第三篇

召會的墮落—巴比倫的原則以及得勝的路

讀經：啓十七 1～6，十八 4，7，利一 3～4，9，六 10～13

綱　要

週　一

壹 巴比倫（希伯來文，Babel，巴別）的原則是人打算用人的能力（由甎頭所表徵），憑人的努力從地上造到天上—創十一 1～9：

一 石頭是神造的，甎頭是人造的，是人的發明，人的產物。

二 照着巴比倫原則而活的人，沒有看見他們是有限的，卻以爲他們有天然的本事，能憑着人的努力，就可以作主的工—參林前十五 10，58。

三 神的建造不是用人造的甎，靠人的勞力，乃是用神所創造並變化的石頭，且靠着神的工作—三 12。

貳 巴比倫的原則就是裝假—啓十七 4，6，太二三 25～32，路十二 1：

一 亞干所犯之罪的意義，是他貪愛一件美好的巴比倫衣服，想要把自己妝飾一下，讓自己

Message Three

The Degradation of the Church—the Principle of Babylon and the Way to Overcome It

Scripture Reading: Rev. 17:1-6; 18:4, 7; Lev. 1:3-4, 9; 6:10-13

Outline

Day 1

I. The principle of Babylon (Heb. Babel) is man's endeavor to build up something from earth to heaven by human ability, by bricks—Gen. 11:1-9:

A. Stone is made by God, whereas bricks are made by man, being a human invention, a human product.

B. Those who live according to the principle of Babylon do not see that they are limited; rather, they attempt to do the Lord's work by their natural ability with their human effort—cf. 1 Cor. 15:10, 58.

C. The building of God is not built with man-made bricks and by human labor; it is built with God-created and transformed stones and by the divine work—3:12.

II. The principle of Babylon is hypocrisy—Rev. 17:4, 6; Matt. 23:25-32; Luke 12:1:

A. The significance of Achan's sin was his coveting a beautiful Babylonian garment in his seeking to improve himself, to make

體面一點，光彩一點—書七 21。

二 這就是欺騙了聖靈的亞拿尼亞和撒非喇所犯的罪—徒五 1 ～ 11：

1 他們沒有那麼愛主，卻要顯出是那麼愛主的；他們裝假。

2 他們沒有甘心樂意把一切都奉獻給神，但他們在人的面前卻假冒是完全奉獻的。

三 甚麼時候，我們穿上一件與自己實際光景不相稱的衣服，我們就是在巴比倫的原則裏—太六 1 ～ 6，十五 7 ～ 8。

四 因着要得人的榮耀所作假冒的事，是憑着妓女的原則作的，不是憑着新婦的原則作的—約五 41，44，七 18，十二 42 ～ 43，林後四 5，帖前二 4 ～ 6。

himself look better, for the sake of appearance—Josh. 7:21.

B. This was the sin of Ananias and Sapphira, who lied to the Holy Spirit—Acts 5:1-11:

1. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord; they were just pretending.
2. They were not willing to offer everything cheerfully to God, but before man they acted as if they had offered all.

C. Whenever we put on a garment that does not match our actual condition, we are in the principle of Babylon—Matt. 6:1-6; 15:7-8.

D. Everything done in falsehood to receive glory from man is done in the principle of the harlot, not in the principle of the bride—John 5:41, 44; 7:18; 12:42-43; 2 Cor. 4:5;1 Thes. 2:4-6.

週　二

叁 巴比倫的原則就是不看自己爲寡婦，反倒榮耀自己，生活奢華—啓十八 7：

一 惟有墮落的人，不看自己爲寡婦；就某種意義說，在基督裏的信徒在今世是寡婦，因他們的丈夫基督不在他們這裏了；因爲我們所愛的主不在世界這裏，我們的心也不在這裏—太九 14 ～ 15，路十八 3。

二 我們生活中任何過分的就是奢華，就是巴比倫的原則—提前六 6 ～ 10。

Day 2

III. The principle of Babylon is that of not considering herself a widow but of glorifying herself and living luxuriously—Rev. 18:7:

A. Only those believers who have fallen would consider themselves not to be a widow; in a sense, the believers in Christ are a widow in the present age because their Husband, Christ, is absent from them; because our Beloved is not here in the world, our heart is not here—Matt. 9:14-15; Luke 18:3.

B. Anything in our living that is in excess is luxury and is in the principle of Babylon—1 Tim. 6:6-10.

肆 巴比倫的原則就是妓女的原則—啓十七1～6：

週　三

一 巴比倫的目的就是要傳揚人的名，否認神的名—創十一4：

1 以主的名之外的名稱呼召會，就是屬靈的淫亂—參啓三8。

2 召會如同貞潔的童女許配基督，除了她丈夫的名以外，不該有別的名—林後十一2，林前一10。

二 巴比倫的意思就是混亂—創十一6～7：

1 在召會中我們不該有不同的說話；我們該只有一個心思，一個口，在一個職事之下，同有一個獨一的教訓，爲着一個身體—羅十五5～6，林前一10，腓二2，提前一3～4。

2 當我們在心思裏，我們就在巴比倫的原則裏；當我們在靈裏，我們就在今天的耶路撒冷裏，其中有神聖的一—約四23～24，弗四3。

3 我們不敢有任何的分裂，因爲我們的丈夫基督是一位，並且我們這些作祂妻子的也是一個—太十九3～9。

三 對於在巴別背叛的人，結果乃是分散—創十一8：

1 在古時，以色列眾人每年三次要聚集在耶路撒冷；這與在巴別的分散相對—申十二5，十六16：

a 藉着耶路撒冷這獨一敬拜神的地方，祂子民的一世世代代得蒙保守—詩一三三。

b 耶路撒冷不僅表徵我們的靈，也表徵真正一的立場，就是地方的立場—徒八1，十三1，啓一11。

IV. The principle of Babylon is the principle of a harlot—Rev. 17:1-6:

Day 3

A. Babylon's purpose is for man to make a name for himself and deny God's name—Gen. 11:4:

1. To denominate the church by taking any name other than our Lord's is spiritual fornication—cf. Rev. 3:8.

2. The church, as the pure virgin espoused to Christ, should have no name other than her Husband's—2 Cor. 11:2; 1 Cor. 1:10.

B. Babylon means confusion—Gen. 11:6-7:

1. In the church we should not have different kinds of speaking; we should have only one mind and one mouth under one ministry with one unique teaching for the one Body—Rom. 15:5-6; 1 Cor. 1:10; Phil. 2:2; 1 Tim. 1:3-4.

2. When we are in our mind, we are in the principle of Babylon; when we are in our spirit, we are in today's Jerusalem, in which there is the divine oneness—John 4:23-24; Eph. 4:3.

3. We should not dare to have any division, because our Husband is one, and we His wife are also one—Matt. 19:3-9.

C. With the rebellious people at Babel, there was a scattering—Gen. 11:8:

1. In the ancient time all the Israelites came together three times a year at Jerusalem; this was versus the scattering at Babel—Deut. 12:5; 16:16:

a. It was by this unique place of worship to God, Jerusalem, that the oneness of His people was kept for generations—Psa. 133.

b. Jerusalem not only signifies our spirit but also signifies the genuine ground of oneness, the ground of locality—Acts 8:1; 13:1; Rev. 1:11.

c 爲了要從巴比倫出來，我們必須『在靈中，站立場』。

2 設立另一個敬拜中心的耶羅波安的罪，乃是分裂的罪，由他個人的野心所造成，要得着國度，王國，以滿足他自私的願望—王上十二 26 ～ 33。

四 巴比倫是神的物與偶像之物的混雜：

1 巴比倫王尼布甲尼撒，焚燬了在耶路撒冷神的殿，把殿中敬拜神所用的器皿全都帶走，放到他在巴比倫偶像的廟裏—代下三六 6 ～ 7，拉一 11。

2 在新約裏，這個混雜擴大爲大巴比倫—啓十七 3 ～ 5，參二一 18，二二 1。

週　四

伍 主在啓示錄裏的呼召，乃是要祂的子民從巴比倫，就是從背道的召會出來，回到召會的正統—十八 4 ～ 5：

一 神的話是說，一切有巴比倫性質的東西，神的兒女都不能有分在內—林後六 17 ～ 18。

二 神最恨巴比倫的原則—啓十七 5 ～ 6，十八 4 ～ 5，十九 2。

三 一切不絕對的，一半一半的，就是巴比倫：

1 我們要求神給我們光，讓我們在光中審判我們裏面一切向祂不絕對的東西—三 16 ～ 19。

2 當我們這樣審判自己的時候，就是承認我們也恨惡巴比倫的原則—參二 6。

3 求主賜恩給我們，不讓我們在基督之外求榮耀和尊貴—約七 18，十二 26，腓一 19 ～ 21 上，參出二八 2。

c. In order to come out of Babylon, we must be “in spirit, on the ground.”

2. The sin of Jeroboam, who set up another center of worship, is the sin of division caused by one’s ambition to have a kingdom, an empire, to satisfy his selfish desire—1 Kings 12:26-33.

D. Babylon is a mixture of the things of God with the things of the idols:

1. King Nebuchadnezzar of Babylon burned the house of God in Jerusalem, carried away all the vessels that were in God’s house for God’s worship, and put them in the temple of his idols in Babylon—2 Chron. 36:6-7; Ezra 1:11.

2. In the New Testament this mixture is enlarged with the great Babylon—Rev. 17:3-5; cf. 21:18; 22:1.

Day 4

V. The Lord’s call in the book of Revelation is for His people to come out of Babylon, the apostate church, so that they may return to the orthodoxy of the church—18:4-5:

A. According to God’s Word, His children cannot partake of anything that has the character of Babylon—2 Cor. 6:17-18.

B. God hates the principle of Babylon more than anything else—Rev. 17:5-6; 18:4-5; 19:2

C. Anything that is halfway and not absolute is called Babylon:

1. We need God to enlighten us so that in His light we may judge everything in us that is not absolute toward Him—3:16-19.

2. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon—cf. 2:6.

3. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ—John 7:18; 12:26; Phil. 1:19-21a; cf. Exo. 28:2.

4 主所要我們愛慕尋求的，是作絕對的人，不作活在巴比倫原則之下的人。

四 神審判了那妓女，把她所作的工作、所有的東西、所代表的原則，一起都摔碎丟棄了，天上就有聲音說，『阿利路亞！』—啓十九 1～4。

週　五

陸 我們要勝過巴比倫的原則，就需要天天以基督爲我們的燔祭；燔祭豫表基督過一種完全且絕對爲着神並滿足神的生活，並在於祂是使神子民能過這樣一種生活的生命—利一 3，9，約五 19，30，六 38，七 18，八 29，十四 24，林後五 14～15，加二 19～20，腓一 19～21 上：

一 藉着按手在作我們燔祭的基督身上，我們就與祂聯結，祂與我們就成爲一；在這樣的聯結裏，我們一切的輭弱、缺陷和過失，都由祂擔負，祂一切的美德都成爲我們的；這需要我們藉着合式的禱告操練我們的靈，使我們能在經歷上與祂成爲一—利一 4。

二 當我們藉着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，（林前十五 45 下，林後三 6，17，四 5，）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。（參出三八 1。）

4. The Lord requires that we delight and seek to be one who is absolute, not one who is living in the principle of Babylon.

D. When God judges the harlot and shatters all her work, and when He casts out all that she is and the principle she represents, voices from heaven will say, “Hallelujah!”—Rev. 19:1-4.

Day 5

VI. In order to overcome the principle of Babylon, we need to daily take Christ as our burnt offering, which typifies Christ in His living a life that is perfect and absolutely for God and for God’s satisfaction and in His being the life that enables God’s people to have such a living—Lev. 1:3, 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:14-15; Gal. 2:19-20; Phil. 1:19-21a:

A. By laying our hands on Christ as our burnt offering, we are joined to Him, and He and we become one; 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—Lev. 1:4.

B. When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (1 Cor. 15:45b; 2 Cor. 3:6, 17; 4:5), will immediately move and work within us to live a life that is a repetition of the life that Christ lived on earth, the life of the burnt offering (cf. Exo. 38:1).

三 燔祭要留在壇上的焚燒處，直到早晨，表徵燔祭該留在焚燒的地方，經過這世代的黑夜，直到早晨，就是直到主耶穌再來—利六9，彼後一19。

四 灰是燔祭的結果，是神悅納供物的記號；（利六10；）祭司要穿上細麻布衣服，表徵在處理灰的時候，必須細緻、純淨和潔淨；他穿上別的衣服，把灰拿到營外，（11，）表徵以莊嚴的方式處理燔祭的灰。

五 灰指明基督之死的結果是把我們帶到盡頭，就是使我們成爲灰燼；（加二20上；）把灰倒在壇的東面，（利一16，）就是日出的方向，含示復活；就燔祭而言，灰不是結束，因爲基督的死帶進復活。（羅六3～5。）

六 神重視這些灰，因爲這些灰至終要成爲新耶路撒冷；我們被消滅成灰，就把我們帶進三一神的變化裏；（十二2，林後三18；）在復活裏，我們這些灰被變化成爲寶貴的材料—金、珍珠和寶石—爲着新耶路撒冷的建造。

七 『壇上的火要在其上一直燒着，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面，並在其上燒平安祭牲的脂油。火要在壇上一直不斷的燒着，不可熄滅』—利六12～13：

C. The burnt offering being kept on the hearth of the altar until the morning signifies that a burnt offering should remain in the place of burning through the dark night of this age until the morning, until the Lord Jesus comes again—Lev. 6:9; 2 Pet. 1:19.

D. The ashes, the result of the burnt offering, are a sign of God's acceptance of the offering (Lev. 6:10); the priest's putting on linen garments signifies that fineness, purity, and cleanness are needed in handling the ashes; his putting on other garments to carry the ashes outside the camp (v. 11) signifies that the handling of the ashes of the burnt offering was done in a stately manner.

E. Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes (Gal. 2:20a); the putting of the ashes beside the altar toward the east (Lev. 1:16), the side of the sunrise, is an allusion to resurrection; in relation to the burnt offering, the ashes are not the end, for Christ's death brings in resurrection (Rom. 6:3-5).

F. God has a high regard for these ashes, for eventually the ashes will become the New Jerusalem; our being reduced to ashes brings us into the transformation of the Triune God (12:2; 2 Cor. 3:18); in resurrection we as ashes are transformed to become precious materials—gold, pearl, and precious stones—for the building of the New Jerusalem.

G. "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 and shall burn the fat of the peace offerings on it. Fire shall be kept burning on the altar continually; it shall not go out"—Lev. 6:12-13:

1 祭司每早晨在壇上燒柴，表徵神的願望需要事奉的人合作，把更多燃料加到聖火裏，好加強焚燒，使神接納燔祭作食物；早晨表徵焚燒的新開始—12～13節，參路十二49～50，羅十二11，提後一6～7。

2 燒燔祭替平安祭的甘美立定根基；這指明我們應當將自己獻給神作常獻的燔祭，（參羅十二1，）好爲我們與神甘美的交通，就是燒平安祭牲的脂油所表徵者，立定根基；燒燔祭和燒平安祭，表徵我們向着神的絕對，以及我們對三一神的享受，都該如火焚燒—利六12～13。

1. The priest's burning wood on the altar every morning signifies the need of the serving one's cooperation with God's desire by adding more fuel to the holy fire to strengthen the burning for the receiving of the burnt offering as God's food; the morning signifies a new start for the burning—vv. 12-13; cf. Luke 12:49-50; Rom. 12:11; 2 Tim. 1:6-7.

2. The burning of the burnt offering laid a foundation for the sweetness of the peace offering; this indicates that our offering ourselves to God as a continual burnt offering (cf. Rom. 12:1) should be laid as a foundation for our sweet fellowship with God, signified by the burning of the fat of the peace offering; the burning of both the burnt offering and the peace offering signifies that both our absoluteness for God and our enjoyment of the Triune God are a matter of burning—Lev. 6:12-13.

第三週•週一

晨興餧養

創十一3～4『他們彼此商量說，來罷，我們作甎，把甎燒透。他們就拿甎當石頭，又拿石漆當灰泥。他們說，來罷，我們建造一座城和一座塔，塔頂通天；我們要宣揚我們的名，免得我們分散在全地上。』

『巴比倫』這個辭是從『巴別』來的。…巴別塔的原則，就是從地上造到天上。人造巴別塔是用甎頭造的。甎頭和石頭有一個根本的不同，就是石頭是神造的，甎頭是人造的。甎頭是人的發明，人的產物。巴比倫的意思，就是人要用自己的方法建造一座塔，直通到天。巴比倫所代表的，就是人能。…一切都是人燒的甎頭，都是人的作爲。人沒有看見人是有限的，卻以爲有天然的本事就可以作主的工。他們沒有站在一個地位上，真是對主說，『主，如果你不施恩，我們就不能作甚麼。』他們以爲屬靈的事藉着人的能力能作得到。他們的目的，就是想要從地上一直通到天上。他們不是造一條橋，從這一邊通到那一邊；他們是要造一座塔，從地上直通到天上。（倪柝聲文集第二輯第十四册，一一九頁。）

信息選讀

天總是在人的上面。人怎樣爬，怎樣造，即使不倒下來，也摸不着天。神所以把人要造巴別塔的計畫破壞了，就是要給人看見，人的自己在屬靈的事上並沒有用處，人不能作甚麼。

還有一件事，在舊約裏是特別顯着的。以色列人進入迦南之後，第一個犯罪的是亞干。…〔亞干〕說，『我

WEEK 3—DAY 1

Morning Nourishment

Gen. 11:3-4 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar. And they said, Come, let us build ourselves a city and a tower whose top is in the heavens; and let us make a name for ourselves, lest we be scattered over the surface of the whole earth.

The name Babylon originates from “Babel.”... The principle of the tower of Babel involves the attempt to build up something from earth to reach unto heaven. When men built this tower, they used bricks. There is a basic difference between brick and stone. Stone is made by God, and bricks are made by man. Bricks are a human invention, a human product. The meaning of Babylon relates to man’s own efforts to build a tower to reach unto heaven. Babylon represents man’s ability....Everything consists of bricks baked by man; everything depends upon man’s action. Those who are according to this principle do not see that they are limited; rather, they attempt to do the Lord’s work by their own natural ability. They do not stand in a position where they are truly able to say, “Lord, if You do not give us grace, we cannot do anything.” They think that man’s ability can suffice for spiritual things. Their intention is to establish something upon the earth that will reach to heaven. (CWWN, vol. 34, “The Glorious Church,” p. 101)

Today’s Reading

Heaven is always above man. Though man may climb and build and though he may not fall, he still will not be able to touch heaven. God destroyed man’s plan to build the tower of Babel in order to show man that he is useless in spiritual matters. Man cannot do anything.

Another incident in the Old Testament... outstandingly manifests this principle. When the Israelites entered into the land of Canaan, the first person to

在所奪的財物中，看見一件美好的示拿衣服…，我貪圖這些物件，便拿去了。』（書七 21。）巴比倫是在示拿地，說到示拿，也就是指着巴比倫說的。一件巴比倫的衣服，就使亞干犯了罪。甚麼叫作美好的衣服？美好的衣服就是爲着好看而穿的衣服。穿上一件美好的衣服，就是把自己妝飾一下，讓自己體面一點，光彩一點。貪愛巴比倫的衣服，就是要妝飾，要體面，要有光彩。這個就是亞干所犯的罪。

到新約裏召會起頭的時候，第一個犯罪的是…亞拿尼亞和撒非喇。他們犯甚麼罪？他們欺騙了聖靈。他們沒有那麼愛主，卻要顯出是那麼愛主的；他們裝假。他們沒有甘心樂意把一切都奉獻給神，但他們在人的面前卻假冒是完全奉獻的。這一個就是示拿的衣服。

所以巴比倫的原則就是裝假，實際上沒有那樣，在人面前卻裝作那樣，爲要得着人的榮耀。神的兒女有一個危險，就是要在外表上裝作屬靈的樣子。許多所謂屬靈的態度都是假裝的，許多禱告的長短也是假裝的，許多禱告的聲音也是假裝的。…甚麼時候，我們穿上一件與自己不相稱的衣服，這就是巴比倫的原則。

神的兒女因爲要得着人的榮耀，不知道有多少的假冒。這是與新婦完全不同的。假冒的事，是憑着妓女的原則作的，不是憑着新婦的原則作的。神的兒女能被拯救脫離在人面前的裝假，就是一件大事。…在召會裏要得着人的榮耀，要得着人的地位，這就是示拿衣服的罪，這就是亞拿尼亞和撒非喇所犯的罪。假的奉獻是罪，假的屬靈是罪。凡是真實的敬拜，都得用靈和誠實。但願神使我們作一個誠實的人。（倪柝聲文集第二輯第十四册，一二〇至一二一頁。）

參讀: 倪柝聲文集第二輯第十四册，榮耀的教會，第五章。

commit sin was Achan....[Achan] said, “When I saw among the spoil a beautiful mantle of Shinar,... I coveted them and took them” (Josh. 7:21). A Babylonian garment seduced Achan to commit sin. What does this beautiful garment imply? A beautiful garment is worn for the sake of appearance. When one puts on a beautiful garment, it means that he adorns himself to improve his appearance and to add a little luster to himself. Achan’s coveting of the Babylonian garment meant that he was seeking to improve himself, to make himself look better. This was Achan’s sin.

