第九周

神对埃及与巴比伦的审判

诗歌：335

读经：耶四六2～28，五十1，8～16，五一6～9，24～25，28～37，44～45，58～64

纲要

周一

壹 耶利米书向我们陈明一幅神进来惩罚并审判列国的图画；列国预表世界的各方面—四六2，四七1，四八1，四九1，7，23，28，34，五十1：

一 在说到列国时，耶利米首先提到埃及，（四六2～28，）最后提到巴比伦（五十～五一）：

1 这指明在神看来，世界首先是属埃及，然后是属巴比伦。

2 照着耶利米书里的图画，最后受审判的国是巴比伦；当神审判巴比伦时，祂对列国的审判就完成了。

二 为着完成神的经纶，作神新约选民的召会必须从世界的各方面分别出来—约十七14，16，罗十二2，约壹二15～17。

Week Nine

God's Judgment upon Egypt and Babylon

Hymns: 438

Scripture Reading: Jer. 46:2-28; 50:1, 8-16; 51:6-9, 24-25, 28-37, 44-45, 58-64

OUTLINE

Day 1

I. The book of Jeremiah presents a picture of God's coming in to punish and judge the nations, which typify aspects of the world—46:2; 47:1; 48:1; 49:1, 7, 23, 28, 34; 50:1:

A. In speaking concerning the nations, Jeremiah mentions Egypt first (46:2-28) and Babylon last (chs. 50—51):

1. This indicates that, in God's view, the world is first Egyptian and then Babylonian.

2. According to the picture in the book of Jeremiah, the last nation to be judged is Babylon; when God judges Babylon, His judgment of the nations will be complete.

B. For the accomplishment of God's economy, the church, God's New Testament elect, must be separated from the world in all its aspects—John 17:14, 16; Rom. 12:2; 1 John 2:15-17.

周二

贰 耶利米四十六章二至二十八节说到神对埃及的审判：

一 埃及预表谋生与享乐的世界，为埃及王法老所预表这世界的王撒但所用，以霸占并篡夺神为祂的经纶所拣选的人—创十二10，四一57～四二3，民十一4～6，来十一25，约十二31：

1 埃及国表征黑暗的国，黑暗的权势—西一13，太十二26。

2 世界不是享受的源头；它乃是暴虐之地，世界的每一方面都是一种暴虐—加四8。

3 在世界中，撒但将神的选民，就是命定来完成神定旨的人，掌握在他霸占的手下—弗二2，路十三11～12：

a 生存是一回事，但为着神的定旨而生存是另一回事—罗八28，弗一11，三11，提后一9。

b 撒但霸占人，使人只顾生存，却不顾神在他们生存中的定旨—太六25，31～33。

4 神呼召我们的目的，有一面是使用我们，带领别人脱离撒但及世界的霸占和暴虐—徒二六18，弗三9。

周三

二 世界是一个邪恶的系统，是撒但系统化的安排—约壹二15～17，雅四4：

1 神造人在地上生活，是为了完成祂的定旨；但神的仇敌撒但为了霸占神所造的人，就用文化、教育、

Day 2

II. Jeremiah 46:2-28 speaks concerning God's judgment on Egypt:

A. Egypt typifies the world of making a living and of enjoyment, with which Satan, the ruler of the world, typified by Pharaoh, the ruler of Egypt, occupies and usurps the people chosen by God for His economy—Gen. 12:10; 41:57—42:3; Num. 11:4-6; Heb. 11:25; John 12:31:

1. The nation of Egypt signifies the kingdom of darkness, the authority of darkness—Col. 1:13; Matt. 12:26.

2. The world is not a source of enjoyment; it is a place of tyranny, and every aspect of the world is a form of tyranny—Gal. 4:8.

3. In the world Satan is keeping God's chosen people, those destined for the fulfillment of God's purpose, under his usurping hand—Eph. 2:2; Luke 13:11-12:

a. To exist is one thing, but to exist for the divine purpose is another thing—Rom. 8:28; Eph. 1:11; 3:11; 2 Tim. 1:9.

b. Satan has usurped people so that they care only for their existence, not for God's purpose in their existence—Matt. 6:25, 31-33.

4. One aspect of God's purpose in calling us is to use us to bring others out of the usurpation and tyranny of Satan and the world—Acts 26:18; Eph. 3:9.

Day 3

B. The world is an evil system arranged systematically by Satan—1 John 2:15-17; James 4:4:

1. 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

工业、商业、娱乐、和宗教将人系统起来，在地上形成一个反对神的世界系统—弗三 11，创一 26 ～ 28，二 8 ～ 9，四 16 ～ 24。

2 撒但已把地上一切的事物，特别是那些与人类有关的，以及空中一切的事物，都系统化成为他黑暗的国度，为要霸占人，阻挠人，不让人成就神的定旨，并打岔人对神的享受—约壹二 15 ～ 17。

3 世界抵抗父神，世界上的事抵抗神的旨意，凡爱世界的，就成了神的仇敌—15 ～ 17 节，雅四 4。

4 “整个世界”，就是撒但的系统，都“卧在那恶者里面”—约壹五 19：

a “整个世界”是由撒但的世界系统，和世界上的人，就是堕落的人类组成的。

b “卧”即被动地留在那恶者的势力范围，在他的霸占并操纵之下；整个世界，以及世界上的人，被动地卧在那恶者撒但的霸占并操纵的手下。

c 约壹五章十九节里的“恶”，原文乃是指致命、有害的邪恶，影响别人成为邪恶、恶毒的；这样的恶者，就是整个世界都卧在他里面的魔鬼撒但。

5 撒但正利用物质的世界和世上的事，将一切至终归一在敌基督的国里；那时，世界的系统会达到其顶点，并且其中的每一单元都要显明是敌基督的—帖后二 3 ～ 12。

6 撒但邪恶的世界体系，黑暗的国度，借着基督在十字

an anti-God world system on this earth by systematizing people with culture, education, industry, commerce, entertainment, and religion—Eph. 3:11; Gen. 1:26-28; 2:8-9; 4:16-24.

2. 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—1 John 2:15-17.

3. The world is against God the Father, the things in the world are against the will of God, and those who love the world are enemies of God—vv. 15-17; James 4:4.

4. “The whole world,” the satanic system, “lies in the evil one”—1 John 5:19:

a. The whole world comprises the satanic world system and the people of the world, the fallen human race.

b. Lies means remaining passively in the sphere of the evil one’s usurpation and manipulation; the whole world and the people of the world are lying passively under the usurping and manipulating hand of Satan, the evil one.

c. The Greek word rendered “evil” in 1 John 5:19 refers to one who is pernicious, harmfully evil, one who affects others, influencing them to be evil and vicious; such an evil one is Satan, the devil, in whom the whole world lies.

5. Satan is utilizing the material 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 every unit of it will be revealed to be anti-Christian—2 Thes. 2:3-12.

6. Satan’s evil world system, the kingdom of darkness, was judged

架上的工作受了审判—约十二 31 ～ 32，十六 11：

a 主在罪之肉体的样式里，死于十字架，就废除了在人肉体里的撒但—罗八 3，来二 14。

b 因着这样审判了撒但，主也审判了那挂在撒但身上的世界—约十六 11。

c 主在十字架上被举起，就审判了世界，也就把世界的王撒但赶出去了—十二 31 ～ 32。

周四

叁 耶利米五十至五十一章说到神对巴比伦的审判：

一 巴比伦开始于巴别—创十 8 ～ 10：

1 在巴别，撒但使人类背叛神，拜偶像，高举人的己；因此，巴别是人背叛神，人拜偶像，以及人高举己的起源，源头—十一 1 ～ 9。

2 巴别的延续是巴比伦；在神看来，巴比伦是人类政权的完成—耶五十 1，但二 32 ～ 34：

a 巴比伦王尼布甲尼撒甚至与撒但联合为一，作为撒但的具体化身—赛十四 4，11 ～ 15。

b 巴比伦毁灭神的圣城和祂的圣殿，将神的圣民和神殿中的器皿掳去—代下三六 17 ～ 20。

二 在启示录十七至十八章里，复兴的罗马帝国称为大巴比伦；大巴比伦有两面—宗教的一面和物质的一面：

1 启示录十七章揭示宗教的巴比伦，就是背道的罗马

through Christ's work on the cross—John 12:31-32; 16:11:

a. Through His death on the cross in the likeness of the flesh of sin, the Lord destroyed Satan, who is in man's flesh—Rom. 8:3; Heb. 2:14.

b. By judging Satan in this way, the Lord also judged the world, which is hanging on Satan—John 16:11.

c. The Lord's being lifted up on the cross caused the world to be judged and its ruler, Satan, to be cast out—12:31-32.

Day 4

III. Jeremiah 50 and 51 speak concerning God's judgment on Babylon:

A. Babylon began from Babel—Gen. 10:8-10:

1. At Babel Satan caused the human race to rebel against God, to worship idols, and to exalt man's self; thus, Babel was the origin, the source, of man's rebellion against God, man's worship of idols, and human self-exaltation—11:1-9.

2. Babel had its continuation in Babylon, which, in the sight of God, is the consummation of human government—Jer. 50:1; Dan. 2:32-34:

a. Nebuchadnezzar, the king of Babylon, was even identified with Satan as Satan's embodiment—Isa. 14:4, 11-15.

b. Babylon destroyed God's holy city and His holy temple and carried God's holy people and the vessels of God's temple into captivity—2 Chron. 36:17-20.

B. In Revelation 17 and 18 the restored Roman Empire is called Babylon the Great, which has two aspects—religious and material:

1. Revelation 17 is an unveiling of religious Babylon—the apostate

天主教：

a 在神眼中，那存留了犹太教、又吸收异教许多成分的罗马天主教，就是巴比伦。

b 十七章一节的妓女，乃是背道的罗马天主教。

c 因为神恨恶背道的召会，所以在大灾难的起头，神要使敌基督和他的十王毁灭罗马天主教—16～17节。

2 启示录十八章揭示物质的巴比伦，就是罗马城：

a 在启示录十七章和十八章，巴比伦的两面，宗教方面和物质方面，混合在一起：

㈠ 十七章十六节的妓女指宗教的巴比伦，表征罗马天主教；十八节的那女人指物质的巴比伦，表征罗马城。

㈡ 大巴比伦既有这两方面，所以从那城出来，就是从宗教的巴比伦和物质的巴比伦出来—十八4。

b 物质的巴比伦，就是罗马城，要在神眼中变为可憎的，因为她成了属鬼魔的政治和属鬼魔的宗教之源—6～8，20～24节。

c 基督作为另一位天使，要照耀地，用祂的大权柄毁灭大巴比伦，就是罗马城—1～2节。

周五

三 巴比伦的原则就是将人的事物与神的话搀混，又把属肉体的事物和属灵的事物搀混—十七1～5：

1 巴比伦是神的物与偶像之物的混杂：

a 巴比伦王尼布甲尼撒焚毁了在耶路撒冷神的殿，把殿中敬拜神所用的器皿全都带走，放到他在巴比伦

Roman Catholic Church:

a. In the eyes of God the Roman Catholic Church, which perpetuates much of Judaism and has assimilated much of paganism, is Babylon.

b. The harlot in 17:1 is the apostate Roman Catholic Church.

c. Because God hates the apostate church, at the beginning of the great tribulation God will cause Antichrist and his ten kings to destroy the Roman Catholic Church—vv. 16-17.

2. Revelation 18 is an unveiling of material Babylon—the city of Rome:

a. In Revelation 17 and 18 two aspects of Babylon—the religious aspect and the material aspect—are mixed together:

1) The harlot in 17:16 denotes religious Babylon, signifying the Roman Catholic Church, whereas the woman in verse 18 denotes material Babylon, signifying the city of Rome.

2) Since Babylon the Great is twofold, to come out of her means to come out of both religious Babylon and material Babylon—18:4.

b. Material Babylon, the city of Rome, will become hateful in the eyes of God because it has been the source of both devilish politics and devilish religion—vv. 6-8, 20-24.

c. Christ as another Angel will shine over the earth to destroy Babylon the Great, the city of Rome, with His great authority—vv. 1-2.

Day 5

C. The principle of Babylon is mixing the things of man with the Word of God, and the things of the flesh with the things of the Spirit—17:1-5:

1. Babylon is the mixture of the things of God with the things of idols:

a. King Nebuchadnezzar of Babylon burned the house of God in Jerusalem, and he carried away all the vessels in God's house for

偶像的庙里—代下三六 6 ～ 7，拉一 11。

b 在新约里，这个混杂扩大为大巴比伦—启十七 3 ～ 5。

2 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，所有把人的意见和神的道混在一起的，我们要从那里出来—十八 4 注 1。

周六

四 大巴比伦有两次倾倒，就是宗教巴比伦的倾倒和物质巴比伦的倾倒—十四 8，十八 2：

1 宗教巴比伦的倾倒要发生在大灾难的起头—十七 16 ～ 17。

2 物质巴比伦的倾倒要发生在大灾难的末了—十八 2，21。

3 十九章一至四节里的赞美，主要的不是关于物质巴比伦的倾倒，而是关于宗教巴比伦的倾倒，因为在神的眼中，宗教的巴比伦比物质的巴比伦更可憎。

五 神要审判巴比伦到一个地步，叫属巴比伦的事物没有一样存留在宇宙中：

1 以赛亚和耶利米都预言说，巴比伦一旦被毁灭，必不再回复—赛十四 22 ～ 23，耶五十 39，五一 62。

2 在今世末了，当神毁灭宗教和政治的巴比伦，那将是耶利米五十、五十一章所预言对巴比伦之审判的结束。

3 大巴比伦要被毁灭，从地上被消除，并被扔在火湖里；新耶路撒冷要被带进来，在新天新地里成为神永远之国显著的中心—启十一 15，二一 2，

God's worship and put them in the temple of his idols in Babylon—2 Chron. 36:6-7; Ezra 1:11.

b. In the New Testament this mixture is enlarged with the great Babylon—Rev. 17:3-5.

2. We must come out of 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—18:4, footnote 1.

Day 6

D. Babylon the Great will have two falls—the fall of religious Babylon and the fall of material Babylon—14:8; 18:2:

1. The fall of religious Babylon will take place at the beginning of the great tribulation—17:16-17.

2. The fall of material Babylon will take place at the end of the great tribulation—18:2, 21.

3. The praise in 19:1-4 is related not mainly to the fall of material Babylon but to the fall of religious Babylon, because in the eyes of God religious Babylon is more hateful than material Babylon.

E. God will judge Babylon to such an extent that nothing of Babylon will remain in the universe:

1. Both Isaiah and Jeremiah prophesied that once Babylon has been destroyed, it will not be restored—Isa. 14:22-23; Jer. 50:39; 51:62.

2. When God destroys both the religious and the political Babylon at the end of the age, that will be the end of the judgment on Babylon prophesied in chapters 50 and 51.

3. Babylon the Great will be destroyed, removed from the earth, and cast into the lake of fire, and the New Jerusalem will be brought in to be the prominent center of God's eternal kingdom in the new heaven

10 ～ 11。

and new earth—Rev. 11:15; 21:2,10-11.

第九周▪周一

晨兴喂养

耶四六 25“万军之耶和华以色列的神说，我必惩罚挪的亚扪神、法老、并埃及、与埃及的神、以及埃及的诸王，就是法老和倚靠他的人。”

约十七 14“我已将你的话赐给他们，世界又恨他们，因为他们不属世界，正如我不属世界一样。”

耶利米书…给我们看见，神的选民以色列与列国有极深的牵连；这是预表我们神新约的选民与世界的许多方面有极深的牵连。四十六至五十一章所论的列国，预表世界九个不同的方面。今天世界甚至有更多的方面。耶利米向我们陈明这样一幅图画，使我们能过一种不被世界不同方面玷污的召会生活。我们需要知道如何与世界有清楚的分别，而不与任何一面有所牵连或搀杂。神要进来审判世界的各方面，并在那作祂选民的召会和世界的各方面之间，作清楚的区别。

照着加拉太六章十六节，我们是今日的以色列。在我们周围有世界的各方面。我们需要自问，我们与世界的哪一方面有牵连。我们也许是在借人为的努力帮助别人的事上与世界有牵连，或者是被属世娱乐的享受所占有。无论是哪一种情形，我们都离开了神。（耶利米书生命读经，三〇三页。）

信息选读

耶利米说到神对以色列的惩罚与祂对列国的审判，其顺序是非常有意义的。首先，耶利米说到以色列的罪，与耶和华对以色列的惩罚。然后，他说到神对与以色列有关之列国的惩罚与审判。在说到

WEEK 9 — DAY 1

Morning Nourishment

Jer. 46:25 Jehovah of hosts, the God of Israel, says, I will punish Amon of No and Pharaoh and Egypt and her gods and her kings, even Pharaoh and those who trust in him.

John 17:14 I have given them Your word, and the world has hated them, because they are not of the world even as I am not of the world.

The book of Jeremiah…shows us that God’s elect, Israel, was very much involved with the nations. This is a type of us, God’s New Testament elect, who are very much involved with the world in its many aspects. The nations in chapters 46 through 51 typify nine different aspects of the world. Today the world has even more aspects. Jeremiah presents us such a picture so that we can live a church life that is not polluted by the different aspects of the world. We need to know how to have a clear separation from the world and not be wrapped up or mixed with any of its aspects. God will come in to judge the world in all its aspects and to make a clear distinction between the church as His elect and every aspect of the world.

According to Galatians 6:16, we are today’s Israel. Around us are all kinds of aspects of the world. We need to ask ourselves what aspect of the world we are involved with. We may be involved with the desire to help others through humanitarian efforts, or we may be occupied with the enjoyment of worldly amusements. In either case, we are away from God. (Life-study of Jeremiah, pp. 252-253)

Today’s Reading

The sequence in which Jeremiah covered God’s punishment on Israel and His judgment on the nations is very significant. First, Jeremiah spoke concerning Israel’s sin and Jehovah’s punishment on Israel. Then he spoke concerning God’s punishment and judgment upon the nations involved with

列国时，他首先提到埃及，（耶四六２～28，）最后提到巴比伦。（五十～五一。）这指明在神看来，世界首先是属埃及，然后是属巴比伦。

巴别是人拜偶像、背叛神、以及高举自己的起源，源头。这些事开始以后，世界就成了属埃及的，埃及表征谋生和娱乐的世界。在巴别，人背叛神，拜偶像，并高举人的己，但在巴别无法谋生或娱乐。因此，照着创世记的顺序，首先提到的是巴别，然后才提到埃及。在饥荒的时候，埃及几乎是唯一还有粮食的地方。（四二１～2。）埃及是安全和享乐的地方。耶利米书向我们陈明一幅神进来惩罚并审判列国的图画。照着这幅图画，最后受审判的国是巴比伦；当神审判巴比伦之时，祂对列国的审判就完成了。在以色列人所预表的召会周围，有埃及的世界和非利士的世界。埃及的世界是借着谋生并对属世享乐的追求，吸引在召会里的人；这些就将召会的人岔离神的经纶，以及神这活水的泉源。非利士所预表世界的一面，一直反对并搅扰神的子民和召会，并拦阻神的经纶。

耶利米向我们陈明神的经纶，好使我们回转归向我们的源头和起源，就是作活水泉源的三一神。（耶二 13。）然后我们要享受祂，并接受祂分赐到我们里面，以成就祂的经纶。这样，神就会使世界远离我们。今天在我们的召会生活中，不该有任何巴比伦的事物。我们该清除任何对神的背叛、任何对自己的高举、以及任何对偶像的敬拜。然后我们就是神在祂分赐之下的选民而享受祂。我们不是享受埃及作我们生活的美地，乃是享受三一神，并且召会生活要作我们的生活。在这样的光景中，我们必蒙神祝福。（耶利米书生命读经，三〇二至三〇三、二七七、三〇四至三〇五页。）

参读：耶利米书生命读经，第三十四、三十六至三十八篇；创世记生命读经，第二十四篇。

Israel. In speaking concerning the nations, he mentions Egypt first (Jer. 46:2-28) and Babylon last (chs. 50—51). This indicates that, in God's view, the world is first Egyptian and then Babylonian.

Babel is the origin, the source, of man's worship of idols, man's rebellion against God, and human self-exaltation. After these things began, the world became Egyptian, with Egypt signifying the world in the aspect of making a living and having entertainment. At Babel man rebelled against God, worshipped idols, and exalted man's self, but at Babel there was no way to make a living or to have entertainment. Hence, according to the sequence in Genesis, Babel is mentioned first and then Egypt. During the time of famine, Egypt was nearly the only place that still had food (Gen. 42:1-2). Egypt was the place of security and enjoyment. The book of Jeremiah presents us a picture of God's coming in to punish and judge the nations. According to this picture, the last nation to be judged is Babylon. When God judges Babylon, His judgment of the nations will be complete. Around the church, typified by the people of Israel, are the Egyptian world and the Philistine world. The Egyptian world attracts those in the church by their making a living and the pursuing of worldly enjoyment. These distract the church people from God's economy and from God as the fountain of living waters.

Jeremiah presents God's economy to us that we may turn back to our source and origin, the Triune God as the fountain of living waters (Jer. 2:13). Then we will enjoy Him and will receive His dispensing into us for the accomplishment of His economy. God will then take care to keep the world away from us. Today in our church life there should not be anything Babylonian. We should clear away any rebellion against God, any exalting of ourselves, and any worshipping of idols. Then we will be God's elect under His dispensing to enjoy Him. Instead of enjoying Egypt as a good place for our living, we will enjoy the Triune God, and the church life will be our living. In such a situation we will be blessed by God. (Life-study of Jeremiah, pp. 251-252, 231, 253-254)

Further Reading: Life-study of Jeremiah, msgs. 34, 36-38; Life-study of Genesis, msg. 24

第九周▪周二

晨兴喂养

约十二 31 “现在这世界受审判，这世界的王要被赶出去。”

徒二六 18 “我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。”

埃及所预表的世界，霸占神为祂定旨所创造并拣选的人。（出五 6 ～ 9。）以色列人被那提供他们生计，给他们享受的这一面世界所奴役。今天许多人，无论是富足或是贫穷，都是金钱的奴隶。他们努力工作赚大钱，然后纵情于世界的宴乐，很快便把他们所有的挥霍净尽。因此今天许多人不事奉神，反倒事奉玛门。…古时以色列人…在埃及谋得好生活，享受世界的丰富；但埃及使他们无法完成神原初呼召他们的定旨。以色列人在埃及强盛起来。〔一 7。〕…就某种意义说，强盛就是富有。一个国家没有钱就无法强盛。譬如，美国是强盛的国家，是因着经济。

以色列人享受埃及所预表之世界的一面。…他们因着被世界的丰富和享受所霸占，就无法完成神创造并拣选他们的定旨。同样的原则，今天所有属世的人都被撒但霸占，结果，他们就不明白神的定旨。我们何等需要感谢主，因祂拯救我们脱离世界的奴役，并释放我们脱离撒但霸占的手！（出埃及记生命读经，一八至一九页。）

信息选读

WEEK 9 — DAY 2

Morning Nourishment

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

Acts 26:18 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.

The world typified by Egypt usurps the people whom God created and chose for His purpose (Exo. 5:6-9). The children of Israel were enslaved to that aspect of the world which gave them their livelihood and afforded them their enjoyment. Whether they are rich or poor, many today are slaves to money. They work hard to earn a large amount of money, and then in a short time they spend all they have to indulge in the pleasures of the world. Thus many today do not serve God, but mammon....In Egypt [the ancient Israelites] made a good living and they enjoyed the riches of the world. But Egypt kept them from fulfilling the purpose for which God had originally called them. In Egypt the children of Israel became strong [Exo. 1:7] ....In one sense, to become strong is to become rich. Without money, a nation cannot be strong. For example, the United States is a strong nation because of its economy.

The children of Israel enjoyed the aspect of the world typified by Egypt.... Because they were occupied by the riches and enjoyment of the world, they were kept from fulfilling the purpose for which God had created and chosen them. In the same principle, all the worldly people today have been usurped by Satan. As a result, they do not know God’s purpose. How we need to thank the Lord for delivering us from slavery in the world and for setting us free from the usurping hand of Satan! (Life-study of Exodus, pp. 16-17)

Today’s Reading

因着以色列人需要维持生计，他们就落在埃及的暴虐下。（出一 10 ～ 11。）今天属世的人也在暴虐下。甚至他们的职业和属世的娱乐，也是他们在撒但暴虐下的记号。他们被迫随从一种潮流，把他们扣留在撒但的暴虐下，使他们脱离神的定旨，以致没有自由作正确的选择。

以色列人在法老的奴役之下，（8 ～ 11，13 ～ 14，）法老预表这世界的王撒但。（约十二 31，弗二 2。）因着法老是撒但的具体化身，在出埃及记这卷图画的书里，他就是撒但的一幅图画。

出埃及一章十三节说，“埃及人严严地使以色列人作工。”有些译本将翻成“严严地”之希伯来字译为“苛刻地”；这辞指明以色列人没有自由，没有权利，也没有安息。不论他们的处境如何，他们必须作奴隶劳苦作工。他们必须照法老的命令去作。…十四节继续说，“使他们因作苦工觉得命苦；无论是和泥，是作砖，是作田间各样的工，在一切的工上都严严地待他们。”法老使以色列人因作苦工觉得命苦。今天，在神眼中，所有的人都在“田间”作工。你也许在医院、工厂或办公室里作工，但事实上你是在“田间”作工，“作砖”并“和泥”砌砖。

以色列人在埃及为奴，“为法老建造两座积货城，就是比东和兰塞。”（11。）比东的意思是“正直的口”，而兰塞的意思是“标准的雷”。这两个名称指明法老的积货城是为骄傲和夸耀而建造的，正如金字塔一样。我信在法老之下，埃及人建造这两座积货城，是为了夸耀他们的正直、诚实和良善，并宣扬他们文化的标准。…每一个民族和国家都夸耀其优点。不仅如此，每一个国家，无论是已开发或未开发的国家，都以其成就的标准为荣。（出埃及记生命读经，一九至二一页。）

参读：李常受文集一九七一年第三册，四二七至四三四页。

Because of their need to maintain their livelihood, the children of Israel fell into Egyptian tyranny (Exo. 1:10-11). The worldly people today are also under tyranny. Even their occupation with worldly amusements is a sign that they are under Satan’s tyranny. Forced to follow a course that holds them under Satan’s tyranny and that keeps them from God’s purpose, they have no freedom and do not make the proper choices.

The children of Israel were under the enslavement of Pharaoh (1:8-11, 13-14), who typifies Satan, the ruler of the world (John 12:31; Eph. 2:2). Because Pharaoh is the embodiment of Satan, he is a picture of Satan in Exodus, a book of pictures.

Exodus 1:13 says, “And the Egyptians made the children of Israel serve with harshness.” …Harshness indicates that the children of Israel had no liberty, no rights, and no rest. No matter what their circumstances were, they had to labor as slaves. They had to do what Pharaoh demanded. Verse 14 continues, “And they made their lives bitter with hard labor in mortar and in brick and in all kinds of labor in the field; all their labor with which they made them serve was with harshness.” Pharaoh made the lives of the Israelites bitter with hard labor. Today, in the eyes of God, all the people are laboring in the “field.” You may work in a hospital, factory, or office, but actually you are laboring in the “field” making “bricks” and cementing them with “mortar.”

As slaves in Egypt, the children of Israel “built storage cities for Pharaoh, Pithom and Raamses” (v. 11). Pithom means “mouth of integrity,” and Raamses means “thunder of the standard.” These names indicate that Pharaoh’s treasure cities were built for pride and boastful display, just as the pyramids were. I believe that, under Pharaoh, the Egyptians had these treasure cities built in order to boast of their integrity, honesty, and goodness and also to propagate their cultural standard….Every race and nation boasts of its goodness. Furthermore, every country, developed or undeveloped, is proud of its standard of attainment. (Life-study of Exodus, pp. 17-18)

Further Reading: CWWL, 1971, vol. 3, pp. 332-335

第九周▪周三

晨兴喂养

约壹二 15“不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了。”

雅四 4“你们这些淫乱的人，岂不知与世界为友，就是与神为敌么？所以凡想要与世界为友的，就成了神的仇敌。”

我担心甚至基督徒也会花许多时间顾到他们的房子，以致只有很少时间，甚至没有时间祷告。然而，我们越蒙拯救脱离堕落，在住屋的事上就越简单。主耶稣在地上的时候，能这样说到自己：“狐狸有洞，天空的飞鸟有窝，人子却没有枕头的地方。”（太八 20。）

我们越蒙拯救脱离堕落，为着生存所需要的就越简单。…世人被衣着占有，花很多时间和金钱装饰自己。然而，得救的人该简单地顾到衣服是否合式、整齐、清洁。…我们若看主耶稣的生活，就会看见祂就着人生存的需要是何等简单。（李常受文集一九六五年第三册，二七三至二七四页。）

信息选读

为着人生存所需的属地事物，已经被撒但用他系统化的阴谋所败坏。…他把属地的事物拿来，加以利用，作成一个系统。这系统不只包括一切事物，也包括所有的人。这就是说，我们已经被这系统掳去，被这系统里的事物占有了。

我们能被这些事物霸占到一个地步，以致里面没有地位给神；在我们属人的生活中，没有时间给神。

WEEK 9 — DAY 3

Morning Nourishment

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him.

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.

I am concerned that even Christians may devote so much time to their house that they have very little, if any, time for prayer. However, the more we are delivered from the fall, the simpler we will become in the matter of housing. When the Lord Jesus was on earth, He could say of Himself, “The foxes have holes, and the birds of heaven have roosts, but the Son of Man has nowhere to lay His head” (Matt. 8:20).

The more we are delivered from the fall, the simpler we become regarding what we need for our existence….Worldly people are occupied with clothing and spend much time and money on their adornment. A saved person, however, should simply care to have clothing that is proper, neat, and clean….If we look at the life of the Lord Jesus, we will see how simple He was regarding the necessities of human existence. (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 200-201)

Today’s Reading

The earthly things which are necessary for human existence have been corrupted by Satan with his systematic scheme….He has taken the earthly things and has utilized them to make a system. This system includes not only all things but also all people. This means that we have been captured by this system and have become occupied with the things in this system.

We can become so occupied with these things that there is no ground in us for God. In our human life, there is no time for God. All of our human capacity

我们人一切的空间都被世界的事物霸占并占有，以致我们里面没有空间留下给神。…属地的事物已经被撒但系统化的阴谋所败坏而成了世界。如今世界就是属撒但的系统。…我们都需要对世界有清楚的异象。对我们而言，我们为着生存所需要的事物可能只是属地的事物，也可能成了世界—撒但的系统。当你被吃这件事霸占，吃对你就成为世界的一项。当你被婚姻霸占，婚姻对你就成了世界的一项。当你被衣着、住屋和交通霸占，这些对你也成了世界的项目。

在罗马十二章二节保罗说，“不要模仿这世代，反要借着心思的更新而变化。”模仿这世代，就是模成现今世界的潮流。我们不该模成这世代，反要借着心思的更新而变化。我们越被变化，就越从肉体、己和世界蒙拯救。

任何占有并霸占我们的事物，对我们而言都能成为世界的一项。你需要完全得释放，脱离一切占有并霸占你的事物。时候要到，那时你就能说，“主，我赞美你，我已经得了释放。…在这地上没有任何事物占有我或霸占我。”如果这是你的情形，你与世界就无分无关；然而你仍会活在地上，你仍然需要食衣住行和婚姻，但这些事不会占有你或霸占你。

我们若看见世界的异象，就会领悟我们不该爱任何属世界的事物。我们不该爱任何占有或霸占人的事物。反之，我们该把我们的爱完完全全、毫无保留地给主。我们所有的空间都是为着祂的。我们里面一切的地位、一切的空间都是为着祂的。（李常受文集一九六五年第三册，二七四至二七六、二七九至二八〇页。）

参读：从天上来的异象，第六章；约翰福音生命读经，第二十六篇；生命的经历，第五篇。

is preoccupied with and occupied by the things of the world, so no capacity remains in us for God….The earthly things have been corrupted by Satan’s systematic scheme and have become the world. The world is now a satanic system….We all need to have a clear vision of the world. To us the things which we need for our existence may simply be earthly things, or they may become a world, a system of Satan. When you are preoccupied with eating, eating becomes an item of the world to you. When you are preoccupied with marriage, marriage becomes an item of the world to you. When you become preoccupied with clothing, housing, and transportation, these also become items of the world to you.

In Romans 12:2 Paul says, “Do not be fashioned according to this age, but be transformed by the renewing of the mind.” To be fashioned according to this age is to be conformed to the present course of the world. Instead of being conformed to the present age, we should be transformed by the renewing of the mind. The more we are transformed, the more we are delivered from the flesh, the self, and the world.

Anything can become an item of the world to us, if that thing occupies us and preoccupies us. You need to be fully emancipated from every occupying and preoccupying thing. The time must come when you are able to say, “Lord, I praise You that I have been liberated….On this earth there is nothing occupying me or preoccupying me.” When this is your situation, you will have nothing to do with the world, yet you will still be living on the earth. You will continue to need food, marriage, clothing, housing, and transportation, but none of these things will occupy or preoccupy you.

If we see the vision of the world, we will realize that we should not love anything worldly. We should not love any occupying or preoccupying thing. Rather, we should give our love fully, wholly, and absolutely to the Lord. All our capacity is for Him. All the ground, all the room, in us is for Him. (CWWL, 1965, vol. 3, “The Heavenly Vision,” pp. 201-202, 204-205)

Further Reading: CWWL, 1965, vol. 3, “The Heavenly Vision,” ch. 5; Life-study of John, msg. 26; CWWL, 1953, vol. 3, “The Experience of Life,” ch. 5

第九周▪周四

晨兴喂养

启十八4“…我的民，你们要从那城出来，免得有分于她的罪，受她所受的灾害。”

十九2～3“祂的审判是真实、公义的，因祂审判了那用淫乱败坏全地的大妓女，并且向她为祂的奴仆伸了流血的冤。…又说，阿利路亚！烧妓女的烟往上冒，直到永永远远。”

在以斯拉的时候，以色列从巴比伦出来，但他们只是从政治的巴比伦出来，而不是从宗教的巴比伦出来，因为那时还没有宗教的巴比伦。以色列被掳到巴比伦，表征今天的基督徒被掳到巴比伦的宗教里。…在巴比伦的宗教里，最显著的事就是拜偶像。在天主教里特别是这样。今天我们这些神的子民，要从这两面的巴比伦出来。（以赛亚书生命读经，二〇九页。）

信息选读

在旧约，巴比伦主要是政治的，但这政治的巴比伦也干涉敬拜神的事。巴比伦入侵耶路撒冷的时候，毁坏了神的殿，将殿里的器皿带到巴比伦；（但一1～2；）这些器皿乃表征给神百姓享受基督的凭借。这些器皿虽然继续存在，却受到损毁。不仅如此，巴比伦王尼布甲尼撒又将以色列中的贵胄掳去，包括皇室的人，强迫他们敬拜巴比伦的神。因此，巴比伦破坏并损毁了对神的敬拜。这显示巴比伦的政治与巴比伦的宗教是连在一起的。在新约里，启示录很强地说到巴比伦，先提到宗教方面的，（十七，）后提到政治方面的。（十八。）宗教的巴比伦被启示为：“奥秘哉！大巴比伦，地上妓女

WEEK 9 — DAY 4

Morning Nourishment

Rev. 18:4 ...Come out of her, My people, that you do not participate in her sins and that you do not receive her plagues.

19:2-3 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....They said, Hallelujah! And her smoke goes up forever and ever.

When Israel came out of Babylon at the time of Ezra, they came out of political Babylon but not out of religious Babylon, for at that time there was no religious Babylon. Israel's captivity in Babylon typifies the captivity of today's Christians in the Babylonian religion....In the Babylonian religion, the most striking thing is the worship of idols. This is especially true in Catholicism. Today, for us to be God's people, we need to come out of Babylon in its two aspects. (Life-study of Isaiah, p. 166)

Today's Reading

In the Old Testament, Babylon was mainly political, but this political Babylon also interfered with the worship of God. When Babylon invaded Jerusalem, it destroyed the temple of God and carried away to Babylon the vessels of the temple (Dan. 1:1-2), which typify the ways and means for God's people to enjoy Christ. These vessels continued to exist, but they were marred. Furthermore, Nebuchadnezzar, king of Babylon, captured the people of high rank in Israel, including the royal family, and forced them to worship his god in Babylon. Hence, the worship of God was damaged and marred by Babylon. This shows that Babylonian politics went together with Babylonian religion. In the New Testament, Babylon is mentioned in a strong way in the book of Revelation. The religious aspect is mentioned first (Rev. 17), then the political aspect (Rev. 18). The religious Babylon is revealed as “Mystery, Babylon the

和可憎之物的母。”（十七5。）在二章二十节，她是由耶洗别所表征。宗教的巴比伦，背道的罗马天主教，与政治的巴比伦相反，乃是非常奥秘的；其中有神，有基督，也有撒但。她名义上是宣扬神且传扬基督为救主，但是当她的成员相信她的传扬时，就被带进撒但那秘密、奥秘、深奥的事，（24，）去敬拜偶像。背道的罗马天主教传扬神，却拜偶像；这是假冒为善。

现今…政治的巴比伦多少是在休止状态，宗教的巴比伦却很兴盛。譬如，全世界都在庆祝的圣诞节，完全是从巴比伦来的。有分于圣诞节，似乎是小事，但任何属巴比伦的事，在神眼中都是可憎的。在召会的聚会中，一人讲众人听的系统也是巴比伦的一部分。这巴比伦的元素绝不许在我们中间存留。

神吩咐祂旧约的选民以色列，离开巴比伦，从巴比伦绝对地分别出来。（赛五二11。）在新约，神也嘱咐祂所拣选的人，召会，从巴比伦出来。（启十八4。）我们都需要问问自己，与今日的巴比伦有否彻底的了结。我们在此跟随耶和华的仆人，我们的基督，祂要我们离开巴比伦，与巴比伦有彻底的了结。

在约书亚六章，以色列人战胜取得了耶利哥，但在攻取艾城时却失败了。因着亚干保留了一件巴比伦的衣服，（七21，）神的子民就被击败。任何属巴比伦的东西都给撒但有立场来击败神的子民。所以，我们必须弃绝一切属巴比伦的东西。我们若要作神纯洁的子民来事奉祂，首先需要彻底清理一切属巴比伦的东西。（以赛亚书生命读经，二二七至二二九页。）

参读：以赛亚书生命读经，第六至八、二十四至二十六篇；启示录生命读经，第五十一至五十三篇；新约总论，第七十一篇。

Great, the Mother of the Harlots and the Abominations of the Earth” (17:5). In Revelation 2:20 she is signified by Jezebel. In contrast to political Babylon, religious Babylon, the apostate Roman Catholic Church, is very mysterious. It has God, Christ, and Satan within it. It has a name that it proclaims God and preaches Christ as the Savior. But when its members believe its preaching, they are brought into the secrets, mysteries, and deep things of Satan (v. 24) to worship idols. The apostate Roman Church preaches God but worships idols. This is hypocrisy.

Political Babylon is somewhat in a state of repose, whereas religious Babylon is flourishing. For example, Christmas, which is celebrated throughout the world, is altogether from Babylon. Participating in Christmas may seem to be a small thing, but anything that is part of Babylon is abominable in the eyes of God. The system in the church meetings of one man speaking and all the rest listening is also a part of Babylon. This Babylonian element must not be allowed to remain among us.

God commanded His Old Testament elect, Israel, to depart from Babylon and to separate themselves absolutely from Babylon (Isa. 52:11). In the New Testament, God also charges His elect, the church, to come out of Babylon (Rev. 18:4). We all need to ask ourselves whether or not we have made a thorough clearance with today’s Babylon. We are here following our Christ, who is the Servant of Jehovah, and He requires us to depart from Babylon and to have a thorough clearance with Babylon.

In Joshua 6 the children of Israel gained the victory over Jericho, but in fighting against Ai they were defeated. Because Achan kept a Babylonian garment (7:21), God’s people suffered a defeat. Anything that is Babylonian gives Satan the ground to defeat the people of God. Therefore, we must forsake everything Babylonian. If we would serve God as His pure people, we first need to have a thorough clearance of all Babylonian things. (Life-study of Isaiah, pp. 179-180)

Further Reading: Life-study of Isaiah, msgs. 6-8, 24-26; Life-study of Revelation, msgs. 51-53; The Conclusion of the New Testament, msg. 71

第九周▪周五

晨兴喂养

创十一4“他们说，来吧，我们建造一座城和一座塔，塔顶通天；我们要宣扬我们的名，免得我们分散在全地上。”

耶五一9“我们本想医治巴比伦，她却没有治好。离开她吧，我们各人往本地去；因为她受的审判上达于天，高及云霄。”

“巴比伦”这个辞是从“巴别”来的。…巴别塔的原则，就是从地上造到天上。人造巴别塔是用砖头造的。…石头是神造的，…砖头是人的发明。…巴比伦的意思，就是人要用自己的方法建造一座塔，直通到天。巴比伦所代表的，就是人能。巴比伦所代表的，是一个假冒的基督教，她不是让圣灵有权柄，不是求圣灵的引导，而是凭着人在那里作一切的事。…人没有看见人是有限的，却以为有天然的本事就可以作主的工。他们没有站在一个地位上，真是对主说，“主，如果你不施恩，我们就不能作什么。”他们以为属灵的事借着人的能力能作得到。他们的目的，就是想要从地上一直通到天上。（倪柝声文集第二辑第十四册，一一九页。）

信息选读

人有本事，以为读了一点神学就可以讲道了，这是什么？是砖头！这个人很聪明，他只要受一点造就，就有一点知识，就可以传道了，这是什么？是砖头！这个人办事能力很好，就请他办召会的事，这是什么？是砖头！凡打算用人的能力从地上通到

WEEK 9 — DAY 5

Morning Nourishment

Gen. 11:4 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.

Jer. 51:9 We tried to heal Babylon, but she is not healed; forsake her, and let each one of us go to his own land; for her judgment has reached to heaven…

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….Stone is made by God;…bricks are a human invention….The meaning of Babylon relates to man’s own efforts to build a tower to reach unto heaven. Babylon represents man’s ability. It represents a false Christianity, a Christianity which does not allow the Holy Spirit to have authority. It does not seek the Holy Spirit’s guidance; it does all things by human effort….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

One man has some talent and thinks that he can preach after he has studied a little theology. What is this? Bricks! Another man who is very clever receives some help and possesses some knowledge and then becomes a Christian worker. Again, what is this? Bricks! A certain man is capable of doing things, so he is asked to come and manage the affairs of the church.

天上去的，都是砖头。我们要说，人在召会里没有地位。天上的东西只能从天上来，地上的东西都不能到天上去。人的难处，就是没有看见人是受审判的，没有看见自己是象灰尘，是象泥土一样。人会造得高，但是天比人的最高还要高。不管人的塔造得怎样高，人仍然摸不着天，天总是在人的上面。人怎样爬，怎样造，即使不倒下来，也摸不着天。神所以把人要造巴别塔的计划破坏了，就是要给人看见，人的自己在属灵的事上并没有用处，人不能作什么。

巴比伦的原则就是将人的事物与神的话搀混，又把属肉体的事物和属灵的事物搀混，就是把出乎人的来假冒出乎神的，就是要得着人的荣耀，就是要满足人的私欲。所以，巴比伦就是那混乱的基督教，也就是败坏了的基督教。我们对于巴比伦应该抱什么态度呢？启示录十八章四节说，“我又听见从天上另有声音说，我的民，你们要从那城出来，免得有分于她的罪，受她所受的灾害。”林后六章十七节也有话说，“你们务要从他们中间出来，得以分别，不要沾不洁之物，我就收纳你们。”神的话是说，一切有巴比伦性质的东西，神的儿女都不能有分在内。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，所有把人的意见和神的道混在一起的，一切有巴比伦性质的，神说要从那里出来，不能在那里有分。神的儿女要从心里学习与巴比伦有分别，要从心里审判一切巴比伦的作为，这样，才不至和巴比伦一同被定罪。（倪柝声文集第二辑第十四册，一一九至一二〇、一二二至一二三页。）

参读：圣洁没有瑕疵，第五章；不要爱世界，第一章。

What is this? Bricks! All of these things are man’s endeavors to build something from earth to heaven by human ability, by bricks. Again we must emphasize that there is no place for man in the church. Heavenly things can only come from heaven; the things of this earth can never go to heaven. Man’s difficulty is that he does not see that he is under judgment, nor does he see that he is just dust and clay. Man may build high, but heaven is higher than man’s highest height. No matter how high men may build their tower, they still cannot touch heaven. 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.

[The] principle of Babylon is mixing the things of man with the Word of God, and the things of the flesh with the things of the Spirit. It is pretending that something of man is something of God. It is receiving man’s glory to satisfy man’s lust. Therefore, Babylon is mixed and corrupted Christianity. What should our attitude be toward Babylon? Revelation 18:4 says, “And 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.” Second Corinthians 6:17-18 also says, “Therefore ‘come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you.’”...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. (CWWN, vol. 34, “The Glorious Church,” pp. 101-102, 104)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 5; CWWN, vol. 39, “Love Not the World,” ch. 1

第九周▪周六

晨兴喂养

耶五一 61 ～ 62 “…你到了巴比伦，…说，耶和华啊，你曾论到这地方，说，要将其剪除，甚至…必永远荒凉。”

启十一 15 “…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

二一 2 “我又看见圣城新耶路撒冷由神那里从天而降…。”

在启示录里，复兴的罗马帝国称为大巴比伦。（十四 8，十六 19，十七 5，十八 2。）大巴比伦有两面—政治的一面（十八）和宗教的一面。（十七。）…大巴比伦政治的一面包括许多物质的事，以及地上许多与国际贸易和商业有关的事。（十八 9 ～ 19。）…在末后的时期，世界的政治局势不会是共产主义的，因为国际贸易（不仅是国内商业）会很繁荣。（耶利米书生命读经，二九七页。）

信息选读

世界局势是在罗马政治和罗马宗教的影响之下。当前多数的政府，是以罗马法律与罗马行政为基础而成立的。换句话说，现代政府建立在罗马法律和政府的原则上。不仅如此，罗马教在许多国家中居显著地位，教皇具有崇高的政治地位。因此，今天在政治和宗教上，全地都罗马化了。

既然全世界都成了罗马的，在罗马政府和罗马宗教的影响之下，神似乎被打败了。然而，启示录给我们看见，我们的神毫无疑问没有被打败。

WEEK 9 — DAY 6

Morning Nourishment

Jer. 51:61-62 ...When you come to Babylon,...say, O Jehovah, You have spoken concerning this place, to cut it off,...for it will be an eternal desolation.

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God...

In Revelation the restored Roman Empire is called Babylon the Great (Rev. 14:8; 16:19; 17:5; 18:2). Babylon the Great has two aspects—a political aspect (Rev. 18) and a religious aspect (Rev. 17)....The political aspect of Babylon the Great includes many material things and many things related to the international trade and commerce upon the earth (Rev. 18:9-19)....At the end time, the political situation of the world will not be communistic, for international trade, not merely national commerce, will be thriving. (Life-study of Jeremiah, p. 248)

Today's Reading

The world situation is under the influence of Roman politics and Roman religion. Most of the present governments were adopted based on Roman law and Roman administration. In other words, modern government is built upon Roman principles of law and government. Furthermore, the Roman church is prominent in many nations, and the pope has a high political standing. Hence, today, both politically and religiously, the entire earth has been Romanized.

Since the whole world has become Roman, under the influence of Roman government and Roman religion, it may seem that God has been defeated. However, the book of Revelation shows us that our God surely has not been defeated.

在今世末了，罗马帝国要得复兴并被加强，产生其最后一位该撒，就是敌基督这不法的人，（启十七9～11，帖后二3～4，8，）他将会非常有能力；那在大灾难起头要毁灭罗马教的，就是他。关于这事，启示录十七章十六节说，“你所看见的那十角与兽，必恨这妓女，使她荒凉赤身，又要吃她的肉，用火将她烧尽。”那十角与兽，必恨这妓女，使她荒凉，这是说，敌基督与复兴之罗马帝国的十王，要逼迫罗马教。他们要使罗马教“荒凉赤身”，意思是要毁灭她，夺她的财富，将她暴露无遗；他们要“吃她的肉”，意思是要杀害她的肢体；他们要“用火将她烧尽”，意思是要彻底除灭她。然后，在灾难的末了，基督要从诸天降临，带着得胜者作祂的军队，直接与敌基督争战，且击败他，将他活活地扔在火湖里。（十九。）那将是人最后一次与神争战，这争战开始于巴别，一直增加且加强，直到哈米吉顿大战。随着基督击败敌基督，整个罗马帝国要被毁灭，一切罗马的事物也要从地上消除、清理。…然后在地上显著的将不是巴比伦，乃是新耶路撒冷。

圣经里有两座显著的城—巴比伦与耶路撒冷。我们在耶利米书和启示录里看见这两座城。在旧约，在耶利米书里，巴比伦来毁灭耶路撒冷，使她成为废墟，荒场。在圣经末了，启示录里，有大巴比伦与新耶路撒冷。至终，大巴比伦要被毁灭，从地上被消除，并被扔在火湖里；新耶路撒冷要被带进来，在新天新地里成为神永远之国显著的中心。（耶利米书生命读经，二九八至三〇〇页。）

参读：圣经中的四个人，第九篇；享受基督活而实际的路，第七至八章。

At the end of this age, the Roman Empire will be restored and strengthened to produce its last Caesar, Antichrist, the man of lawlessness (Rev. 17:9-11; 2 Thes. 2:3-4, 8), who will be very powerful. It is he who will destroy the Roman church at the beginning of the great tribulation. Concerning this, Revelation 17:16 says, “The ten horns which you saw and the beast, these will hate the harlot and will make her desolate and naked and will eat her flesh and burn her utterly with fire.” That the ten horns and the beast will hate the harlot and make her desolate means that Antichrist and the ten kings of the restored Roman Empire will persecute the Roman church. They will make the Roman church “desolate and naked,” meaning that they will destroy her, rob her of her riches, and expose her; they will “eat her flesh,” meaning that they will kill her members; and they will “burn her utterly with fire,” meaning that they will annihilate her altogether. Then, at the end of the tribulation, Christ will come down from the heavens, with the overcomers as His army, to fight against Antichrist directly and defeat him and cast him alive into the lake of fire (Rev. 19). That will be the last fighting of man against God, a fighting that began at Babel and that will increase and intensify until the war at Armageddon. With Christ’s defeat of Antichrist, the entire Roman Empire will be destroyed and all the Roman things will be removed, cleared away, from the earth….Then what will be prominent on earth will not be Babylon but the New Jerusalem.

In the Bible there are two prominent cities—Babylon and Jerusalem. We see these two cities in Jeremiah and in Revelation. In the Old Testament, in Jeremiah, Babylon came to destroy Jerusalem and to make her a ruin, a desolation. At the end of the Bible, in Revelation, there are Babylon the Great and the New Jerusalem. Eventually, Babylon the Great will be destroyed, removed from the earth, and cast into the lake of fire, and the New Jerusalem will be brought in to be the prominent center of God’s eternal kingdom in the new heaven and new earth. (Life-study of Jeremiah, pp. 248-250)

Further Reading: CWWL, 1972, vol. 1, “The Four Men in the Bible,” ch. 9; CWWL, 1972, vol. 1, “The Living and Practical Way to Enjoy Christ,” chs. 7-8

第九周诗歌

335 奉　献 — 分别归主

F 大调　　8 7 8 7 双副（英 438）　　4/4

F　　B♭　　F　　Gm　　C7
5 | 5 1 7 · 6 | 6 5 3 · 5 | 6 2 7 2 |
一 我 已 转 身 背 向 俗 世, 和 它 一 切 的

F　　C　　Dm　　G7
2 1 0 5 | 5 1 3 · 5 | 5 2 2 · 2 | 3 · 2 3 · 2 |
欢 娱; 我 已 心 向 更 美 的 事, 就 是 天 上 的

C　　F　　B♭　　F　　C7
2 5 0 5 | 5 1 7 · 6 | 6 5 5 · 5 | 5 4 7 · 6 |
储 蓄; 一 切 虚 荣、一 切 扬 显, 不 能 使 我 再

𝄋
F　　F7　　B♭　　F
6 5 0 1 | 1 3 5 · ♭7 | ♭7 6 1 · 2 | 3 5 5 · 3 |
逗 留; 我 已 越 过 分 别 界 线, 世 界 已 丢 在
我 已 越 过 分 别 界 线, 世 界 已 丢 在

C7　　F　　FINE　　F　　B♭　　F　　D.S.
2 1 0 0 ‖ 5 — 3 · 5 | 5 4 — 0 | 4 — 7 · 6 | 6 5 — ‖
背 后。 (副) 远 远 丢 背 后, 远 远 丢 背 后,
背 后。

二 我已脱离罪的生活, 弃绝所有的愚行;
我已接受主的领率, 愿意听祂的命令;
我既靠主免为死囚, 有主作我的元首;
就愿为祂舍去所有, 世界已丢在背后。

(副) 远远丢背后, 远远丢背后,
就愿为祂舍去所有, 世界已丢在背后。

三 我今永远不再返回 旧日愚昧的境地;
惟独在此才不定罪, 在此才会有安息;
我今已经更换主人, 对祂我要永伺候;
地的捆绑就此脱尽, 世界已丢在背后。
(副) 远远丢背后, 远远丢背后,
地的捆绑就此脱尽, 世界已丢在背后。

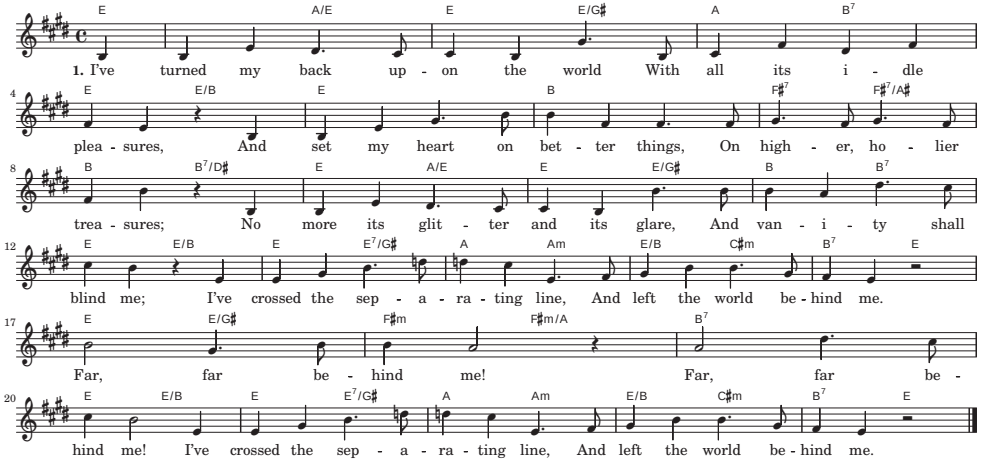
四 我的前途,一定永定, 我并不要别救主;
我也不求更好福音, 过于祂赐的宽恕;
我心已经决定事神, 无论如何不回头;
已往一切实为可恨, 世界已丢在背后。
(副) 远远丢背后, 远远丢背后,
已往一切实为可恨, 世界已丢在背后。

WEEK 9 — HYMN

I've turned my back upon the world

Consecration — Separated unto the Lord

438



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.

申言稿：_____

Composition for prophecy with main point and sub-points: