Life, chs. 12-16

晨興餽養

加二 20『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

弗三 16～17『願祂照著祂榮耀的豐富，藉著祂的靈，用大能使你們得以加強到裏面的人裏，使基督藉著信，安家在你們心裏…。』

我們要認識，在我們裏頭的靈今天是我们裏面的人，而在這個裏面的人裏，需要基督作人位。原來我們裏面的靈是個機關，需要經歷基督的大能；現在這靈是裏面的人，這裏面的人不是重在大能，乃是重在人位。

〔接受基督作人位〕就是主在馬太十六章所說的否認己(24)。這個己是甚麼？己就是你，就是你的人位。你要把你的人位否認，接受基督的人位。我們好多人都曾見證，主耶穌如何聽了我們的話。主若沒有聽我們的話，我們好多人恐怕都不能得救。但是聽來聽去主不聽了，主要我們聽祂的，主要我們把自己擺在一邊，讓祂作人位。…慢慢的主要訓練你不僅經歷祂的大能，也經歷祂的人位。慢慢的不再是你說話，要主聽你的話（為著召會生活接受基督作人位，八七至九〇頁）。

信息選讀

現在我們每一個得救的人裏頭，都有兩個人。我們得救以前，裏頭只有一個人，就是我們的魂。現在得救了，魂是一個人，靈又是一個人，因此裏頭就有

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

兩個人。…按照聖經，兩個人在裏面太麻煩，所以必須除去一個。因此，羅馬六章說，我們的舊人，就是那個魂，已經與基督同釘十字架（6）。…我們魂裏的人該殺死，但我們魂的功用還得要。這意思是，要殺死魂生命，卻要魂機關。換句話說，並不是說你已經與基督同釘十字架，你的頭腦也沒有了，你變作一個傻瓜了；也不是說你的情感沒有了，你變作木頭人了。魂的生命是殺死了，但魂的機關要更新。

我們必須清楚這件事，從前魂是我們這個人，今天靈是我們這個人。從前靈是機關，現在魂是機關。我們不要魂出主張，不要魂出頭。等我們需要記事情的時候，需要記憶力時，就叫魂來記。魂不再是個人，魂乃是個機關。我們的靈才是今天這個人。

你若要接受基督作你的人位，你就必須看見，你的靈不僅是接觸神的機關，你的靈乃是你這個人。你要拒絕你的魂，拒絕你自己的人位，要憑靈活著，而靈乃是你的新人。在這個新人裏，人位是主耶穌。在以弗所一章，靈是機關；在三章，靈變作裏面的人。在一章，靈作機關來經歷基督的大能；在三章，靈是裏面的人來接受基督作人位。

絕對的奉獻就是把你這個人位交給主，而接受主作你的人位。你一接受主作人位，你甚麼難處都沒有了。窮也可以，富也可以；豐富也可以，缺乏也可以；飽足也可以，飢餓也可以；在各事上，並在一切事上，你都得了祕訣。這個祕訣是甚麼？就是接受主作人位（為著召會生活接受基督作人位，一一〇至一一一頁）。

參讀：為著召會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

第四週詩歌

召會－建造

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	C	F	A_m	G	C	
3 4	5 -- 5	6. 5	5 - 3 - 3	3	5 -- 2 #1 2	3 ---
一)救我	脫離自己	、天然	、主阿	、我願	被建造	
二)生命	供應	、活水	流通	、長進	、變化又配搭	
三)持定	元首	、聯絡	供應	、享受	基督的豐富	
四)作神	居所	、作你	身體	、主阿	、我願被建造	
	C	F	A_m	G₇	C	
3 4	5 -- 5	6. 5	5 - 3 - 3	3	5 -- 2 4. 3	1 ---
同眾	聖徒	作你	聖殿	、為著	充滿你榮耀	
守住	等次	、盡我	功用	、成全	別人、不踐踏	
充滿	神的一切	豐盛	、因神	增加	得成熟	
成為	你的團體	大器	、讓你	來顯	你榮耀	
	C₇	F	C	A_m	G	
1 1	6 -- 6	7. 6	6 - 5 - 1	1	1 -- 1 7 1	3 - 2 -
救我	脫離	乖僻	個性	、脫離	驕傲與單獨	
自己	所經	、自己	所見	、所是	、所有並所能	
同嘗	基督	莫測	大愛	、賞識	基督的闊長	
聖城	景色	新婦	榮美	、今在	此地就彰顯	
	G₇	C	A_m	G₇	C	
3 4	5 -- 5	6. 5	5 - 3 - 3	3	5 -- 2 4. 3	1 ---
使我	甘願	服你	權柄	、讓你	有家可居住	
不再	高估	、不再	稍偏	、接受	一切的平衡	
長大	成人	、不作	嬰孩	、滿有	基督的身量	
透出	你的	榮耀	光輝	、將你	照耀在人間	

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,
 Builided 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
 Builided 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.

屬天的異象

第五篇

世界的異象

THE HEAVENLY VISION

Message Five

The Vision of the World

讀經：約壹二 15 ~ 17，雅四 4，弗二 1 ~ 3、12 下，
加一 4，羅十二 1 ~ 2

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

綱 目

週 一

Outline

Day 1

壹 約壹二章十五至十七節和雅各四章四節裏的『世界』一辭，原文乃指一種秩序、一種固定的形式、一種有秩序的安排，因此是指（神的對頭撒但所設立的）一種有秩序的系統，而不是指地；世界是一個邪惡系統，是撒但系統化的安排：

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，是爲了完成祂的定旨；但神的仇敵撒但爲了霸佔神所造的人，就藉著人墮落的性情，在情慾、宴樂、追求，甚至對食衣住行等生活所需的放縱上，用宗教、文化、教育、工業、商業、娛樂等將人系統起來，在地上形成一個反對神的世界系統。

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 這個屬撒但的系統整個臥在那惡者裏面（約壹五 19，參弗六 12）；不愛這樣的世界，

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

乃是勝過那惡者的立場 (參彼前三 3 ~ 4 , 啓二 12 ~ 13 上、17) ; 稍微愛這樣的世界 , 就給那惡者立場擊敗並霸佔我們。

三 撒但正利用物質的世界、屬世的人、世上的事 , 將一切至終歸一在敵基督的國裏 ; 那時 , 世界的系統要達到其頂點 ; 那時 , 其中的每一單元都要顯明是敵基督的 ; 至終 , 這世上的國 , 要成爲『我主和祂基督的國』—十一 15 , 帖後二 3 ~ 12 , 但二 44 ~ 45 。

週 二

四 撒但把地上一切的事物 , 特別是那些與人類有關的 , 以及空中一切的事物 , 都系統化成爲他黑暗的國度 , 爲要霸佔人 , 阻撓人 , 不讓人成就神的定旨 , 並打岔人對神的享受 ; 世界是撒但的面具 , 用來迷惑我們 , 欺騙我們。

五 世界抵抗父神 , 世界上的事 , 抵抗神的旨意 (約壹二 15 ~ 17) ; 世界抵抗神 , 凡愛世界的 , 就成了神的仇敵 (雅四 4) 。

六 『人若愛世界 , 愛父的心就不在他裏面了』 (約壹二 15) ; 當我們摸到屬世的事物時 , 我們總要問自己的問題乃是 : 『這事如何影響我與父神的關係 ? 』

七 當主的肉體被釘十字架 , 而把世界的王撒但趕出去時 , 這邪惡的體系 , 黑暗的國度 , 也就受了審判—約十二 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 加拉太六章十四節啓示，就我們而論，世界已經釘了十字架；就世界而論，我們也已經釘了十字架；這不是直接的，乃是藉著釘十字架的基督；十五節的經文證明，這裏的世界主要的是指宗教世界(參一3~4)。

週 三

貳 該隱離開神的面之後(創四16)，為著保護和自存，就建造了一座城；他在這城裏產生了無神的屬世文化(17)：

- 一 在伊甸園中，神是人的一切——人的保護、維持、供應和娛樂；人失去了神，就失去了一切。
- 二 人失去神，迫使人發明人屬世的文化，其主要元素是城為著生存、畜牧為著維生、音樂為著娛樂以及武器為著防禦——20~22節。
- 三 在創世記四章所發明出來的無神文化，要繼續發展，直到在大巴比倫達到極點——啓十七~十八。