The first ones to commit sin in the New Testament after the church began...were Ananias and Sapphira....They lied to the Holy Spirit. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord. They were just pretending. They were not willing to offer everything cheerfully to God. Before man, however, they acted as if they had offered all. This is the Babylonian garment.

The principle of Babylon, therefore, is hypocrisy. There is no reality, yet people act as if there is in order to obtain glory from man. Here is a real danger to God’s children—pretending to be spiritual. There is a great deal of spiritual behavior which is acted out in falsehood. It is put on as a veneer. Many long prayers are counterfeit; many prayerful tones are unreal.... Whenever we put on a garment which does not match our actual condition, we are in the principle of Babylon.

God’s children do not know how much falsehood they have put on in order to receive glory from man. This is entirely opposite from the attitude of the bride. Everything done in falsehood is done in the principle of the harlot, not in the principle of the bride. It is a great matter for God’s children to be delivered from pretending before man....If we set our sight upon man’s glory and man’s position in the church, we are participating in the sin of the Babylonian garment and the sin committed by Ananias and Sapphira. False consecration is sin, and false spirituality is also sin. True worship is in spirit and truthfulness. May God make us true men. (CWWN, vol. 34, “The Glorious Church,” pp. 102-103)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 5

第三週•週二

晨興餧養

啓十八7『她怎樣榮耀自己，怎樣奢華，你們也當叫她照樣痛苦悲哀；因她心裏說，我坐着作皇后，並不是寡婦，絕不會見到悲哀。』

十七5『在她額上有名寫着：奧祕哉！大巴比倫，地上妓女和可憎之物的母。』

啓示錄十八章七節說到巴比倫還有一種情形…。她坐着作皇后，她完全失去了寡婦的性質，她一點不覺得主耶穌是被殺的，是釘在十字架上的。她說，『我坐着作皇后，』她失去了貞潔，失去了正當的目標，這是巴比倫的原則，這是敗壞了的基督教。（倪柝聲文集第二輯第十四册，一二一至一二二頁。）

啓示錄十八章是將墮落的召會比作巴比倫。…惟有墮落者纔會以爲自己不是個寡婦。…哦，我們在這世上，如果要忠心服事主，就我們對這世界乃是一個寡婦的地位，我們對這世界天天要持守這態度—一個寡婦的態度。有一次，約翰的門徒來見耶穌說，『爲甚麼我們和法利賽人常常禁食，你的門徒倒不禁食？』〔太九14。〕耶穌對他們說，『新郎和伴友同在的時候，伴友豈能哀慟？但日子將到，新郎要從他們中間被取去，那時他們就要禁食。』〔15。〕哦，今天祂已經不在這裏了，今天是我們該禁食的時候。你對世界是否禁食的呢？這地上不是我的家，這地上沒有我的快樂，因爲祂不在這裏了。（倪柝聲文集第一輯第十八册，一九四至一九五頁。）

信息選讀

WEEK 3—DAY 2

Morning Nourishment

Rev. 18:7 As much as she has glorified herself and lived luxuriously, as much torment and sorrow give to her; for she says in her heart, I sit a queen, and I am not a widow, and I shall by no means see sorrow.

17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.

Another condition of Babylon is seen in Revelation 18:7.... She sits as a queen. She has lost all of her character of being a widow. She has no feeling about the Lord Jesus being killed and crucified on the cross. Rather, she says, "I sit a queen." She has lost her faithfulness; she has missed her proper goal. This is the principle of Babylon, and this is corrupted Christianity. (CWWN, vol. 34, "The Glorious Church," p. 103)

In Revelation 18 Babylon typifies the fallen church....Only fallen ones do not consider themselves as a widow.... Oh, if we want to serve the Lord faithfully in this world, we have to be a widow with respect to the world. We have to maintain a widow's attitude toward the world daily. Once the disciples of John came to Jesus, saying, "Why do we and the Pharisees fast much, but Your disciples do not fast?" (Matt. 9:14). Jesus said unto them, "The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast" (v. 15). Oh, today He is no longer here. This is the time for us to fast. Are we fasting with respect to the world? This earth is not our home; we have no happiness on this earth because He is not here. (CWWN, vol. 18, p. 407)

Today's Reading

在啓示錄十八章裏又給我們看見巴比倫有一大堆的東西，就是她特別得着奢華的享受。在這裏，我們要題醒自己，一方面我們相信科學的發明。許多的東西，我們用得着的時候，就可以用，正如保羅所說的『使用世物』，〔林前七 31，〕我們的目的是在乎『使用』。但是一切奢華的享受，那是另外一件事。許多基督徒拒絕一切的奢侈品，拒絕使肉體過分享受的東西。我們不是說不要用東西，乃是說，過分的就是奢華。衣服也好，飲食也好，住處也好，過分的，超過需要的，就是奢華，就是巴比倫的原則。一切需要的，神都許可；在需要之外的，神都不許可。我們憑着需要的原則過生活，神要祝福我們；我們如果憑着私慾過生活，就是巴比倫的原則，神就不能祝福我們。（倪柝聲文集第二輯第十四册，一二二頁。）

至終，巴比倫稱爲『大妓女』（十七 1）和『妓女…的母』。（5。）…妓女是毫無管治原則的與男人接觸的女人。正確的妻子是遵守管治原則的人，這原則就是一夫一妻。

就一面說，好些基督徒也是這樣。…他們在公會之間旅行；這是混亂，沒有管治的原則。混亂造成分裂，分裂產生混亂。分裂與混亂是非常接近的姊妹，二者總是並肩而行。這乃是妓女的特性！

我們必須看見，只有一位基督，只有一個召會，只有一個頭，只有一個身體！無論我們在那裏，我們都必須在那獨一的召會裏。…照着新約，每一個城市只該有一個召會，每一個城市也只有一個召會。（徒八 1，十三 1，啓一 11。）這是一夫一妻的管治原則。但今天的情形是一個女人有許多男人。這女人就是巴比倫，是沒有管治原則的妓女。有些人說，我們太狹窄了。但一個妻子只有一個丈夫，是太狹窄麼？我們必須棄絕妓女的原則。一個正確的女人該一直是狹窄的；她只該有一個丈夫。（李常受文集一九七二年第一册，二七五至二七七頁。）

參讀: 倪柝聲文集第一輯第十八册，寡婦婦人和童女。

Revelation 18 shows us many other things about Babylon, especially regarding the luxuries she enjoyed. Concerning our attitude toward the inventions of science, we can use many things when we have a need. Just as the apostle Paul spoke of using the world (1 Cor. 7:31), our purpose with these things is simply to use them. However, luxurious enjoyment is another matter.... We are not saying that we should not use certain things at all, but we are saying that anything in excess is luxury. Regardless of whether it is clothing, food, or housing, if it is excessive or beyond our need, it is luxury and in the principle of Babylon. God allows all that we need, but He does not permit things which are beyond our necessity. We should order our living according to the principle of need; then God will bless us. If we live according to our own lust, we are in the principle of Babylon, and God will not bless us. (CWWN, vol. 34, "The Glorious Church," pp. 103-104)

Eventually, Babylon is called "the great harlot" (Rev. 17:1) and "THE MOTHER OF THE HARLOTS" (v. 5).... A harlot is a woman having contact with males without a governing principle. A proper wife is one who keeps the governing principle, which is the principle of one wife for one husband.

