

二〇一四年國殤節特會

標語

聖經中管制的異象，乃是神經綸的異象，

就是三一神將祂自己作到

祂所揀選並救贖的人裏面，

為要以神聖的三一浸透他們全人，

好產生並建造基督的身體，

終極完成於新耶路撒冷。

我們需要看見，包羅萬有的基督

是宇宙中一切正面事物的實際；

祂作為實際的靈，

使祂所是一切無法追蹤的豐富，對我們成為實際，

引導我們進入祂這神聖的實際裏。

我們需要看見基督身體的異象，

就是團體的基督，是召會內在的意義，

是三一神與在基督裏之信徒的神聖構成，

是神執行祂行政的憑藉，

也是宇宙的召會，在許多地方彰顯為地方召會。

我們需要看見，神渴望祂所有的子民都是拿細耳人，

就是那些將自己分別歸神的人；

他們絕對、完全、徹底的為著神，

不為著神以外的任何事物—

愛神、尋求神、活神並被神構成，

好以神祝福人，使神得著彰顯。

2014 Memorial Day Conference

BANNERS

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

the vision of the Triune God working Himself

into His chosen and redeemed people

in order to saturate their entire being

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

consummating in the New Jerusalem.

We need to see that the all-inclusive Christ

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

and as the Spirit of reality,

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

guiding us into Himself as the divine reality.

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

the corporate Christ, the intrinsic significance of the church,

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

the means for God to carry out His administration,

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

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

those who separate themselves unto God

to be absolutely, utterly, and ultimately for God,

that is, to be for nothing other than God—

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

to bless others with God for the expression of God.

屬天的異象

第一篇

管制並支配的異象— 神經綸的異象

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

綱 目 週 一

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

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

二 我們要得著異象，就需要有啓示（揭示）、
光和視力—弗一 17 ~ 18：

- 1 沒有光，即使帕子除去了，我們也無法看見異
象—林後四 6，約壹一 5、7。
- 2 當神聖的光照明主話語中神聖的啓示，神聖的啓
示就成了神聖的異象；當我們也有視力時，就能
看見屬天的異象—弗一 17 ~ 18，三 9。

週 二

THE HEAVENLY VISION

Message One

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

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

Outline Day 1

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

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

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

1. Without light we cannot see the vision, even if the veil is taken
away—2 Cor. 4:6; 1 John 1:5, 7.
2. When the divine light shines over the divine revelation in the Word,
the divine revelation becomes the divine vision; when we also have
sight, we can see the heavenly vision—Eph. 1:17-18; 3:9.

Day 2

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

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

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

週 三

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

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

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

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

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

Day 3

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

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

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

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

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

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

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

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

週 四

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

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

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

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

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

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

Day 4

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

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

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

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

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

週 五

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

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

肆 我們需要成為有異象的人——徒二六 19，加一 15 ~ 16。

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

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

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

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

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

Day 5

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

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

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

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

週 六

- 五 我們需要以基督為中心，並將我們所看見基
督的事見證出來——徒二六 16。
- 六 我們該像保羅一樣，沒有違背那從天上來的
異象——19 節：
 - 1 我們要看見更多異象，就必須順從我們所已經
看見的異象——二二 14 ~ 15，約七 17。
 - 2 我們接受基督作我們的生命，不讓自己受打
岔，乃與主保持接觸，藉此我們就順從了這異
象——西三 4，帖前五 17。

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

Day 6

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

第一週 週一

晨興餽養

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

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

信息選讀

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

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

WEEK 1 — DAY 1

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

參讀：三一神的啓示與行動，第二篇；神的啓示和異象，第一篇。

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

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

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

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

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

第一週 週二

晨興餽養

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

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

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

信息選讀

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

WEEK 1 — DAY 2

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

參讀：長老訓練第二冊，第一至六章。

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

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

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

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

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

第一週 週三

晨興餽養

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

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

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

信息選讀

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

WEEK 1 — DAY 3

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

參讀：聖經中管制並支配我們的異象，第一篇；長老訓練第二冊，第十三章。

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

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

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

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

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

第一週 週四

晨興餽養

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

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

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

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

信息選讀

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

WEEK 1 — DAY 4

Morning Nourishment

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

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

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

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

Today's Reading

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

前，他帶頭作很多事，但異象臨到以後，他需要別人的引導。

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

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

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

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

參讀：榮耀的異象與十字架的道路，第一篇；關於生命與實行的信息下卷，第二十四篇；三一神的啓示與行動，第四篇。

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

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

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

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

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

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

第一週 週五

晨興餽養

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

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

信息選讀

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

WEEK 1 — DAY 5

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

參讀：事奉主者的異象、職事與引導，第一篇；從天上來的異象，第一章。

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

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

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

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

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

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

第一週 週六

晨興餽養

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

二二 15『因為你要將所看見所聽見的，向萬人為祂作見證。』

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

信息選讀

當保羅在往大馬色去的路上，基督向他啓示了一些事，而保羅在那些事中看見了基督。主指明祂要向保羅啓示更多的事，在那些事中，主自己也要向他顯現。所以，保羅所看見的不僅是事情本身，更是基督在這一切事中向他顯現了。

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

WEEK 1 — DAY 6

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

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

參讀：使徒行傳生命讀經，第六十八篇；事奉主者的異象、生活與工作，第十五篇。

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

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

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

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

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

第一週詩歌

WEEK 1 — HYMN

Hymns, #1220

使我知你恢復所是

補534

降 A 大調 4/4

(英 1220)

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

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

A^b Fm B^bm D^b E^b₇ A^b

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

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

A^b D^b A^b E^b D^b A^b E^b

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

哦，主，使我異象清楚，知你恢復所是。

A^b Fm B^bm D^b E^b₇ A^b

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

哦，主，使我異象清楚，知你恢復所是。

註：每節均重複第二行歌辭二次。

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

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

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

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

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

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

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

WEEK 1 — PROPHECY

第一週・申言

申言稿: _____

[illegible]

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

[illegible]