週 四

叁 出埃及記啓示，神渴望拯救祂的選民脫離世上各樣的僭奪和霸佔，使他們除了神自己之外，沒有別的一創五十二6，弗二1~3、12下，加一4：

- 一 得救就是被帶到沒有別的，只有神的地方——參可九7~8。

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 在曠野裏，尤其是在神的山—何烈山，神就是祂選民的中心、目的、生命、家和一切—詩九十 1。

三 神給祂選民關於在埃及（世界）裏生活之真實性質、意義和結果的啓示，目的是要使祂的子民恨惡並厭惡埃及，將埃及丟在背後，並分別歸神作祂的居所—出五 1，四十 34，羅十二 1 ~ 2：

1 在全埃及地的水變作血的災害，描繪世界及其娛樂和享樂的生活，其性質與結果乃是死亡—出七 14 ~ 25。

週 五

2 青蛙的災害，描繪在世界裏的生活乃是令人討厭和無窮煩擾的生活—八 1 ~ 15。

3 塵土在埃及遍地變作虱子的災害，描繪我們在世界之生活那供應的源頭，至終成了很大的不適和極端苦惱的原因—16 ~ 19 節。

4 成羣蒼蠅的災害，描繪世界的道德氣氛受到污染，滿了各種不潔和邪惡的東西—20 ~ 32 節。

5 嚴重的瘟疫臨到埃及人所有牲畜的災害，描繪世界上的運輸方法和喫的方式都受到神的審判，而祂公義的審判也對付與罪惡光景有牽連的事物—九 1 ~ 7。

6 爐灰變作細塵，在人身上和牲畜身上成了起泡的瘡這災害，描繪我們墮落人類生活的殘餘物都必須被神對付—8 ~ 12 節。

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 冰雹與火攙雜，破壞地上出產的災害，描繪我們若頑梗或悖逆，我們與神的關係就被破壞了，祂就轉變雨的屬靈功用，降冰雹於我們的靈，且有火攙雜，造成嚴重的損害—13～35節。
- 8 風帶來蝗蟲的災害，描繪人活在神定罪下的世界裏，撒但就來喫盡人生命的供應，以及與人有關的一切—十1～20。
- 9 埃及徧地漆黑的災害，描繪在神面光之外的屬世生活都充滿了可怕的黑暗—21～29節。
- 10 神審判埃及所有頭生的災害，描繪與亞當這頭生的第一個人有關的一切都被神定罪—十一1～10。

週 六

四 惟有領受了關於在世界裏生活之性質、意義和結果的啓示，並關於神對這樣生活之態度的啓示，我們才能真正與世界分開，恨惡屬世的生活—約壹二15～17，雅四4：

- 1 對神來說，世界比罪還要糟；罪觸犯神的公義，世界卻觸犯神的聖別，神的聖別高過祂的公義。
- 2 我們對世界若有詳盡的異象，就會知道神對它的態度，並且自然而然的不再愛世界。
- 3 我們若要成為神在地上的居所，就必須透徹的認識世界，並且世界的成分也必須從我們裏面清除—啓二12～13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.

晨興餽養

約壹二 15～17『不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了；因為凡世界上的事，就是肉體的情慾、眼目的情慾、並今生的驕傲，都不是出於父，乃是出於世界。這世界和其上的情慾，正在過去；惟獨實行神旨意的，永遠長存。』

『世界』在原文裏的意義不只一種：在馬太二十五章三十四節，約翰十七章十五節，行傳十七章二十四節，以弗所一章四節，啓示錄十三章八節，指物質的宇宙，乃是神所創造的一個系統。在約翰一章二十九節，三章十六節，羅馬五章十二節，指墮落的人類被撒但所敗壞、霸佔，成為他邪惡世界系統的組成分子。在彼前三章三節，指妝飾、妝飾品。在約壹二章十五節，與在約翰十五章十九節，十七章十四節，雅各四章四節一樣，乃指一種秩序、一種固定的形式、一種有秩序的安插，因此是指神的對頭撒但所設立一種有秩序的系統，而不是指地。神造人在地上生活，是為著完成祂的定旨。但神的仇敵撒但為了霸佔神所造的人，就藉著人墮落的性情，在情慾、宴樂、追求，甚至對食衣住行等生活所需的放縱上，用宗教、文化、教育、工業、商業、娛樂等將人系統起來，在地上形成一個反對神的世界系統。這個屬撒但的系統整個是臥在那惡者裏面（約壹五 19）。不愛這樣的世界，乃是勝過那惡者的立場。稍微愛這樣的世界，就給那惡者立場擊敗並霸佔我們（約翰壹書生命讀經，二〇七頁）。

信息選讀

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

聖經開頭說到神創造天地。聖經不是說祂創造我們現在所討論的世界。聖經裏『世界』的意義經過一段的發展，到了新約（雖然在詩篇和一些申言者書裏可能已經約畧題到）才有完全屬靈的意義。…在人墮落以前，世界只以地、地上的人和地上的事物等意義存在。那時還沒有構成體系的 kosmos，科斯莫斯，沒有『世界』。然而，隨著墮落，撒但將他自己所設計的體繫帶到這地上，我們所說的世界系統於焉開始。原初我們物質的地，與撒但系統的『世界』無關，其實人也與它無關；但是撒但利用人的罪，利用人替他開的門，將他自己所要建立的組織帶到地上。從那時起，這地就在『世界』裏，人也在『世界』裏。…世界怎樣屬於撒但，國度也照樣屬於我們的主耶穌。再者，今天頂替世界，將來也要頂替世界的，就是這國度。那『非人手鑿出來的石頭』砸碎人驕傲的像，那時這世上的國，就要『成了我主和祂基督的國』（但二 44～45，啓十一 15）。

政治、教育、文學、科學、藝術、法律、商業、音樂—這些是構成 kosmos 的事物，這些也是我們天天碰見的事物。把這些除去，世界這緊密結合的系統就不復存在。我們研讀人類歷史時，不得不承認世界的這些部門各有顯著的進步。然而問題是：這『進步』是朝著那個方向？這一切發展的終極目標是甚麼？約翰告訴我們，在末期，敵基督要起來，並要在這世界上建立他自己的國（約壹二 18、22，四 3，約貳 7，啓十三）。那就是這世界前進的方向。撒但在利用物質的世界，世界的人，世界上的人物，至終將一切歸一在敵基督的國裏。那時世界的系統會達到頂點；那時世界的每一份子都會顯為敵基督的（倪柝聲文集第二輯第十九冊，六八至七〇頁）。

參讀：約翰壹書生命讀經，第二十篇；不要愛世界，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

第五週 週二

晨興餽養

約十二 31『現在這世界受審判，這世界的王要被趕出去。』

加六 14『但就我而論，除了我們主耶穌基督的十字架，別無可誇；藉著祂，就我而論，世界已經釘了十字架；就世界而論，我也已經釘了十字架。』

世界是一個邪惡的系統，是撒但系統化的安排。撒但已把地上一切的事物，特別是那些與人類有關的，以及空中的事物，都系統化成為他黑暗的國度，為要霸佔人，阻撓人，不讓人成全神的定旨，並打岔人對神的享受。當主的肉體被釘十字架，而把世界的王撒但趕出去，這邪惡的體系，黑暗的國度，也就受了審判（聖經恢復本，約十二 31 註 1）。

信息選讀

約壹二章十三至十四節…題到那惡者。但在這裏，那惡者，撒但魔鬼，不是直接現身的，乃是戴著世界和敵基督者的面具〔15、18〕。魔鬼若是直接現身，沒有人會愛他。但每個人都愛世界。世界是撒但用來欺騙、詐騙我們的面具。在約翰壹書這一段，問題不在魔鬼，乃在作魔鬼面具的世界。

照聖經看，世界抵抗父（約壹二 15），魔鬼抵抗子（三 8），肉體抵抗那靈（加五 17）。一面有神聖的三一—父、子、靈，另一面有邪惡的三一—世界、撒但、肉體。我們若享受神聖的三一，就與邪惡的三一無分無關。

約翰在約壹二章十七節繼續說，『這世界和其上

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,

的情慾，正在過去；惟獨實行神旨意的，永遠長存。』世界既抵抗父神，所以世界上的事（15），就是世上的情慾，也就抵抗神的旨意。在積極方面，有父和父的旨意；在消極方面，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。

照約翰在十七節的話，這世界和其上的情慾，正在過去；惟獨實行神旨意的，永遠長存。實行神的旨意，就是經常不斷的實行神的旨意，不是偶爾為之。世界、世上的情慾、以及愛世界的人正在過去，但神、神的旨意、以及實行神旨意的，要永遠長存（約翰壹書生命讀經，二〇五至二〇六、二一四至二一五頁）。

最終，當我們摸世界的事時，我們始終必須自問：『這件事對我與父的關係有甚麼影響？』

已往我們要進入世界，才能和世界接觸。今天是世界來尋找我們。如今到處都有一個勢力在擄掠人。你會像今天這樣覺得世界的權勢麼？你曾聽過這麼多關於錢的談論麼？你曾想過這麼多關於衣食的事麼？無論你到那裏去，甚至在基督徒中間，所談論的都是世界的事物。世界已進展到召會門口，甚至在設法將神的聖徒吸引到它的掌握中。在這事上，我們從來沒有像此刻這樣需要認識基督十字架的能力，以拯救我們（倪柝聲文集第二輯第十九冊，七一至七二頁）。

就我們而論，世界已經釘了十字架，就世界而論，我們也是這樣；這不是直接的，乃是藉著釘十字架的基督（聖經恢復本，加六14註2）。

在〔加拉太〕書中，保羅是對付熱心宗教的人。他們關心神的事，卻誤入歧途，表現錯謬。他們的宗教，已經成了世界。我們藉著基督的十字架，已經從宗教世界分別出來，使我們有資格活在新造裏（加六14註3）。

參讀：從天上來的異象，第五至六章；生命的經歷上冊，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

晨興餽養

創四 16～17『於是該隱離開耶和華的面，去住在伊甸東邊挪得之地。該隱與妻子同房，他妻子就懷孕，生了以諾。該隱建造了一座城，並按著他兒子的名，將那城叫作以諾。』

該隱離開神的面之後（創四 16），為著保護和自存，就建造了一座城。他在這城裏產生了無神文化。在伊甸園中，神是人的一切——人的保護、維持、供應和娛樂。人失去神，就失去了一切。這迫使人發明人的文化，其主要元素是城為著生存、畜牧為著維生、音樂為著娛樂、以及武器為著防禦（20～22）。在創世記四章所發明出來的無神文化，要繼續發展，直到在大巴比倫達到極點（啓十七～十八）（聖經恢復本，創四 17 註 2）。

信息選讀

該隱離開神的面，走他自己的路。他作的第一件事是建造一座城。他產生了無神的文化（創四 16～24）。在聖經裏，城的觀念意義非常重大；我們可以在整本聖經中追溯一條城的路線來：開始於以諾城，由該隱所建造，結束於新耶路撒冷，由神所建造。該隱所建造的城，要完成於大巴比倫。以諾城是神建造的贗品。那不是屬於神的，乃是由撒但在該隱裏面所發起的。

人類文化的發展乃是由於人類失去了神。原初那位創造人的神乃是人的一切。神是人的保護、維持、供應、喜樂、娛樂和防禦。…在園子裏，人除了耕地與神合作外，甚麼事都不需要作。在園子裏神是人的一切。然而，人失去了神，就失去了一切。他失去了保護、保障、維持、供應和娛樂。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，就不得不發明自己的文化。人因為失去了一切，就需要有所發明。

撒但從該隱裏面工作，提議他建造一座城。也許撒但說，『該隱，你害怕人殺你。為著你的生存，你需要一座城來保護你。』因為該隱失去了神，他就害怕。他已經失去神作他的供應、喜樂和防禦。在古時候，城的主要目的是為保護。…在無神的文化裏，人不得不自謀生活。該隱沒有稱那城為耶和華，乃按他兒子的名字稱之為以諾。他給他的兒子和他的城取了同樣的名字，因為從某種意義上，他的城就是他的孩子，他愛那座城像愛他自己的兒子一樣。請注意『以諾』這名的意思是『被引進』，指該隱所引進、發起的事物，這是很有意思的。該隱是第一個造城的人，第一個設計城的人，也是第一個建築師。該隱是發明家、發起者。不過，他頭一項發明不是城，乃是宗教。首先，他發明了宗教；其次，他發明了建造城。

該隱的後代中有一個叫拉麥。…拉麥的第一個妻子亞大，生了雅八和猶八。雅八是牧養牲畜之人的始祖（創四20）。他發明了牧養牲畜以謀生。他成了遊牧的人，從一地飄蕩到另一地，因為他沒有地可以為他効力。

猶八發明了音樂（21）。他發明了琴和簫。事實上，猶八這名的意思是『歡騰』，『快樂之聲』或『音樂』。甚麼是音樂？音樂是一種娛樂，叫人快樂。人為甚麼需要這樣的娛樂呢？因為他失去了神作他的喜樂。神是人真正的享受。…人為甚麼去看電影，去跳舞？因為他們空虛；他們沒有神作他們的喜樂。我不去看電影，不是因為召會有規定不准去看。召會並沒有列出誡命，禁止這樣的事。雖然沒有這樣的禁止，我不會去看電影，就是給我幾千塊美金也不去。我有比這更好的。我被基督充滿，我就不能容納別的事物了（創世記生命讀經，三九六至四〇〇頁）。

參讀：創世記生命讀經，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. Jabal 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

第五週 週四

晨興餽養

出五 1『後來摩西、亞倫去對法老說，耶和華以色列的神這樣說，讓我的百姓去，他們好在曠野向我守節。』

羅十二 2『不要模倣這世代，反要藉著心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。』

出埃及記這卷書啓示，神巴望拯救祂的百姓脫離祂自己以外的一切事物，祂要救他們脫離不是神的一切事物。神的百姓離開埃及之後，看見屬天的異象，藉此他們認識神自己，並且認識合乎神的生活；然後他們就能被建造成為神在地上的居所。

神渴望拯救祂的選民脫離各樣篡奪和霸佔，使他們除了神自己之外，一無所有。以色列人蒙拯救脫離埃及並過紅海以後，來到何烈山，就是神的山。...在神的山那裏，神所揀選的百姓能單獨與祂同在。以色列人來到何烈山時，神就是他們的中心、他們的目標、他們的事業和他們的生活。祂甚至是他們的家。神對他們是一切。在曠野裏，尤其在神的山—何烈山那裏，以色列人除了神以外，一無所有。...得救就是被帶到沒有別的，只有神的地方（出埃及記生命讀經，二二六至二二七頁）。

信息選讀

雖然新約論到世界說了許多，甚至告訴我們整個世界都臥在那惡者裏面（約壹 5:19），卻沒有呈現一幅世界是甚麼的清楚圖畫。為此我們必須來到出埃

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

及記。…我們若以正確的方式讀五至十二章，將看見一連串生動的圖畫，描繪出世界生活的性質和意義。

十災不僅對埃及人是一種警告和懲罰，對神的百姓也是一種啓示和揭露。藉著這十災，以色列人必定看見埃及生活的真實光景。這些災害的結果，必使他們厭惡在埃及的生活。神要埃及的生活被暴露，使祂的百姓恨惡它，而想逃離。所以，神降十災的目的不僅是要警告埃及人並懲罰他們，也是要給祂自己的百姓看見世界到底是甚麼。

在消極方面，出埃及記揭露世界；在積極方面，這卷書啓示神的居所。首先，它向神的百姓揭露埃及生活的真實性質、意義和結果。神賜下這啓示的心意是要使祂的百姓厭惡埃及，將埃及丟在背後，並分別歸神作祂的居所。今天，原則也是一樣。我們若不從世界分別，就不能成爲神的居所。爲著建造祂的居所，我們必須看見世界的究竟。不僅如此，我們還必須厭棄世界的生活方式，並且甘心捨棄它。

神降災的心意不僅是要懲罰埃及人，也是要暴露埃及的生活。正如出埃及記這卷書中的埃及人一樣，今天世上的人也不明瞭世界生活的真實光景。世人都被麻醉了，在撒但麻醉的影響之下，他們樂意去過世界的生活。他們不認識活在世上沒有神是怎麼回事。在他們的經歷中，世界的水必須變作血；然後他們就會知道世界生活的性質以及世界生活的結果。世界生活的性質就是死，在世界生活的結果也是死（出埃及記生命讀經，二二七至二二九頁）。

參讀：出埃及記生命讀經，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

第五週 週五

晨興餽養

出八 2～4『你若不肯讓他們去，我必使青蛙糟蹋你的四境。河裏要滋生青蛙；青蛙要上來進你的宮殿和你的臥房，上你的牀榻，進你臣僕的房屋，上你百姓的身上，進你的爐灶和你的擣麵盆，又要上你和你百姓並你眾臣僕的身上。』

在和法老的第四次衝突中，主使青蛙糟蹋埃及的四境（出八 2）。青蛙從江、河、池裏上來，上到法老、他的眾臣僕和所有埃及人的身上。青蛙毀壞了舒適的埃及生活享受。這些青蛙真是煩擾人！主把青蛙之災降在埃及人身上，是要埃及人明瞭，他們在埃及的生活並不是真正享受的生活，乃是煩擾的生活。埃及人不曉得，在神眼中，他們所有的享受都是『青蛙』。

原則上，我們今天也許經歷了同樣的事。在我一生中，我收聚的許多東西都變成了『青蛙』。起初，我享用這些東西。但它們一件一件的變成了『青蛙』。…在埃及的青蛙沒有殺死任何人，但它們對每一個人都是討厭的東西。它們無所不在（出埃及記生命讀經，二二九至二三〇頁）。

信息選讀

蛙災揭示埃及之水的性質，而虱災揭示埃及塵土的性質。塵土變作虱子，指明我們在世界之生活那供應的源頭至終成了苦惱的原因。…雖然水和塵土是神為我們造的，但已被撒但接管，用來為著他自己邪惡的目的。

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.

宇宙不僅是神所創造的，也是祂所安排並命定以應付人的需要。所以，神命定了某些原則或定律來支配宇宙的功能。在第七樣災害中，神更改了和雨水功能有關的原則。雨不再澆灌地為著產生生命，反倒變成冰雹損壞地上的生命。雨沒有解人的乾渴，反倒殺死他們。出埃及九章二十三節說，下雹時，有火閃到地上。不僅如此，冰雹與火攙雜（24）。因此，兩種極端攙雜在一起，表明神更改了宇宙的功能。

這個災害有可能適用於我們自己的屬靈經歷。如果我們與神的關係正確，祂就把屬靈的雨降在我們身上，澆灌我們靈中的園子，並解我們的乾渴。但我們若頑梗或背叛主，我們與祂的關係就被破壞了，祂就轉變雨的屬靈功用，降冰雹於我們的靈，且有火攙雜。這種屬靈功用的改變造成嚴重的損害。

這些災害對埃及人的生活環境造成損害。血毀壞了水，青蛙攪擾埃及人的寧靜與安適，虱災和蠅災破壞了土壤和空氣，瘟疫隨著蒼蠅而來，其後暴發起泡的瘡災。冰雹之災損壞了環境，而蝗蟲喫盡了冰雹所造成嚴重損壞之後所剩餘的。最後，黑暗之災使任何人都不能行動。但即使在這九樣災害過去以後，儘管與埃及人生活有關的整個環境都遭破壞，法老仍然沒有被征服。

出埃及十二章三十節告訴我們，在埃及人中間，『沒有一家不死一個人的』。…法老被這末次的災害征服了（十一 1，十二 21 ~ 30、33）。…到這樣的地步，他願意讓所有的以色列人去，不僅帶著他們的孩子，並且連羊羣牛羣都帶著走（31 ~ 32）。…事實上，法老和所有的埃及人將以色列人趕出埃及（33）（出埃及記生命讀經，二三二至二三三、二四九、二八一至二八三頁）。

參讀：出埃及記生命讀經，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

晨興餽養

雅四 4『你們這些淫亂的人，豈不知與世界為友，就是與神為敵麼？所以凡想要與世界為友的，就成了神的仇敵。』

羅九 17『因為經上對法老說，「我特意將你興起來，為要在你身上顯示我的權能，並要使我的名傳遍全地。」』

倘若我們沒有出埃及記前十四章，我不相信我們能透徹的認識世界，或清楚的看見神對世界的態度。法老的不屈服是獨特的。甚至在長子被擊殺時，他仍不屈服。這由他後來追擊以色列人的事實得以證明。神使用法老來教育埃及人、以色列人和祂歷代的子民。今天，召會的人需要從出埃及記這些章節中學知世界生活的性質、意義和結果，以及神對這種生活的態度。只有得著這樣的啓示，我們才能真正恨惡世界的生活（出埃及記生命讀經，二五三至二五四頁）。

信息選讀

今天許多基督徒恨惡罪，但少有人恨惡世界。…我們或許很小心不發脾氣，但是對於保守我們的心不愛世界，卻極其疏忽。發脾氣是罪，但是愛世界卻是與神為敵〔雅四 4〕。對神來說，世界比罪還要糟。罪觸犯神的公義，而世界卻觸犯神的聖別，神的聖別高過祂的公義。我們何等需要出埃及記所給我們的教育！藉著〔出埃及記〕的前面幾章，我們看見神何等恨惡世界。如果我們從這些章節得了教育，我們就會不僅恨惡罪，也恨惡世界。

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.

我們若看見血、青蛙、虱子、瘟疫、瘡、冰雹、蝗蟲和黑暗，就不需要任何人勸我們不要愛世界。自然而然我們會看見世界的東西不可愛，並且我們會自動的不愛世界。你愛青蛙、虱子、蒼蠅、瘟疫、蝗蟲和黑暗這樣的東西麼？當然不。…只有在你看透世界事物的真實性質時，你才會不愛它們。

為著法老和他的頑梗，我們感謝主。在羅馬九章，保羅提出法老的事件作例子。因著法老不屈服，神就在埃及人身上降下一次又一次的災害。在每樣災害中，都給我們一個功課。如果我們對這些災害的意義有深刻的印象，我們就要與世界分開，並且恨惡世界的生活。

在第一樣災害中有血，在第九樣災害中有黑暗。血和黑暗都表徵死。因此，這些災害開始於死，以至於死，世界的生活完全是一件死的事。

埃及是世界的豫表。我們若對世界有詳盡的異象，就會知道神對它的態度，並且自然而然的不再愛世界。我們若要成為神在地上的居所，就必須透徹的認識世界，並且世界的成分必須從我們裏面清除。只有藉著與世界分別，我們才能成為神的居所。在神的救贖裏，我們不僅從罪惡和神的審判裏蒙了拯救，並且也與世界分別。按照加拉太一章四節，基督為我們的罪捨了自己，要把我們從現今這邪惡的世代救出來。因此完滿的救贖包括逾越節和過紅海。以色列人蒙救贖出了埃及以後，神把他們帶到何烈山，在那裏他們領受了關於神居所的異象。因此，出埃及記這卷書使我們清楚看見世界和神的居所。

這是出埃及記這卷書所揭示神對世界的審判（出埃及記生命讀經，二五四至二五六頁）。

參讀：出埃及記生命讀經，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

第五週詩歌

WEEK 5 — HYMN

奉獻—分別歸主

Hymns, #438

F 4/4

335

5 | 5 1 7̣. 6̣ | 6̣ 5 3. 5̣ | 6̣ 2 7̣ 2 | 2 1 0 5 | 5 1

一)我 已轉身 背 向俗世,和 它一切的 歡娛;我 已心
 二)我 已脫離 罪 的生活,棄 絕所有的 愚行;我 已接
 三)我 今永遠 不 再返回 舊 日愚昧的 境地;惟 獨在
 四)我 的前途,一 定永定,我 並不要別 救主;我 也不

3. 5 | 5 2 2. 2 | 3. 2 3. 2 | 2 5 0 5 | 5 1 7̣. 6̣ |

向 更 美的事,就 是 天上 的 儲蓄;一 切虛榮 一
 受 主 的領率,願 意 聽祂 的 命令;我 既靠主 免
 此 才 不定罪,在 此 才 會 有 安息;我 今已經 更
 求 更 好福音,過 於 祂賜 的 寬恕;我 心已經 決

6̣ 5 5. 5 | 5 4 7. 6 | 6 5 0 1 | 1 3 5. 7 | 7 6 1. 2 |

切揚顯,不 能使我再 逗留;我 已越過分 別界線,世
 為死囚,有 主作我的 元首;就 願為祂捨 去所有,世
 換主人,對 祂我要永 伺候;地 的捆绑就 此脫盡,世
 定事神,無 論如何不 回頭;已 往一切實 為可恨,世

3 5 5. 3 | 2 1 0 0 | 5 - 3. 5 | 5 4 - 0 | 4 - 7. 6 |

界已丟 在 背後。 遠 遠 丟 背後, 遠 遠 丟
 界已丟 在 背後。 遠 遠 丟 背後, 遠 遠 丟
 界已丟 在 背後。 遠 遠 丟 背後, 遠 遠 丟
 界已丟 在 背後。 遠 遠 丟 背後, 遠 遠 丟

6 5 - 1 | 1 3 5. 7 | 7 6 1. 2 | 3 5 5. 3 | 2 1 0 ||

背後,我 已越過 分 別界線,世 界已丟 在 背後。
 背後,就 願為祂 捨 去所有,世 界已丟 在 背後。
 背後,地 的捆绑 就 此脫盡,世 界已丟 在 背後。
 背後,已 往一切 實 為可恨,世 界已丟 在 背後。

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.

屬天的異象

第六篇

奉獻的異象

讀經：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

綱 目

週 一

壹 燔祭（利一 1 ~ 17）豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為著神並滿足神的生活（3 ~ 4 上、9，約五 19、30，六 38，七 18，八 29，十四 24），並在於祂是使神子民能過這樣一種生活的生命（林後五 14 ~ 15，加二 19 ~ 20，弗四 20 ~ 21）：

- 一 燔祭乃是神的食物，獻與耶和華為怡爽的香氣，使神可以享受並得著滿足—利一 9 下，民二八 2，參林後二 14，王下四 8 ~ 10。
- 二 這祭每天早晚都要獻上—出二九 38 ~ 42，利六 8 ~ 13，民二八 2 ~ 4。
- 三 燔祭的公綿羊，表徵剛強的基督作我們的燔祭，使我們得以承擔新約的祭司職分（利八 18）；這供物，就是承接聖職所獻的羊（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 與註 1) · 題醒我們這些事奉的人必須絕對為著神，而我們卻不是；因此，為著祭司的事奉，我們需要天天取用基督作我們的燔祭（六 12，參來十 5 ~ 10）。

週 二

四 按手在燔祭牲的頭上，乃是表徵我們與基督聯合，聯結；藉著按手在作我們供物的基督身上，我們就與祂聯結，祂與我們就成爲——利—4 上：

- 1 在這樣的聯結裏，我們一切的軟弱、缺陷和過失，都由祂擔負，祂一切的美德都成爲我們的；這需要我們藉著合式的禱告操練我們的靈，使我們能在經歷上與祂成爲——林前六 17。
- 2 當我們藉著禱告按手在基督身上，那賜生命的靈，就是我們按手在祂身上的這位基督（十五 45，林後三 6、17），就立刻在我們裏面行動並工作，而在我們裏面過一種生活，是重複基督在地上所過的生活，也就是燔祭的生活（加六 17）。

五 我們需要天天取用基督作我們的燔祭（民二八 3 ~ 4，利—2 ~ 4，六 12 ~ 13，參提後一 6），使我們可以在基督作燔祭的經歷上經歷祂；不是在外面做法基督，而是在日常生活中活祂——林後五 14 ~ 15，腓—19 ~ 21，徒二七 22 ~ 25，二八 3 ~ 9，林前一 9。

六 我們不斷的取用基督作我們的燔祭，基督之優美的外彰顯就越成爲我們的，使祂得著顯大（利七 8，詩九十 17，出二八 2，腓—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),

並且我們也越享受基督作我們覆蓋的能力，以遮蓋、保護並保守我們（四 13，林後十二 9）。

週 三

七 燔祭壇上的火要一直燒著，『不可熄滅』（利 六 8 ~ 13）；一天過一天，在許多場合裏，我們需要將自己在基督裏獻給神作常獻的燔祭，而被神焚燒，使我們能焚燒別人—參羅十二 1 ~ 2，民二八 3 ~ 4、9 ~ 11、19、26 ~ 27，二九 1 ~ 2、7 ~ 8、12 ~ 13、39 ~ 40。

八 這種奉獻是『樓房上的』奉獻，就是與神永遠經綸這屬天異象『結婚』並因之癡狂的奉獻—徒一 12 ~ 14，啓三 18，徒二六 19 ~ 29。

九 我們需要被消滅成灰，好成爲新耶路撒冷，作神的彰顯—詩二十 3，利一 16，六 10 ~ 11，林前三 12 上，啓三 12，二一 2、10 ~ 11、18 ~ 21。

十 燔祭的灰表徵基督被消滅到無有—可九 12，賽五三 3：

- 1 主的願望是要所有在基督裏的信徒，都被消滅成灰。
- 2 我們既與被消滅成灰的基督是一，我們也被消滅成灰，就是被消滅成爲無有，成爲零—林前一 28，林後十二 11。
- 3 我們越與基督在祂的死裏聯合，我們就越認識自己已經成了一堆灰。
- 4 當我們成了灰，我們就不再是天然的人，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

被釘死、了結、焚燒的人—加二 20 上。

- 5 灰乃是神悅納燔祭作為脂油的標記，對神來說，這脂油乃是甜美、可喜悅的一詩二十 3，參三六 8～9。
- 6 把灰倒在祭壇的東面，就是日出的方向，含示復活—利一 16，約十一 25，腓三 10～11，林後一 9：
 - a 就著基督作燔祭而言，灰不是結束，乃是開始—可九 31。
 - b 灰的意思是基督已經被治死，但東面表徵復活。
 - c 我們在基督裏越被消滅成灰，就越被擺在東邊，而有把握太陽會升起，我們要經歷復活的日出—腓三 10～11。
- 7 這些灰至終要成為新耶路撒冷—啓三 12，二一 2、10～11：
 - a 基督的死把我們帶到盡頭，把我們消滅成灰，而在復活裏，這些灰要成為寶貴的材料，為著神的建造—林前三 9 下、12 上。
 - b 我們被消滅成灰，就把我們帶進三一神的變化裏，成為寶貴的材料，為著新耶路撒冷的建造—羅十二 1～2，林後三 18，啓二一 18～21。

週 四

貳 神渴望祂所有的子民都是拿細耳人，就是那些將自己分別歸神的人；他們絕對、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,

徹底的為著神，不為著神以外的任何事物—愛神、尋求神、活神並被神構成，好以神祝福人，使神得著彰顯—民六 1 ~ 9、22 ~ 27，詩七三 25 ~ 26，耶三二 39，林後十三 14，參詩一一〇 3，太二六 6 ~ 13：

- 一 按豫表，人類中間獨一的拿細耳人是主耶穌基督；拿細耳人豫表基督在祂的人性裏絕對為神活著—約四 34，五 19、30，七 18，十四 24。
- 二 拿細耳人的分別持續七天（徒二一 27），表徵完全的期間，甚至一生之久（民六 8，參林前五 7 ~ 8，出十二 15，十三 2 ~ 4、6 ~ 9）。
- 三 只有拿細耳人能將主耶穌帶回來；凡被神用來轉移時代的人，都必須是拿細耳人，就是自願奉獻的人，絕對且徹底的成為聖別歸給神。

週 五

四 所有的得勝者都是活在拿細耳人的原則裏，向神有四重的自願奉獻—林前六 15 ~ 20，羅十二 1 ~ 2，九 23，參但五 23：

- 1 拿細耳人必須勝過屬世的享受和享樂，這由禁絕酒和任何與其來源有關的東西所表徵—民六 3 ~ 4，參詩一〇四 15，傳十 19，雅四 4，約壹二 15：
 - a 屬世的享樂導致情慾的意念和情慾的行為；我們必須禁絕屬世的酒，藉著享受基督作新酒，

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

使我們成為使神和人喜樂的人—士九 13, 太九 17, 約壹二 15~17, 提後三 1~5, 參賽四 2~4。

- b 我們需要天天維持在主裏的喜樂; 『我就到神的祭壇, 到我最喜樂的神那裏』—詩四三 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, 補充本詩歌二五〇首。
- 2 拿細耳人必須勝過背叛, 這由不可剃頭所表徵; 不可剃頭表徵不可棄絕主的主權, 乃要絕對服從—民六 5, 參林前十一 3、6、10、15:
 - a 拿細耳人絕對服從主的主權和神所設立的一切代表權柄—弗一 10、22 下~23, 西一 18, 羅十三 1~2 上, 弗五 21、23, 六 1, 來十三 17, 彼前三 1~7, 五 5。
 - b 拿細耳人是滿了頭髮, 滿了服從的人; 他有服從的氣質和意願; 你若是這樣的人, 這對你和你的將來都有很大的祝福—西一 18, 二 19。
 - c 『在某人或某事之下乃是祝福; 甚至受到嚴格的限制也是祝福。感謝主, 從我進入這恢復那天, 主就把我置於某人、某事或某環境之下』—李常受, 民數記生命讀經, 七八頁, 參弗四 1。
 - d 參孫從母腹裏就是拿細耳人, 為時一生之久, 參孫能力的來源是他的長頭髮; 由此我們看見, 在服從裏有能力—士十六 17, 參書九 14。

週 六

- 3 拿細耳人必須勝過死亡, 這由他不可因至親死了或身旁有人突然死了而受玷污所表徵—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；在召會生活裏，在神子民中間可能散佈著不同種的屬靈死亡—野蠻的死亡（獸的屍體），溫和的死亡（牲畜的屍體），或狡猾的死亡（爬物的屍體）—利五2，啓三4，羅八6。
 - b 我們必須滿了『對抗死亡』的生命；這在於我們運用靈禱告有多少，但不是一般的禱告，乃是與仇敵爭戰的禱告—林後五4，六1上，太二六41，但六10，九17。
 - c 我們若覺得聚會死沉，就需要多多禱告，以對抗那種死沉的光景：『主，用你的血遮蓋我，抵擋一切的死沉，抵擋一切屬靈的死沉。主，用你得勝的血遮蓋這聚會。在這血下，我們有分於神聖的生命。』
 - d 拿細耳人被數點是為著形成神的軍隊，他們非常警覺，對於和死亡的爭戰充滿了感覺；因為死亡的病菌甚至也在召會生活中，所以我們需要天天、時時禱告，與死亡，就是與神最後的仇敵爭戰—林前十五26。
- 4 拿細耳人必須勝過天然的情感，這由他不可因父母、兄弟姊妹的死，使自己不潔淨所表徵—民六7，太十二46~50，林後五16:
- a 天然的生命同其天然的情感，是由會發酵以致腐壞的蜜（素祭不可用蜜）所豫表；保羅和巴拿巴之間的難處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 神不要我們以天然的愛來愛，乃要以祂為我們的愛來愛—腓二2，林前十三4~8、13，提後一7。

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 一旦先前分別出來歸於徒然，我們就應當藉著以基督作一切祭物的實際，重新將自己分別歸神—民六 8 ~ 21。

六 我們分別歸神，是為著我們蒙神祝福，好以神聖三一之神聖分賜裏的神祝福人，使祂永遠的經綸得著完成—22 ~ 27 節，參林後十三 14。

E. Once our former separation has been made void, we must reparate 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.

晨興餽養

利一 9『…祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。』

八 18『他牽了燔祭的公綿羊來，亞倫和他兒子們按手在羊的頭上。』

燔祭豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為著神並滿足神的生活（利一 9，約五 19、30，六 38，七 18，八 29，十四 24），並在於祂是使神子民能過這樣一種生活的生命（林後五 15，加二 19～20）。燔祭乃是神的食物，使神可以享受並得著滿足（民二 8:2）。這祭每天早晚都要獻上（出二 9:38～42，利六 8～13，民二 8:3～4）（聖經恢復本，利一 3 註 1）。

燔祭的公綿羊，表徵剛強的基督作我們的燔祭，使我們得以承擔新約的祭司職分。這供物題醒我們這些事奉的人必須絕對為著神，而我們卻不是。因此，為著祭司的事奉，我們需要天天取用基督作我們的燔祭（利六 12）（八 18 註 2）。

信息選讀

燔祭表徵基督，主要的不是在於贖罪，乃是在於為神而活，使神得著滿足。基督作贖罪祭，是為著贖人的罪；但祂作燔祭，乃是過一種完全且絕對為著神並滿足神的生活。在主耶穌地上的生活中，祂常常過一種滿足神到極點的生活。在四福音書，祂被陳明為絕對與神是一的一位。祂神聖的屬性彰顯於祂人性的美德，有時祂人性的美德又彰顯於祂神聖的屬性，並同著祂神聖的屬性彰顯出來。祂在地上末了的日子中，常面對邪惡、詭詐的反對者——經學家、法利賽人、

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

撒都該人和希律黨人，並受到他們的察驗、查問，那時祂人性的美德藉著祂神聖的屬性得著彰顯，有時祂神聖的屬性又彰顯於祂人性的美德。

在主耶穌的一生中，沒有瑕疵、缺陷或不完美。祂是完全的，祂過的生活是完全的，且是絕對為著神的。祂完全有資格作燔祭。藉著祂成為肉體，神為祂豫備了身體作真正的燔祭（來十5～6），祂就實行了神的旨意（7～9），並順從至死（腓二8）。在十字架上，祂一次永遠的將自己的身體獻上給神（來十10）。

燔祭牲經過宰殺、剝皮、切塊並洗淨以後，就放在祭壇上焚燒。『祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。』（利一9下）『怡爽香氣』，原文意，安息或滿足的香味；亦即一種獻給神，使神怡爽的香味，藉此蒙神喜悅。這辭是專門術語，用以指燒祭牲時上升的馨香之氣（S. R. Driver，竇威爾）。這節裏的『燒』字，原文意，『使…在煙中上升』，指明燔祭牲不是很快的燒，乃是慢慢的燒。這樣慢慢的燒，結果就有怡爽的香氣，就是一種帶來滿足、平安與安息的香氣。這樣一種怡爽的香氣對神乃是享受。

當我們將燔祭牲焚燒而獻上給神時，一種使神悅納的香氣就上升到神那裏，使祂滿足、安息。神既得著滿足，就將祂甜美的悅納賜給我們，這就是燔祭的意義。

燔祭乃指基督是絕對為著神的滿足。要以甜美、平安、與安息滿足神的路，就是過一種絕對為著神的生活。我們既無法過這樣的生活，就必須接受基督作我們的燔祭。我們需要按手在祂身上，指明我們渴望與祂聯合，與祂是一，過祂在地上所過的生活。這樣的生活包括被宰殺、被剝皮、被切割和洗滌。藉著經過這一切過程，我們就會有一些東西獻給神作燔祭，那就是我們所經歷的這位基督（利未記生命讀經，三〇、四八至四九頁）。

參讀：利未記生命讀經，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

晨興餽養

利一 4『他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。』

腓一 21『因為在我，活著就是基督，死了就有益處。』

利未記一章四節說到…獻祭的人不僅要帶來供物，也要按手在供物身上。…在聖經裏，按手總是表徵聯合，聯結，不是表徵代替。按手在供物身上，就是說我們與供物是一，並把供物當作與我們是一來接受。因此，按手使兩方成爲一。

藉著按手在作我們燔祭的基督身上，我們就與祂聯結。我們與祂，祂與我們就成爲一。這樣的聯結，這樣的聯合，指明我們一切的軟弱、缺陷、缺失和過失，都由祂擔負，而祂一切的美德都成爲我們的；這不是交換，這是聯結（利未記生命讀經，三四頁）。

信息選讀

我們可能領悟自己完全不設資格，完全無望。這是我們實在的光景。但當我們按手在基督身上時，我們的弱點由祂擔負，而祂的剛強之處，祂的美德，成了我們的。不僅如此，就屬靈一面說，藉著這樣的聯結，祂與我們成爲一並活在我們裏面。祂活在我們裏面時，就在我們裏面重複祂在地上所過的生活，就是燔祭的生活。我們憑自己無法過這種生活，但祂能在我們裏面活出這種生活。我們藉著按手在祂身上，就使祂與我們是一，也使我们與祂是一。這樣祂就在我們裏面重複祂的生活。這就是獻上燔祭。

燔祭牲的皮是它美麗的外在彰顯。因此，〔利未記一章六節〕剝祭牲的皮乃是脫去它外在的彰顯。

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

這樣剝燔祭牲的皮，表徵基督甘願讓祂美德的外在彰顯被剝奪。當基督被釘十字架時，祂的衣服被奪去。這指明祂被『剝皮』。…把祭牲切成塊子，表徵基督願意讓祂全人毫無保留的被破碎。作我們燔祭的基督，連同祂整個生活和歷史，都被切成塊子。

我們若不是有基督作我們的燔祭，就得自己忍受被宰殺、被剝皮並被切成塊子。每逢我們將基督作為燔祭獻給神，都需要領悟這點。我們需要領悟，祂曾被宰殺、剝奪了外在的彰顯並被切成塊子。這一切苦難都是為叫基督實行神的旨意。基督到十字架上去被宰殺、被剝奪並被切成塊子，乃是在實行神的旨意。

我們若領悟自己需要基督作我們的燔祭，就需要有正確的禱告。正確的禱告就是按手在主身上。我們不該禱告說，『主，憐憫我並為我作事。』這種禱告很客觀。我們需要按手在主身上，為要有主觀的禱告。在這樣的禱告中，我們可以說，『主，我按手在你身上，使我自己與你聯合，你也與我聯合。』當我們藉著主觀的禱告按手在基督身上時，那賜生命的靈，也就是我們按手在祂身上的這位基督，就立刻在我們裏面運行、作工，叫我們過一種殼資格作燔祭的生活。

在基督的經歷中經歷祂，不是在外面做法基督，乃是活基督。在基督的經歷中經歷祂，不是在外面以祂為榜樣，乃是活基督。保羅論到這事說，『我已經與基督同釘十字架；現在活著的，不再是我，乃是基督在我裏面活著。』（加二20）保羅不是說，『我以基督為榜樣並跟隨祂』；他乃是說，『我已經與基督同釘十字架』，又說，『基督在我裏面活著』。在腓立比一章二十一節保羅更是說，『因為在我，活著就是基督。』保羅不是僅僅以基督為他的榜樣，而在外面做法祂。保羅乃是活基督（利未記生命讀經，三五至三七、一〇八至一〇九頁）。

參讀：利未記生命讀經，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

晨興餽養

利六 11 ~ 12『…〔祭司要〕把灰拿到營外潔淨之處。壇上的火要在其上一直燒著，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面…。』

一 16『…在壇的東面倒灰的地方。』

壇上的火要一直燒著（利六 9 下、12 上、13）。…這首先表徵神是宇宙中聖別的火，隨時豫備好接納（焚燒）所獻給祂的食物。神接納我們就是焚燒我們。我們被神焚燒時該感到高興，因為這焚燒，意思就是神接納我們（利未記生命讀經，二四八至二四九頁）。

信息選讀

走主恢復的道路不是便宜的。這條路是昂貴的；需要付代價的奉獻。走這條路是要付代價的，要你放棄你祖先的宗教和你的家鄉，放棄你與鄰居和親戚的關係，甚至捨棄你的生命。

我們在這裏不是為著一個運動，而是為著主的恢復。…這恢復只能藉著經歷在樓房上的奉獻而得著實現並完成。這不是普通的奉獻，而是一種特別的奉獻，專特的奉獻，特出的奉獻。這個奉獻乃是一個轉捩點。

行傳一章那一百二十個在樓房上的人出了甚麼事？他們都成了燔祭。他們是焚燒的，也燒別人。我們也需要被焚燒，然後就會去燒別人。…我們在這裏必須為著主的恢復，這是在樓房上之奉獻的結果（從天上來的異象，七三至七四頁）。

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)

神悅納燔祭，就將它燒成灰。詩篇二十篇三節論到這事說，『願祂記念你的一切素祭，悅納你的燔祭。』這裏『悅納』一辭，原文實意為『轉成灰』。

一般人不以灰為令人喜悅之物。然而，對我們獻燔祭的人，灰的確是令人喜悅，甚至是寶貴的，因為這是一個記號，使我們有把握，我們的燔祭已經蒙神悅納了。

『悅納』一辭，原文不只可繙作『轉成灰』，也可繙作『悅納如同脂油』，『使之成為脂油』，以及『成為脂油』。神悅納我們的燔祭，不僅是將供物轉成灰，也是悅納這供物如同脂油；對祂來說，脂油乃是甜美、可喜悅的。在我們眼中，供物已經燒成灰；但在神眼中，卻是如同脂油那樣討祂喜悅，叫祂滿足。

灰不是要丟掉的，乃要倒在壇的東面（利一 16，六 10），這是放灰的地方。東面是日出之處。將灰倒在壇的東面，實際上含示復活。

成為全時間者，乃是把自己獻給神作燔祭。這應當有，也必須有一個結果。我們不該輕看這結果，以為不重要，反該重看它。我們作燔祭的結果，將完成神新約的經綸。我們這些全時間的人所作的，…必須終結於基督身體的建造，這身體乃是要來之新耶路撒冷的小影。…神重視這些灰，因為這些灰至終要成為新耶路撒冷。…灰指明基督之死的結果，是將我們帶到盡頭，就是使我們成為灰燼。但基督的死帶進復活。在復活裏，灰成為建造新耶路撒冷的寶貴材料—金、珍珠和寶石。這三種寶貴的材料都是來自灰的變化。我們被消滅成灰，就把我們帶進三一神的變化裏（利未記生命讀經，六八至六九、二五一頁）。

參讀：利未記生命讀經，第六、二十三篇；從天上來的異象，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

第六週 週四

晨興餽養

民六 2『…無論男女許了特別的願，就是拿細耳人的願，要將自己分別出來歸給耶和華。』

8『在他分別出來的一切日子，他是歸耶和華為聖的。』

詩七三 25『除你以外，在天上我有誰呢？除你以外，在地上我也沒有所愛慕的。』

神渴望祂所有的子民都是拿細耳人。作拿細耳人就是絕對且徹底的成為聖別歸給神。這樣成為聖別就是不為著神以外的任何事物。…神要祂的子民潔淨、公義、忠信。…神要我們單單愛祂，用我們的心、心思、情感、意志和肉身的力量愛祂（可十二 30）。祂要我們沒有別的人事物，只有祂作我們起初的愛和獨一的愛。即使我們這樣愛祂，我們仍可能不是絕對且徹底的為著祂。

我們可用婚姻生活來作個比方。你的妻子可能真正愛你，向你完全貞潔；但她也許不是完全、絕對、徹底的為著你。甚至最有愛的妻子，在某些事上仍然為著自己。

拿細耳人的事乃是試驗我們的絕對。我們若要作拿細耳人，就必須絕對、完全、徹底為著神（民數記生命讀經，六一至六二頁）。

信息選讀

照著豫表，在人類中間獨一的拿細耳人是主耶穌。因此，拿細耳人是基督的豫表。拿細耳人表徵主耶穌在祂的人性裏為神生活。

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.

民數記六章二節說到男人或女人『許了特別的願，就是拿細耳人的願，要將自己分別出來歸給耶和華』。…有時我們向主許了願，但這願可能不是那麼堅定或絕對，我們並沒有遵守。你能許願，並且一生忠於這願麼？

分別和聖別是不同的。分別是在消極一面，聖別是在積極一面。在消極一面，我們將自己從屬世的人中分別出來。在積極一面，我們聖別自己，就是將自己交給神。我們首先被分別，然後被聖別。…將自己分別出來，成爲聖別歸給神，應當在對付一切玷污（民五）之後。

生來爲祭司的人，是神所發起，由神命定的。祭司必須是拿細耳人，是絕對爲著神的人。這是照著神的命定。人成爲祭司乃是神發起的；這不在於人作甚麼，乃在於神對他所作的。

但人藉著許願成爲拿細耳人，卻是自己發起，將自己分別歸給神。這就是說，人並非生來就是拿細耳人，乃是藉著許特別的願才成爲拿細耳人。因此，祭司是神所發起，由神命定；但拿細耳人是自己所發起，藉著許願成爲這樣的人。今天我們在主的恢復裏是神發起的，也是我們發起的；這兩方面都需要。

神定旨的成就，需要人的合作來補足神的命定。這由撒母耳的事例可以說明。撒母耳是拿細耳人，補足有缺欠的以利，就是神所命定的祭司。以利在年老的時候有某些缺欠，撒母耳就自己發起，進來補滿因以利的缺欠所造成的間隙，因而補足了有缺欠的以利。

古時，拿細耳人的分別要持續七天〔六 13 與註〕。在聖經裏，七天指明完全的期間，甚至一生之久。…拿細耳人滿了分別出來的七天，要被帶到會幕門口，將供物帶給神。這些供物，每一種都是基督的豫表。我們享受基督作這些供物，指明我們勝過了天然的情感、屬地的歡樂、背叛和死亡（民數記生命讀經，六二至六四、七九頁）。

參讀：民數記生命讀經，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

第六週 週五

晨興餽養

民六 3～5『他就要遠離淡酒和濃酒，也不可喝淡酒或濃酒作的醋；不可喝甚麼葡萄汁，也不可喫鮮葡萄或乾葡萄。在他分別出來的一切日子，凡葡萄樹上結的，自核至皮所作的物，都不可喫。在他許願分別出來的一切日子，不可用剃刀剃頭…。』

〔在民數記六章三至四節〕我們看見，拿細耳人必須禁絕酒和一切與酒來源有關之物。這表徵禁絕屬地的享受與歡樂（參詩一〇四 15，傳十 19）。…我們對一切使我們快樂的屬地事物都該謹慎。屬地的歡樂導致情慾的行為和情慾的意念。屬地的享受與歡樂會玷污拿細耳人。

拿細耳人必須禁絕酒作的醋、葡萄汁、鮮葡萄或乾葡萄。這表徵禁絕一切帶進屬地享受或歡樂的事物。…由此我們看見，絕對為著神的人該完全從屬地歡樂的事物中分別出來。這表明拿細耳人的絕對（民數記生命讀經，六四至六五頁）。

信息選讀

〔在民數記六章五節，〕不可剃頭，表徵不可棄絕主的主權（參林前十一 3、6）。…按屬靈說，我們剃頭，意思就是棄絕主在我們身上的權柄。拿細耳人要任由頭髮長長；那就是說，他要一直服從主的主權，在這主權裏有能力（士十六 17）。

今天是不法的日子。我們若是廢除警察，關閉法院，社會會滿了強盜和殺人犯。我們無法生活在這種難耐的局面裏。…墮落的族類是背叛的族類。背叛的性情仍在我們裏面。因此，處在沒有代表權柄

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

的情況中，那是很危險的。這就是神建立人類政府的原因（創九 5～6）。

在召會生活中，我們都接受了神，並且由神而生。我們都接受了神的生命。就這面的意義說，我們眾人，包括使徒保羅在內，都是同等的。…約翰在他的第一封書信裏，籠統的稱所有的聖徒為『孩子們』（約壹二 1、28，三 7、18，四 4，五 21）。然後，他分別的稱一些人為『小孩子』，稱另一些人為『青年人』，又稱另一些人為『父老們』（二 12～14）。若是說在一個三代同堂的家庭裏，所有的成員都一樣，這會使這家庭一團糟。在家庭生活中，祖父母、父母與兒女，三代之間的確有所不同。在召會生活中，原則也一樣。彼前五章五節說，『年幼的，要服從年長的。』雖然在靈裏，年長的也該學習服從年幼的（弗五 21，彼前五 5 下），但年齡上的不同仍然存在。

在某人或某事之下乃是祝福；甚至受到嚴格的限制也是祝福。感謝主，從我進入這恢復那天，主就把我置於某人、某事或某環境之下。

今天有人教導，信徒不需要服從代表權柄，不該在任何人之下。這種錯謬的教導非常破壞人。…你一旦接受這種教訓，認為信徒不該服從代表的權柄，你就被這教訓所破壞。

拿細耳人是滿了頭髮，滿了服從的人。他有服從的靈、地位、氣質和意願。你若是這樣的人，這對你和你的將來都有很大的祝福。

參孫從母腹裏就是拿細耳人，為時一生之久（士十六 17）。參孫能力的來源是他的長頭髮。當他服從主，以主為他的頭，他就有能力。但他剃了頭，就失去了能力。由此我們看見，在服從裏有能力（民數記生命讀經，六五至六六、七七至七八、八四頁）。

參讀：民數記生命讀經，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

第六週 週六

晨興餽養

民六 6～7『在他將自己分別出來歸耶和華的一切日子，不可挨近死人。他的父母、兄弟、或姊妹死了的時候，他不可因他們使自己不潔淨，因為那分別出來歸神的憑據在他頭上。』

拿細耳人不該因血親，至親的死受玷污，而該一直分別為聖歸神（民六 6～8）。…這表徵我們不該因來自天然情感的死受玷污，而該在聖別中保守自己潔淨。拿細耳人必須一直完全聖別，從一切事物中分別歸神，並且該一直聯於神。

拿細耳人必須禁絕屬地的歡樂，不因來自天然情感的死受玷污。歡樂是享受的事，天然的情感是愛的事（民數記生命讀經，六八至六九頁）。

信息選讀

我們難以領悟死是多麼污穢且玷污人。我們認為罪非常玷污人，但神恨惡死更甚於罪。…死是隱藏的東西，常常就在我們身旁，但我們對死沒有感覺；或者我們不覺得死，就受到死的玷污。…我們是因著有死的知覺或感覺而知道這事。罪帶來定罪，這影響我們的良心。然而，死不是定罪的事，…死是使我們死沉，使我們發死的事。…你到聚會中來，常常因著得到生命的供應而被點活。然而，有時候你聚會後回家，裏頭覺得死沉，卻不知道為甚麼。…我們若是在各面都活在那靈裏，那麼我們來聚會，如果聚會中有死亡，我們會立刻覺得。我們不但懂

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

得聚會下沉、遲緩，也摸著聚會中有死亡。在這樣的時候，我們需要多多禱告，對抗那種死沉的情況。我們說，『主，用你的血遮蓋我，抵擋一切的死沉，抵擋一切屬靈的死亡。』我們必須與死爭戰。

倘若有死亡，你應當首先禱告：『主，用你得勝的血遮蓋這聚會。在這血下，我們有分於神聖的生命。』你要剛強的運用靈，抵擋聚會中的死亡。這樣，你坐在聚會中，就受到了保護。這是屬靈爭戰的一部分。…隱藏的死亡會使禱告聚會停滯不前。

我們是拿細耳人，必須避免死亡。…我們必須滿了生命，並且『對抗死亡』。這是在於我們運用靈多有禱告，不是一般的禱告，乃是與仇敵爭戰的禱告。

我們是拿細耳人，必須禁絕屬地的歡樂，一直在主的主權之下，並且學習與死亡爭戰。死亡無所不在。在社會上充滿了死亡的病菌。這些病菌甚至也在召會生活中，因此我們需要天天、時時禱告，與死亡，就是神最後的仇敵爭戰（林前十五 26）。

我們不該以為拿細耳人不是為著爭戰。拿細耳人被數點是為著神軍隊的編組。他們非常警覺，對於和死亡的爭戰充滿了感覺。每個召會都需要對死亡有感覺，有知覺，這樣我們就能與死亡爭戰。

在拿細耳人許願的記載之後，耶和華吩咐摩西告訴亞倫和他兒子—與神十分親近的眾祭司—用神的神聖三一祝福祂的子民。…神若不是三一，就無法將自己分賜到祂的選民裏面，作他們的福分。這福分就是神自己分賜到祂的選民裏面。神渴望這樣祝福祂的選民，但他們需要達到符合祂祝福的標準。…全宇宙中惟一的福分就是神自己。在神以外，任何的事物都是虛空。…神自己才是我們的福分，而這福分是藉著那聖者在祂神聖三一—父、子、聖靈—裏分賜到我們裏面，而臨到我們（民數記生命讀經，六九至七二、八六頁）。

參讀：民數記生命讀經，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

第六週詩歌

羨慕－洗淨

307

A^b 3/4

5 | 5 1 2 | 3. 2 1 | 2 3 2 | 1 - 5 | 5 1 2 | 3. 2 1 |

一)主 耶穌,我 真羨慕 能得完 全,我 要你時 刻活在
 二)主 耶穌,不 要讓有 “不聖”遺 留,求 用你寶 血除去
 三)主 耶穌,求 從天上 寶座垂 憐,助 我獻完 全的祭
 四)主 耶穌,為 此,我今 謙卑祈 求,在 十字架 下,我已
 五)主 耶穌,你 已看見 我在求 尋,求 你今就 來,賜給

D₇ G C G

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

我的魂 間,粉 碎眾偶 像,驅 逐所有 失敗,
 所有汗 垢,我 為得聖 潔,一 切都願 割愛,
 在你面 前;我 放下自 己和我 所有障 礙,
 等候很 久,你 所流寶 血,我 今完全 信賴,
 一個清 心;凡 向你求 的,你 永不會 不睬,

G D₇ G D₇ E_m

5 | 5 1 3 | 3. 2 1 | 2. 1 2 | 1 - - | 2 2 2 | 2 - 1 |

求 主洗淨 我,使我 比雪更 白。(副) 比雪更 白,是
 求 主洗淨 我,使我 比雪更 白。
 求 主洗淨 我,使我 比雪更 白。
 求 主洗淨 我,使我 比雪更 白。
 求 主洗淨 我,使我 比雪更 白。

C G C G D₇ G

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

比雪更 白,求 主洗淨 我,使我 比雪更 白。

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.