In a sense, a number of Christians are like this....They travel from denomination to denomination. This is confusion. There is no governing principle. Confusion causes division, and division produces confusion. Division and confusion are very close sisters. They always go together. This is the character of a harlot!

We have to see that there is only one Christ. There is only one church. There is only one Head. There is only one Body! Regardless of where we are, we must be in that unique church. According to the New Testament, there should be only one church for one city and one city with only one church (Acts 8:1; 13:1; Rev. 1:11). This is the governing principle of one wife with one husband. But the situation today is that of one woman with many men. This woman is Babylon, a harlot without a governing principle. Some people say that we are too narrow. But is it too narrow for a wife to have only one husband? We have to reject the principle of the harlot. A proper wife should always be narrow; she should have only one husband. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," pp. 212-213)

Further Reading: CWWN, vol. 18, pp. 405-410

第三週•週三

晨興餧養

啓三8『我知道你的行爲；看哪，我在你面前給你一個敞開的門，是無人能關的；因爲你稍微有一點能力，也曾遵守我的話，沒有否認我的名。』

十七4『那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠爲妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。』

以主的名之外的名稱呼召會，就是屬靈的淫亂。召會如同貞潔的童女許配基督，（林後十一2，）除了她丈夫的名以外，不該有別的名。一切別的名，在神眼中都是可憎的。（聖經恢復本，啓三8註3。）

信息選讀

在創世記十一章，關於巴別〔巴比倫〕你能看見四個要點。第一，當時人想要作抵擋神的事，企圖宣揚自己的名。（4。）…巴比倫適於人宣揚自己的名，不適於人呼求主的名。巴比倫的目的是要爲人宣揚自己的名。

第二，巴比倫的意思是混亂。當然，你也許說，神進來使那裏的人混亂，使他們混淆。但你必須領悟，這來自神的混淆是對人的懲罰，因爲人想要宣揚自己的名。神使他們有不同的語言，藉此混淆他們。我說我的語言，你說你的語言。我有我的意見，你有你的思想，我們眾人都不同；我不瞭解你，你也不瞭解我。這是來自神的懲罰。…那些在巴別的人，互相不瞭解。這是神作的。祂在背叛的人類身上施行祂的審判。

第三，那些在巴別的人都被分散。…在眾地方召會裏，我們有聚集，沒有分散。聖經啓示神的子民總是一

WEEK 3—DAY 3

Morning Nourishment

Rev. 3:8 I know your works; behold, I have put before you an opened door which no one can shut, because you have a little power and have kept My word and have not denied My name.

17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.

To denominate the church by taking any name other than the Lord's is spiritual fornication. The church, as the pure virgin espoused to Christ (2 Cor. 11:2), should have no name other than her Husband's. All other names are an abomination in the eyes of God. (Rev. 3:8, footnote 3)

Today's Reading

In Genesis 11 with Babel you can see four main points. First, man at that time was trying to do something against God by attempting to make a name for himself (v. 4)....Babylon is good for man to make a name, not for man to call on the name of the Lord.

Second, Babylon means confusion. Of course, you may say that God came in to confuse the people there, to confound them. But you have to realize that this confounding from God was a punishment to man due to his trying to make a name for himself. He confounded them by causing them to have different languages. I speak my language, and you speak yours. I have my opinion, you have your thought, and we all are different; I do not understand you, nor do you understand me. This is a punishment from God....Those at Babel did not understand one another. This was done by God. He exercised His judgment upon the rebellious human race.

The third point with those at Babel is that all of them were scattered....In the local churches we have a gathering, not a scattering. The Bible reveals that God's

同聚集在耶路撒冷。古時，所有的以色列人每年三次來在一起。（申十六 16。）…他們在耶路撒冷來在一起，但在巴別是分散的。…在今天的基督教裏，第一點是人要宣揚自己的名。第二點是在所有的基督教團體和公會之間的誤解。第三點是分散。各人往自己的方向，各行己路。人企圖宣揚自己的名、混亂和分散，是巴別重要的點。所有這些點仍留在基督教裏，因爲基督教成了今日的巴比倫。

巴比倫王尼布甲尼撒來毀滅耶路撒冷。他焚燒在耶路撒冷神的殿，帶走神殿中爲着敬拜神的一切器皿，又將這些器皿放在巴比倫他偶像的廟裏。（代下三六 6 ～ 7。）這是何等的矛盾。這表明甚至在巴比倫，也有一些與神有關的東西。在巴比倫偶像的廟裏，有一些屬於神殿的東西。這給我們看見關於巴比倫的第四點：巴比倫是神的事物與偶像事物的混雜。

在新約裏，這個混雜擴大了。約翰在靈裏看見大巴比倫的異象。（啓十七 3 ～ 5。）大巴比倫用一切新耶路撒冷的事物爲妝飾。新耶路撒冷是用三樣寶貴的東西建造的：金子、寶石和珍珠。（二一 18 ～ 21。）大巴比倫是用金子、寶石和珍珠爲妝飾。她給人看見的，是與新耶路撒冷相同的外表，但她不是用這些寶貴的材料扎實建造的；她只用這些珍寶作妝飾品來修飾，作外面的展示。這是想要誘惑人的欺騙手法，是妓女虛假的外表。

在背道的基督教國和真正的召會之間，不同之處乃是一個是混雜，但另一個是純淨的。在新耶路撒冷裏沒有混雜，每樣東西都是純淨的。啓示錄二十一章十八節說，城是純金的。生命水的河明亮如水晶，（二二 1，）完全純淨，沒有混雜。（李常受文集一九七二年第一册，二七二至二七五頁。）

參讀：享受基督活而實際的路，第七章；啓示錄生命讀經，第五十一至五十二篇。

people always gathered together in Jerusalem. In the ancient time all the Israelites came together three times a year (Deut. 16:16)....They came together at Jerusalem, but at Babel there was a scattering. In today's Christianity the first point is that man is going to make a name. The second point is the misunderstanding between all the Christian groups and denominations. The third point is the scattering. Each one goes his own way and direction. Man's attempt to make a name for himself, confusion, and scattering are the significant points with Babel. All these points are still remaining with Christianity because it has become today's Babylon.

King Nebuchadnezzar of Babylon came to destroy Jerusalem. He burned the house of God in Jerusalem, carried away all the vessels in God's house for God's worship, and put them in the temple of his idols in Babylon (2 Chron. 36:6-7). What a contradiction this was. This shows that even in Babylon, there are some of the things related to God. In the temple of idols in Babylon, there are some vessels belonging to God's house. This brings us to the fourth point concerning Babylon: it is a mixture of the things of God with the things of the idols.

In the New Testament this mixture is enlarged. In spirit John saw a vision of the great Babylon (Rev. 17:3-5). Babylon is decorated, gilded, with all the things of the New Jerusalem. The New Jerusalem is built with three precious materials: gold, precious stones, and pearls (21:18-21). The great Babylon is gilded with gold, precious stones, and pearls. She gives people the appearance that she is the same as the New Jerusalem, but she is not built in a solid way with these precious things; she is only gilded with these treasures as ornaments for outward display. This is a deception intending to entice people. It is the harlot's false appearance.

The difference between apostate Christendom and the genuine church is that one is a mixture, but the other is pure. In the New Jerusalem there is no mixture. Everything is pure. Revelation 21:18 says the city is pure gold. Also, the river of water of life is bright as crystal (22:1). It is absolutely pure, without mixture. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," pp. 209-211)

Further Reading: CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," ch. 7; Life-study of Revelation, msgs. 51-52

第三週•週四

晨興餧養

啓十八2『祂用強有力的聲音喊着說，大巴比倫傾倒了！傾倒了！成了鬼的居所，和各樣污穢之靈的巢穴，並各樣污穢可恨之鳥的巢穴。』

4『我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。』

我們要怎麼辦？主在啓示錄裏的呼召，是叫祂的民從那城出來！（十八4。）在神眼中，巴比倫傾倒了！（2。）今天整個基督教是在妓女原則上的大巴比倫。我們必須順從主的呼召，從那城出來。（李常受文集一九七二年第一册，二七八頁。）

信息選讀

『你們務要從他們中間出來，得以分別，不要沾不潔之物，我就收納你們。我要作你們的父，你們要作我的兒子和女兒。』〔林後六17～18。〕神的話是說，一切有巴比倫性質的東西，神的兒女都不能有分在內。所有把人的能力和神的能力混在一起的，所有把人的本事和神的工作混在一起的，所有把人的意見和神的道混在一起的，一切有巴比倫性質的，神說要從那裏出來，不能在那裏有分。神的兒女要從心裏學習與巴比倫有分別，要從心裏審判一切巴比倫的作爲，這樣，纔不至和巴比倫一同被定罪。

巴比倫是從巴別塔起頭的，一天過一天，越過越大起來，到了最後，神要審判她。啓示錄十九章一至四節：『這些事以後，我聽見天上彷彿有大批的羣眾，大聲說，

WEEK 3—DAY 4

Morning Nourishment

Rev. 18:2 ...He cried with a strong voice, saying, Fallen, fallen is Babylon the Great! And she has become a dwelling place of demons and a hold of every unclean spirit and a hold of every unclean and hateful bird.

4 ...I heard another voice out of heaven, saying, Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues.

What shall we do? The Lord's call in the book of Revelation is for His people to come out of her (18:4). In the eyes of God, Babylon is fallen (v. 2). The whole of Christianity today is the great Babylon in the principle of a harlot. We must obey the Lord's call to come out of her. (CWWL, 1972, vol. 1, "The Living and Practical Way to Enjoy Christ," p. 214)

Today's Reading

"Therefore 'come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you'; 'and I will be a Father to you, and you will be sons and daughters to Me'" [2 Cor. 6:17-18]. According to God's Word, His children cannot be involved in any matter containing the character of Babylon. God said that we must come out from every situation where man's power is mixed with God's power, where man's ability is mixed with God's work, and where man's opinion is mixed with God's Word. We cannot partake of anything that has the character of Babylon. We have to come out of it. God's children must learn from the depths of their spirit to separate themselves from Babylon and to judge all her actions. If we do this, we will not be condemned together with Babylon.

Day by day Babylon is becoming larger and larger. But God will judge her in the end. Revelation 19:1-4 says, "After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the

阿利路亞！救恩、榮耀、能力，都屬於我們的神。祂的審判是真實、公義的，因祂審判了那用淫亂敗壞全地的大妓女，並且向她爲祂的奴僕伸了流血的冤。第二次又說，阿利路亞！燒妓女的煙往上冒，直到永永遠遠。那二十四位長老與四活物，就俯伏敬拜那坐寶座的神，說，阿們，阿利路亞！』…神審判了那妓女，把她所作的工作，所有的東西，所代表的原則，一起都摔碎丟棄了，天上就有聲音說，『阿利路亞！』在全部新約裏，只有這裏有幾個阿利路亞，就是因爲看見了那一個混亂基督道理的巴比倫受了審判。

啓示錄十八章二至十九節這一段，就是說到巴比倫所以傾倒，所以受審判的原因，就是宣佈巴比倫的罪行和她受審判的結局。凡與神同心的人都要說阿利路亞，因爲神審判了巴比倫。實際上的審判是將來的事，但是屬靈的審判是在今天。實際上的審判是神將來要作的，但是屬靈的審判是我們今天要作的。如果神的兒女把許多不屬靈的東西搬到召會裏來，你覺得怎樣？難道因爲大家都是神的兒女，應當有愛心，就不應當爲着神的審判而說阿利路亞麼？要知道這不是愛心的問題，乃是神榮耀的問題。巴比倫的原則是混亂的，是不清潔的，所以叫作妓女。

神最恨惡巴比倫的原則。我們在神的面前要注意，到底在我們裏面有多少不是絕對的？一切不絕對的，一半一半的，就是巴比倫。我們要求神給我們光，讓我們在光中審判我們裏面一切向祂不絕對的東西。當我們這樣審判自己的時候，就是承認我們也恨惡巴比倫的原則。求主賜恩給我們，不讓我們在基督之外求榮耀和尊貴。主所要我們愛慕尋求的，是作絕對的人，不作活在巴比倫原則之下的人。（倪柝聲文集第二輯第十四册，一二三至一二四頁。）

參讀：倪柝聲文集第二輯第十四册，榮耀的教會，第五章。

power are of our God. For true and righteous are His judgments; for He has judged the great harlot who corrupted the earth with her fornication, and He avenged the blood of His slaves at her hand. And a second time they said, Hallelujah! And her smoke goes up forever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!" When God judges the harlot and shatters all her work, and when He casts out all that she is and the principle she represents, voices from heaven will say, "Hallelujah!" In the New Testament, there are very few hallelujahs, and they are all expressed in this chapter because Babylon, she who adulterated the Word of Christ, has been judged.

The passage in Revelation 18:2-8 tells us the reason for Babylon's fall and judgment. The sinful deeds of Babylon are announced, and the consequences of her judgment are set forth. All who are of the same mind with God must say, Hallelujah, for God has judged Babylon. Though the actual judgment is in the future, the spiritual judgment must take place today....If God's children bring many unspiritual things into the church, how do we feel about it? Does the fact that we are all God's children and the fact that we should love one another mean that we should not say, Hallelujah, to God's judgment? We must realize that this is not a matter of love, but a matter of God's glory. The principle of Babylon is confusion and uncleanness; therefore, her name is the harlot.

God hates the principle of Babylon more than anything else. We must note in His presence how much of our being is still not absolute for Him. Anything which is halfway and not absolute is called Babylon. We need God to enlighten us so that in His light we may judge everything in us which is not absolute toward Him. Only when we judge ourselves in this way can we confess that we too hate the principle of Babylon. By His grace, may the Lord not allow us to seek any glory and honor outside of Christ. The Lord requires that we delight and seek to be one who is absolute, not one who is living in the principle of Babylon. (CWWN, vol. 34, "The Glorious Church," pp. 104-106)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 5

第三週•週五

晨興餧養

利一 3～4『他的供物若以牛爲燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，爲他遮罪。』

〔利未記一章三節的燔祭〕原文意，上升之物，指升到神面前的東西。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爲着神並滿足神的生活，（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，使神可以享受並得着滿足。（民二八 2。）這祭每天早晚都要獻上。（出二九 38～42，利六 8～13，民二八 3～4。）（聖經恢復本，利一 3 註 1。）

信息選讀

燔祭表徵基督，主要的不是在於贖罪，乃是在於爲神而活，使神得着滿足。基督作贖罪祭，是爲着贖人的罪；但祂作燔祭，乃是過一種完全且絕對爲着神並滿足神的生活。主耶穌在地上的生活中，常常過一種滿足神到極點的生活。在四福音書，祂被陳明爲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，並同着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、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着祂神聖的屬性得着彰顯，有時祂神聖的屬性又彰顯於祂人性的美德。

WEEK 3—DAY 5

Morning Nourishment

Lev. 1:3-4 If his offering is a burnt offering from the herd, he shall present it, a male without blemish; he shall present it at the entrance of the Tent of Meeting, that he may be accepted before Jehovah. 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.

The Hebrew word [for burnt offering (Lev. 1:3)] literally means that which goes up and denotes something that ascends to God. 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 (v. 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)

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 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.

在主耶穌的一生中，沒有瑕疵、缺陷或不完全。祂是完全的，祂過的生活是完全的，且是絕對爲着神的。祂完全彀資格作燔祭。藉着祂成爲肉體，神爲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。）…燔祭要獻在外院的祭壇上，在耶和華面前蒙悅納。（利一3。）祭壇表徵十字架。基督將自己獻於其上的十字架是在地上，但祂乃是在神面前獻上自己。祂在地上將自己獻上，就在神面前蒙神悅納。（利未記生命讀經，三〇、三三至三四頁。）

按手不是表徵代替，乃是表徵聯合，聯結。（徒十三3與註2。）藉着按手在作我們供物的基督身上，我們就與祂聯結，祂與我們就成爲一。在這樣的聯結裏，我們一切的輭弱、缺陷和過失，都由祂擔負，祂一切的美德都成爲我們的。這需要我們藉着合式的禱告操練我們的靈，使我們能在經歷上與祂成爲一。（參林前六17與註。）當我們藉着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。（聖經恢復本，利一4註1。）

燔祭乃指基督是絕對爲着神的滿足。要以甜美、平安、與安息滿足神的路，就是過一種絕對爲着神的生活。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、被切割和被洗滌。藉着經過這一切過程，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，四九頁。）

參讀：利未記生命讀經，第三至四、六篇。

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). The burnt offering, which was offered on the altar in the outer court, was accepted before Jehovah (Lev. 1:3). The altar signifies the cross. The cross on which Christ offered Himself was on earth, but His offering of Himself was before God. He offered Himself on earth, and He was accepted by God and before God. (Life-study of Leviticus, pp. 24-25, 27)

The laying on of hands signifies not substitution but identification, union (Acts 13:3 and footnote 2). By laying our hands on Christ as our offering, we are joined to Him, and He and we become one. 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 (cf. 1 Cor. 6:17 and footnotes). When we lay our hands on Christ through prayer, the life-giving Spirit, who is the very Christ on whom we lay our hands (1 Cor. 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. (Lev. 1:4, footnote 1)

The burnt offering denotes Christ's being absolute for God's satisfaction. 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, p. 40)

Further Reading: Life-study of Leviticus, msgs. 3-4, 6

第三週•週六

晨興餧養

利六 9 ～ 10『…燔祭的條例乃是這樣：燔祭要整夜在壇上的焚燒處，直到早晨。…祭司要穿上細麻布衣服，又要把細麻布褲子穿在身上，把壇上燔祭所燒成的灰收起來，放在壇的旁邊。』

12 ～ 13『壇上的火要在其上…一直不斷的燒着，不可熄滅。』

燔祭在焚燒處，表徵一切獻作燔祭的，都必須放在獻祭之處被焚燒。那些將他們自己作爲燔祭獻給神的人，必須在焚燒處，也必須願意成爲一堆灰。（聖經恢復本，利六 9 註 3。）

整夜…直到早晨，〔利六 9，〕表徵燔祭該留在焚燒的地方，經過這世代的黑夜，直到早晨，就是直到主耶穌再來。（彼後一 19，瑪四 2。）（利六 9 註 2。）

信息選讀

灰是燔祭的結果，是神悅納供物的記號。祭司要穿上細麻布衣服，（利六 10，）表徵在處理灰的時候，必須細緻、純淨和潔淨。他穿上別的衣服，把灰拿到營外，（11，）表徵以莊嚴的方式處理燔祭的灰。…灰指明基督之死的結果是把我們帶到盡頭，就是使我們成爲灰燼。（加二 20 上。）把灰倒在壇的東面，（利一 16，）就是日出的方向，含示復活。就燔祭而言，灰不是結束，因爲基督的死帶進復活。（羅六 3 ～ 5，林後四 10 ～ 12，腓三 10 ～ 11。）神重視這些灰，因爲這些灰至終要成爲新耶路撒冷。我們被消滅成灰，就把

WEEK 3—DAY 6

Morning Nourishment

Lev. 6:9-10 ...This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning....And the priest shall put on his linen garment;...and he shall take up the ashes to which the fire has consumed the burnt offering on the altar, and he shall put them beside the altar.

12-13 ...The fire on the altar shall be kept burning on... the altar continually; it shall not go out.

The burnt offering being on the hearth signifies that anything offered as a burnt offering must be put on the place of offering to be burned. Those who offer themselves to God as a burnt offering must be on the place of burning and must be willing to become a heap of ashes. (Lev. 6:9, footnote 2)

All night until the morning [Lev. 6:9] signifies that a burnt offering should remain in the place of burning through the dark night of this age until the morning, until the Lord Jesus comes again (2 Pet. 1:19; Mal. 4:2). (Lev. 6:9, footnote 3)

Today's Reading

The ashes, the result of the burnt offering, are a sign of God's acceptance of the offering. The priest's putting on linen garments (Lev. 6:10) signifies that fineness, purity, and cleanness are needed in handling the ashes. His putting on other garments to carry the ashes outside the camp (v. 11) signifies that the handling of the ashes of the burnt offering was done in a stately manner. Ashes indicate the result of Christ's death, which brings us to an end, that is, to ashes (Gal. 2:20a). The putting of the ashes beside the altar toward the east (Lev. 1:16), the side of the sunrise, is an allusion to resurrection. In relation to the burnt offering, the ashes are not the end, for Christ's death brings in resurrection (Rom. 6:3-5; 2 Cor. 4:10-12; Phil. 3:10-11). God has a high regard for these ashes, for eventually the ashes will become the

我們帶進三一神的變化裏。（羅十二 2，林後三 18。）在復活裏，我們這些灰被變化成爲寶貴的材料—金、珍珠和寶石—爲着新耶路撒冷的建造。（啓二一 18 ～ 21。）（聖經恢復本，利六 10 註 1。）

祭司每早晨在壇上燒柴，表徵神的願望（見利六 9 註 4）需要事奉的人合作，把更多燃料加到聖火裏，好加強焚燒，使神接納燔祭作食物。（參羅十二 11，提後一 6。）早晨表徵焚燒的新開始。（利六 12 註 1。）

燒燔祭替平安祭的甘美立定根基。這指明我們應當將自己獻給神作常獻的燔祭，（參羅十二 1，）好爲我們與神甘美的交通，就是燒平安祭牲的脂油所表徵者，立定根基。燒燔祭和燒平安祭，表徵我們向着神的絕對，以及我們對三一神的享受，都該如火焚燒。（利六 12 註 2。）

我要對有心全時間服事主的年輕人說一句話。我必須告訴你們，困苦等着你們，你們在這地上沒有前途；沒有屬地的東西可以給你們倚靠作保障，並爲着你們爲人的生活。你們可能覺得自己對神很有用，但至終你們會成爲灰。人人都想作大人物，但你若要全時間服事主耶穌，就必須豫備好作小人物，甚至成爲灰。…我們作燔祭的結果，將完成神新約的經綸。…我們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。…我們所作的實際上並不尋常，但對世人來說算不得甚麼。在他們看來，我們所作的不過是灰。然而，神重視這些灰，因爲這些灰至終要成爲新耶路撒冷。（利未記生命讀經，二四七、二五一頁。）

參讀：利未記生命讀經，第九至十、二十三篇。

New Jerusalem. Our being reduced to ashes brings us into the transformation of the Triune God (Rom. 12:2; 2 Cor. 3:18). In resurrection we as ashes are transformed to become precious materials—gold, pearl, and precious stones—for the building of the New Jerusalem (Rev. 21:18-21). (Lev. 6:10, footnote 1)

The priest's burning wood on the altar every morning signifies the need of the serving one's cooperation with God's desire (see footnote 4 on Leviticus 6:9) by adding more fuel to the holy fire to strengthen the burning for the receiving of the burnt offering as God's food (cf. Rom. 12:11; 2 Tim. 1:6). The morning signifies a new start for the burning. (Lev. 6:12, footnote 1)

The burning of the burnt offering laid a foundation for the sweetness of the peace offering. This indicates that our offering ourselves to God as a continual burnt offering (cf. Rom. 12:1) should be laid as a foundation for our sweet fellowship with God, signified by the burning of the fat of the peace offering. The burning of both the burnt offering and the peace offering signifies that both our absoluteness for God and our enjoyment of the Triune God should be a matter of burning. (Lev. 6:12, footnote 2)

I would like to say a word to the young people who have the heart to serve the Lord full time. I must tell you that hardships await you and that there is no future for you on earth. You will have nothing earthly on which to rely for your security and for your human living. You may feel that you will be very useful to God, but in the end you will be ashes. Everyone wants to be somebody, but if you would serve the Lord Jesus full time, you must prepare yourself to be nobody, even to be ashes. The result of our being a burnt offering will be something that carries out God's New Testament economy.... What we do must result in the building up of the Body of Christ, which is a miniature of the coming New Jerusalem. What we are doing is actually extraordinary, but to the worldly people it is nothing. To them what we are doing is ashes. However, God has a high regard for these ashes. Eventually these ashes will become the New Jerusalem. (Life-study of Leviticus, pp. 208, 211)

Further Reading: Life-study of Leviticus, msgs. 9-10, 23

第三週詩歌

補507

聚集在耶路撒冷

（英1251）

C 大調　4/4

C　　F　　C
3·4 | 5·5 5·5 5 3·2 | 1·1 7·6 5 3·4 | 5·5 5·5
一 聚集 在耶路撒冷,完全 脫離巴比倫,我們 作合一見
D7　　G　　C　　F
5 1·1 | 2·2 2·3 2 3·4 | 5·5 5·5 5 3·2 | 1·1 7·6
證,哦,願榮耀歸給神!摒棄 各樣的教訓,放下 一切的異
C　　Am　　F6　　G　　C
5 3·4 | 5·5 1·2 3 1·1 | 2·2 1·7 1 1·2 | 3 – 1
議,竭力 保守靈合一,在眾地方召會裏。(副) 阿利路 亞!
F　　C　　G7　　E　　F　　C
4·4 | 3 – 1 7·1 | 2·2 2·2 3 2·2 | 1·1 7·6 5 3·4 |
阿利 路 亞!我們 都同心合意,建造 基督的身體。阿利
C　　F6　　G7　　C
5 – 1 1·2 | 3 – 1 1·1 | 2·2 2·2 1·1 7·7 | 1 – – ‖
路 亞!阿利 路 亞!我們 如今活在地方召會 裏。

二 爲使恢復能繼續,祭司體系乃所需,
惟此纔蒙神稱許,哦,願榮耀歸給神!
祭司神前過生活,完全被主浸透過,
如此建造神居所,在眾地方召會裏。

三 我們眼睛須開啓,看見君王的治理,
神聖權柄得建立,哦,願榮耀歸給神!
爲使召會得益處,先決條件要守住—
完全向聖靈順服,在眾地方召會裏。

四 我們須就近祭壇,將一切全都奉獻,
如此事奉理當然,哦,願榮耀歸給神!
對此我們無爭辯,絕對擺上心甘願,
召會合一得實現,在眾地方召會裏。

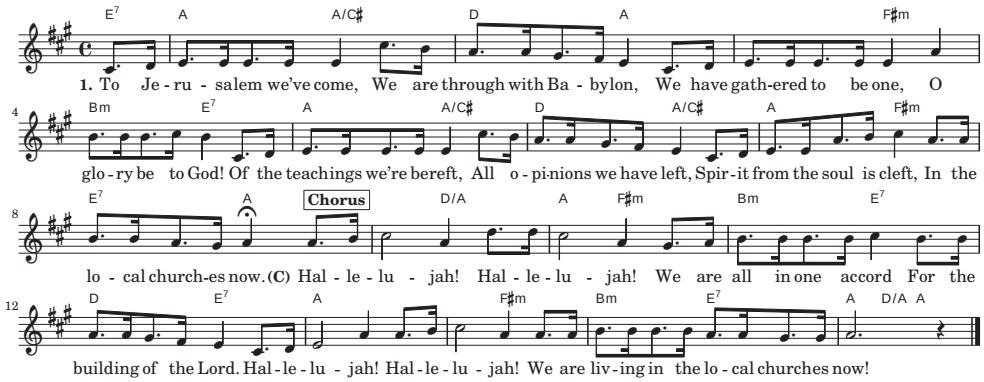
五 現今根基已立定!哦,何等榮耀顯明!
我們都快樂高興,哦,願榮耀歸給神!
讓我們大聲歡呼,將聲音傳到遠處,
並將仇敵全滅除,在眾地方召會裏。

WEEK 3 — HYMN

To Jerusalem we've come

The Church — The Lord's Recovery

1251



2. That recovery may proceed
Real priests are what we need—
Those who live in Christ indeed,
O glory be to God!
Saturated with the Lord,
They have Christ as their reward.
These the building work afford
In the local churches now.

3. And the kingship we must see
With divine authority—
To this rule we'll all agree,
O glory be to God!
To the Spirit we'll submit
For the church's benefit—
This is His prerequisite
In the local churches now.

4. We the altar must obtain,
Have our all upon it lain.
The burnt-offering must be slain,
O glory be to God!
This we never should dispute,
For the church be absolute,
All that's otherwise uproot
In the local churches now.

5. The foundation now is laid—
O what glory doth pervade!
We are all with joy arrayed,
O glory be to God!
Let us raise a mighty shout—
They will hear us far without,
And the enemy we'll rout
In the local churches now.

第三週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: