二〇一四年國殤節特會

屬天的異象

第五篇

世界的異象

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

綱　　目

週　　一

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：

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。

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，

2014 Memorial Day Conference

THE HEAVENLY VISION

Message Five

The Vision of the World

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

Outline

Day 1

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:

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.

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），爲著保護和自存，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，其主要元素是城爲著生存、畜牧爲著維生、音樂爲著娛樂以及武器爲著防禦—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—創五十26，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 塵土在埃及徧地變作虱子的災害，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 我們若要成爲神在地上的居所，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.

第五週　週一

晨興餧養

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；因爲凡世界上的事，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，成爲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、一種有秩序的安排，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，是爲著完成祂的定旨。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。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

WEEK 5 — DAY 1

Morning Nourishment

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

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

Today's Reading

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，世界上的事物，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爲敵基督的（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

晨興餧養

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，都系統化成爲他黑暗的國度，爲要霸佔人，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，不是偶爾爲之。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。你曾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

第五週　週三

晨興餧養

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），爲著保護和自存，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，其主要元素是城爲著生存、畜牧爲著維生、音樂爲著娛樂、以及武器爲著防禦（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。該隱所建築的城，要完成於大巴比倫。以諾城是神建造的贋品。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

WEEK 5 — DAY 3

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。人因爲失去了一切，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。爲著你的生存，你需要一座城來保護你。』因爲該隱失去了神，他就害怕。他已經失去神作他的供應、喜樂和防禦。在古時候，城的主要目的是爲保護。…在無神的文化裏，人不得不自謀生活。該隱沒有稱那城爲耶和華，乃按他兒子的名字稱之爲以諾。他給他的兒子和他的城取了同樣的名字，因爲從某種意義上，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，因爲他沒有地可以爲他効力。

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。人爲甚麼需要這樣的娛樂呢？因爲他失去了神作他的喜樂。神是人真正的享受。…人爲甚麼去看電影，去跳舞？因爲他們空虛；他們沒有神作他們的喜樂。我不去看電影，不是因爲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

晨興餧養

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，叫你們驗證何爲神那美好、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爲神在地上的居所。

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（約壹五19），卻沒有呈現一幅世界是甚麼的清楚圖畫。爲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

晨興餧養

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，進你的爐灶和你的摶麵盆，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。…雖然水和塵土是神爲我們造的，但已被撒但接管，用來爲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。雨不再澆灌地爲著產生生命，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

第五週　週六

晨興餧養

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

羅九 17『因爲經上對法老說，「我特意將你興起來，爲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爲敵〔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。

WEEK 5 — DAY 6

Morning Nourishment

James 4:4 Adulteresses, do you not know that the friendship of the world is enmity with God? Therefore whoever determines to be a friend of the world is constituted an enemy of God.

Rom. 9:17 For the Scripture says to Pharaoh, "For this very thing I have raised you up, that I might show in you My power, and that My name might be proclaimed in all the earth."

If we did not have the first fourteen chapters of Exodus, I do not believe we could know the world thoroughly or clearly see God's attitude toward the world. Pharaoh was unique in that he was not subdued. He was not even subdued when the firstborn were slain. This is proved by the fact that he later pursued the children of Israel. God used Pharaoh to educate the Egyptians, the children of Israel, and His people throughout the generations. The church people today need to learn from these chapters in Exodus the nature, significance, and result of the life of the world and God's attitude toward such a life. Only by receiving such a revelation can we truly hate the worldly life. (Life-study of Exodus, pp. 217-218)

Today's Reading

Many Christians today hate sin, but not very many hate the world....We may be very careful about losing our temper, but we may be extremely careless in guarding our hearts from loving the world. To lose our temper is sinful, but to love the world is to be an enemy of God [James 4:4]. To God, worldliness is worse than sinfulness. Sinfulness is against God's righteousness, whereas worldliness is against God's holiness, which is higher than His righteousness. How we need the education afforded us by the book of Exodus! It is through the early chapters in this book that we come to see how God hates worldliness. If we have been educated by these chapters, we shall hate not only sin but worldliness also.

我們若看見血、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。

爲著法老和他的頑梗，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。我們若要成爲神在地上的居所，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，我們才能成爲神的居所。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，基督爲我們的罪捨了自己，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

奉獻－分別歸主

F 4/4 335

C F C Dm G7 C
5 | 5 1 7· 6 | 6 5 3· 5 | 6 2 7 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

G Am D7 G C F
3· 5 | 5 2 2· 2 | 3· 2 3· 2 | 2 5 0 5 | 5 1 7· 6 |
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

C G7 C C7 F
6 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 的捆綁就 此脫盡,世
定事神,無 論如何不 回頭；已 往一切實 為可恨,世

C G7 C C F
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

C C7 F C G7 C
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 的捆綁 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。

WEEK 5 — HYMN

Hymns, #438

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.

第五週 • 申言

申言稿：

WEEK 5 — PROPHECY

Composition for the prophecy with main points and sub-points: