

## 第三篇

### 召會的墮落—— 巴比倫的原則以及得勝的路

讀經：啓十七 1～6，十八 4，7，利一 3～4，9，  
六 10～13

- 啓 17:1 拿着七碗的七位天使中，有一位來同我說話，說，你來，我要將坐在眾水之上的大妓女所要受的刑罰，指給你看。
- 啓 17:2 地上的君王向來與她行淫，住在地上的人喝醉了她的淫亂的酒。
- 啓 17:3 我在靈裏，天使帶我到曠野去；我就看見一個女人騎在朱紅色的獸上，那獸滿了褻瀆的名號，有七頭十角。
- 啓 17:4 那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠為妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。
- 啓 17:5 在她額上有名寫着：奧祕哉！大巴比倫，地上妓女和可憎之物的母。
- 啓 17:6 我又看見那女人喝醉了聖徒的血，和耶穌見證人的血；我看見她，就大大的希奇。
- 啓 18:4 我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。
- 啓 18:7 她怎樣榮耀自己，怎樣奢華，你們也當叫她照樣痛苦悲哀；因她心裏說，我坐着作皇后，並不是寡婦，絕不會見到悲哀。
- 申 1:3 出埃及後第四十年，十一月初一日，摩西照耶和華所吩咐他一切關於以色列人的話，都告訴他們；
- 申 1:4 那時，他已經擊殺了住希實本的亞摩利王西宏，和住亞斯他錄、以得來的巴珊王噩。
- 申 1:9 那時我對你們說，照管你們的擔子，我獨自擔當不起。
- 申 6:10 耶和華你的神，領你進祂向你列祖亞伯拉罕、以撒、雅各起誓要賜給你的地；那裏有又大又美的城邑，非你所建造的；
- 申 6:11 有裝滿各樣美物的房屋，非你所裝滿的；有鑿成的水井，非你所鑿成的；還有葡萄園和橄欖園，非你所栽種的；你喫了而且飽足；
- 申 6:12 那時你要謹慎，免得你忘記將你從埃及地，從為奴之家領出來的耶和華。
- 申 6:13 你要敬畏耶和華你的神，事奉祂，指着祂的名起誓。

## 綱 要

## Message Three

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

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

- Rev 17:1 And one of the seven angels who had the seven bowls came and spoke with me, saying, Come here; I will show you the judgment of the great harlot who sits upon the many waters,
- Rev 17:2 With whom the kings of the earth have committed fornication, and those who dwell on the earth have been made drunk with the wine of her fornication.
- Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.
- Rev 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.
- Rev 17:5 And on her forehead there was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH.
- Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.
- Rev 18:4 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;
- Rev 18:7 As much as she has glorified herself and lived luxuriously, as much torment and sorrow give to her; for she says in her heart, I sit a queen, and I am not a widow, and I shall by no means see sorrow.
- Deut 1:3 And in the fortieth year, in the eleventh month, on the first day of the month, Moses spoke to the children of Israel according to all that Jehovah had commanded him for them,
- Deut 1:4 After he had slain Sihon the king of the Amorites, who dwelt in Heshbon, and Og the king of Bashan, who dwelt in Ashtaroth and in Edrei.
- Deut 1:9 And I spoke to you at that time, saying, I am not able to bear you alone.
- Deut 6:10 And when Jehovah your God brings you into the land which He swore to your fathers, to Abraham, to Isaac, and to Jacob, to give you great and fine cities that you did not build,
- Deut 6:11 And houses full of every good thing that you did not fill, and hewn cisterns that you did not hew, vineyards and olive groves that you did not plant, and you have eaten and are satisfied;
- Deut 6:12 Be careful that you do not forget Jehovah who brought you out of the land of Egypt, out of the slave house.
- Deut 6:13 It is Jehovah your God whom you shall fear, and Him whom you shall serve; and it is by His name only that you shall swear.

## Outline

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

創 11:1 那時，全地的人只有一種語言，都說同樣的話語。  
創 11:2 他們往東邊遷移的時候，在示拿地發現一片平原，就住在那裏。  
創 11:3 他們彼此商量說，來罷，我們作磚，把磚燒透。他們就拿磚當石頭，又拿石漆當灰泥。  
創 11:4 他們說，來罷，我們建造一座城和一座塔，塔頂通天；我們要宣揚我們的名，免得我們分散在全地上。  
創 11:5 耶和華降臨，要看看世人所建造的城和塔。  
創 11:6 耶和華說，看哪，他們是一樣的人民，都說一樣的語言；這不過是他們開頭要作的事，以後他們所圖謀要作的，就沒有能阻擋的了。  
創 11:7 來罷，我們下去，在那裏變亂他們的語言，使他們的言語彼此不通。  
創 11:8 於是耶和華使他們從那裏分散在全地上；他們就停工，不造那城了。  
創 11:9 因為耶和華在那裏變亂全地人的語言，使眾人分散在全地上，所以那城名叫巴別。

一 石頭是神造的，甌頭是人造的，是人的發明，人的產物。

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

林前 15:10 然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。  
林前 15:58 所以我親愛的弟兄們，你們務要堅固，不可搖動，常常竭力多作主工，因為知道你們的勞苦，在主裏面不是徒然的。

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

林前 3:12 然而，若有人用金、銀、寶石，木、草、禾稈，在這根基上建造，

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

Gen 11:1 And the whole earth had one language and the same speech.  
Gen 11:2 And as they journeyed east, they found a plain in the land of Shinar; and they dwelt there.  
Gen 11:3 And they said to one another, Come, let us make bricks and burn them thoroughly. And they had brick for stone, and they had tar for mortar.  
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.  
Gen 11:5 And Jehovah came down to see the city and the tower which the children of men had built.  
Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.  
Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.  
Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.  
Gen 11:9 Therefore its name was called Babel, because there Jehovah confounded the language of all the earth, and from there Jehovah scattered them over the surface of all the earth.

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

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

1 Cor 15:10 But by the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me.  
1 Cor 15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that your labor is not in vain in the Lord.

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

1 Cor 3:12 But if anyone builds upon the foundation gold, silver, precious stones, wood, grass, stubble,

## 貳 巴比倫的原則就是裝假——啓十七 4, 6, 太二三 25 ~ 32, 路十二 1:

啓 17:4 那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠爲妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。  
啓 17:6 我又看見那女人喝醉了聖徒的血，和耶穌見證人的血；我看見她，就大大的希奇。  
太 23:25 假冒爲善的經學家和法利賽人，你們有禍了！因爲你們潔淨杯盤的外面，裏面卻盛滿了勒索和放蕩。  
太 23:26 瞎眼的法利賽人，你先潔淨杯盤的裏面，好叫外面也乾淨了。  
太 23:27 假冒爲善的經學家和法利賽人，你們有禍了！因爲你們好像粉飾的墳墓，外面顯得美觀，裏面卻滿了死人的骨頭，和一切的污穢。  
太 23:28 你們也是如此，外面向人顯出公義，裏面卻滿了偽善和不法。  
太 23:29 假冒爲善的經學家和法利賽人，你們有禍了！因爲你們建造申言者的墳，修飾義人的墓，  
太 23:30 並說，若是我們在我們祖宗的日子，必不和他們一同流申言者的血。  
太 23:31 這就是你們證明自己是殺害申言者之人的子孫了。  
太 23:32 你們去充滿你們祖宗的惡貫罷！  
路 12:1 這時，有數萬羣眾聚集，甚至彼此踐踏，耶穌開講，先對門徒說，你們自己要提防法利賽人的酵，就是假冒爲善。

### 一 亞干所犯之罪的意義，是他貪愛一件美好的巴比倫衣服，想要把自己妝飾一下，讓自己體面一點，光彩一點——書七 21。

書 7:21 我在所奪的財物中，看見一件美好的示拿衣服、二百舍客勒銀子、一條金子重五十舍客勒，我貪圖這些物件，便拿去了。這些物件現今藏在我帳棚內的地裏，銀子在衣服底下。

### 二 這就是欺騙了聖靈的亞拿尼亞和撒非喇所犯的罪——徒五 1 ~ 11:

徒 5:1 但是有一個人，名叫亞拿尼亞，同他的妻子撒非喇，賣了產業，  
徒 5:2 把價銀私自留下一部分，他的妻子也知道。他把一部分拿來放在使徒腳前。  
徒 5:3 彼得說，亞拿尼亞，爲甚麼撒但充滿了你的心，叫你欺騙聖靈，把田產的價銀私自留下一部分？  
徒 5:4 田產還留着，所留下的不是你自己的麼？既賣了，價銀不也是由你作主麼？你爲甚麼心裏起這意念？你不是欺騙人，乃是欺騙神了。

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

Rev 17:4 And the woman was clothed in purple and scarlet, and gilded with gold and precious stone and pearls, having in her hand a golden cup full of abominations and the unclean things of her fornication.  
Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.  
Matt 23:25 Woe to you, scribes and Pharisees, hypocrites! For you cleanse the outside of the cup and the dish, but inwardly they are full of extortion and self-indulgence.  
Matt 23:26 Blind Pharisee, cleanse first the inside of the cup and the dish so that their outside also may become clean.  
Matt 23:27 Woe to you, scribes and Pharisees, hypocrites! For you resemble white-washed graves, which outwardly appear beautiful but inwardly are full of dead men's bones and all uncleanness.  
  
Matt 23:28 So you also outwardly appear righteous to men, but inwardly you are full of hypocrisy and lawlessness.  
Matt 23:29 Woe to you, scribes and Pharisees, hypocrites! For you build up the graves of the prophets and adorn the tombs of the righteous,  
Matt 23:30 And say, If we had been there in the days of our fathers, we would not have been partakers with them in the blood of the prophets.  
Matt 23:31 So then you testify against yourselves that you are the sons of those who murdered the prophets.  
Matt 23:32 And you, fill up the measure of your fathers!  
Luke 12:1 Meanwhile, when the myriads of the crowd were gathered together so that they trampled on one another, He began to say to His disciples first, Beware of the leaven of the Pharisees, which is hypocrisy.

### A. The significance of Achan's sin was his coveting a beautiful Babylonian garment in his seeking to improve himself, to make himself look better, for the sake of appearance—Josh. 7:21.

Josh 7:21 When I saw among the spoil a beautiful mantle of Shinar and two hundred shekels of silver and a wedge of gold weighing fifty shekels, I coveted them and took them. And now they are hidden in the earth in my tent, with the silver under it.

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

Acts 5:1 But a certain man named Ananias, with Sapphira his wife, sold a piece of property  
Acts 5:2 And put aside for himself some of the proceeds, his wife also being aware of it. And he brought some part of it and laid it at the feet of the apostles.  
Acts 5:3 But Peter said, Ananias, why has Satan filled your heart to deceive the Holy Spirit and to put aside for yourself some of the proceeds of the land?  
Acts 5:4 While it remained, was it not your own? And when it was sold, was it not under your authority? Why is it that you have contrived this thing in your heart? You have not lied to men but to God.



徒 5:5 亞拿尼亞聽見這話，就仆倒斷了氣，聽見的人都甚懼怕。

徒 5:6 有些青年人起來，把他包裹好，抬出去埋葬了。

徒 5:7 約隔了三小時，亞拿尼亞的妻子進來，還不知道所發生的事。

徒 5:8 彼得對她說，你告訴我，你們賣田產的價銀，就是這些麼？她說，是的，就是這些。

徒 5:9 彼得對她說，你們為甚麼同心試探主的靈？看哪，埋葬你丈夫之人的腳已到了門口，他們也要把你抬出去。

徒 5:10 婦人立刻仆倒在彼得腳前，斷了氣。那些青年人進來，見她已經死了，就抬出去，埋在她丈夫旁邊。

徒 5:11 全召會以及所有聽見這事的人，都甚懼怕。

1 他們沒有那麼愛主，卻要顯出是那麼愛主的；他們裝假。

2 他們沒有甘心樂意把一切都奉獻給神，但他們在人的面前卻假冒是完全奉獻的。

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

太 6:1 你們要小心，不可將你們的義行在人前，故意叫他們注視；不然，在你們諸天之上的父面前，你們就沒有賞賜了。

太 6:2 所以你施捨的時候，不可在你前面吹號，像那假冒為善的人在會堂裏和巷道上所行的，為要得人的榮耀。我實在告訴你們，他們已經充分的得了他們的賞賜。

太 6:3 但你施捨的時候，不要讓左手知道右手所作的，

太 6:4 好叫你的施捨可在隱密中，你父在隱密中察看，必要報答你。

太 6:5 你們禱告的時候，不可像那假冒為善的人，因為他們愛站在會堂裏，並十字街口禱告，為要叫人看見。我實在告訴你們，他們已經充分的得了他們的賞賜。

太 6:6 你禱告的時候，要進你的密室，關上門，禱告你在隱密中的父，你父在隱密中察看，必要報答你。

太 15:17 豈不知凡入口的，是進到肚腹，又排泄到茅廁麼？

太 15:18 惟獨出口的，是從心裏發出來的，那纔污穢人。

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

Acts 5:5 And when Ananias heard these words, he fell down and expired; and great fear came upon all those who heard this.

Acts 5:6 And the young men arose and wrapped him up; and carrying him out, they buried him.

Acts 5:7 And it happened that after an interval of about three hours, his wife, not knowing what had happened, came in.

Acts 5:8 And Peter answered her, Tell me whether you have sold the land for this much? And she said, Yes, for this much.

Acts 5:9 And Peter said to her, Why is it that it was agreed between you two to test the Spirit of the Lord? Behold, the feet of those who have buried your husband are at the door, and they will carry you out.

Acts 5:10 And she fell down instantly at his feet and expired. And the young men came in and found her dead; and carrying her out, they buried her with her husband.

Acts 5:11 And great fear came upon the whole church and upon all those who heard these things.

1. They did not love the Lord very much, but they wanted to be looked upon as those who greatly loved the Lord; they were just pretending.

2. They were not willing to offer everything cheerfully to God, but before man they acted as if they had offered all.

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

Matt 6:1 But take care not to do your righteousness before men in order to be gazed at by them; otherwise, you have no reward with your Father who is in the heavens.

Matt 6:2 Therefore when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, so that they may be glorified by men. Truly I say to you, They have their reward in full.

Matt 6:3 But you, when you give alms, do not let your left hand know what your right hand is doing,

Matt 6:4 So that your alms may be in secret; and your Father who sees in secret will repay you.

Matt 6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in the synagogues and on the street corners, so that they may be seen by men. Truly I say to you, They have their reward in full.

Matt 6:6 But you, when you pray, enter into your private room, and shut your door and pray to your Father who is in secret; and your Father who sees in secret will repay you.

Matt 15:17 Do you not understand that everything that goes into the mouth passes into the stomach and is expelled into the drain?

Matt 15:18 But the things which proceed out of the mouth come out of the heart, and those defile the man.

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

約 5:41 我不接受從人來的榮耀。  
約 5:44 你們互相受榮耀，卻不尋求從獨一之神來的榮耀，怎能信我呢？  
約 7:18 那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。  
約 12:42 雖然如此，官長中卻有好些信入祂的，只因法利賽人的緣故，就不承認，恐怕被趕出會堂。  
約 12:43 這是因為他們愛人的榮耀，過於愛神的榮耀。  
林後 4:5 因為我們不是傳自己，乃是傳基督耶穌為主，也傳自己為耶穌的緣故，作你們的奴僕。  
帖前 2:4 但神怎樣驗中了我們，把福音託付我們，我們就照樣講，不是要討人喜歡，乃是要討那察驗我們心的神喜歡。  
帖前 2:5 因為我們從來沒有用過諂媚的話，就如你們所知道的；也沒有藉掩飾而貪婪，這是神可以作見證的。  
帖前 2:6 我們作基督的使徒，雖然有權利叫人尊重，卻沒有向你們，或向別人，尋求從人來的榮耀；

### 叁 巴比倫的原則就是不看自己為寡婦， 反倒榮耀自己，生活奢華——啓十八 7：

啓 18:7 她怎樣榮耀自己，怎樣奢華，你們也當叫她照樣痛苦悲哀；因她心裏說，我坐着作皇后，並不是寡婦，絕不會見到悲哀。

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

太 9:14 那時，約翰的門徒到耶穌跟前來，說，為甚麼我們和法利賽人常常禁食，你的門徒倒不禁食？  
太 9:15 耶穌對他們說，新郎和伴友同在的時候，伴友豈能哀慟？但日子將到，新郎要從他們中間被取去，那時他們就要禁食。  
路 18:3 那城裏有個寡婦，常到他那裏，說，我有一個對頭，求你給我伸冤。

#### 二 我們生活中任何過分的就是奢華，就是巴比倫的原則——提前六 6～10。

提前 6:6 然而敬虔又知足，便是大利了；  
提前 6:7 因為我們沒有帶甚麼到世界來，也不能帶甚麼去；  
提前 6:8 只要有養生與遮身之物，就當以此為足。

John 5:41 I do not receive glory from men.  
John 5:44 How can you believe when you receive glory from one another and do not seek the glory that is from the only God?  
John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.  
John 12:42 Nevertheless even many of the rulers believed into Him, but because of the Pharisees they did not confess Him, so that they would not be put out of the synagogue;  
John 12:43 For they loved the glory of men more than the glory of God.  
2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.  
1 Thes 2:4 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.  
1 Thes 2:5 For neither were we found at any time with flattering speech, even as you know, nor with a pretext for covetousness; God is witness.  
1 Thes 2:6 Nor did we seek glory from men, neither from you nor from others, though we could have stood on our authority as apostles of Christ.

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

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

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

Matt 9:14 Then the disciples of John came to Him, saying, Why do we and the Pharisees fast much, but Your disciples do not fast?  
Matt 9:15 And Jesus said to them, The sons of the bridechamber cannot mourn as long as the bridegroom is with them, can they? But days will come when the bridegroom will be taken away from them, and then they will fast.  
Luke 18:3 And there was a widow in that city, and she kept coming to him, saying, Avenge me of my opponent.

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

1 Tim 6:6 But godliness with contentment is great gain;  
1 Tim 6:7 For we have brought nothing into the world, because neither can we carry anything out.  
1 Tim 6:8 But having food and covering, with these we will be content.

提前 6:9 但那些想要發財的人，就陷在試誘、網羅、和許多無知有害的私慾裏，叫人沉溺在敗壞和滅亡中。

提前 6:10 因為貪財是萬惡之根，有人貪戀錢財，就受迷惑，離棄了信仰，用許多苦痛把自己刺透了。

## 肆巴比倫的原則就是妓女的原則——啓十七 1～6:

啓 17:1 拿着七碗的七位天使中，有一位來同我說話，說，你來，我要將坐在眾水之上的大妓女所要受的刑罰，指給你看。

啓 17:2 地上的君王向來與她行淫，住在地上的人喝醉了她的淫亂的酒。

啓 17:3 我在靈裏，天使帶我到曠野去；我就看見一個女人騎在朱紅色的獸上，那獸滿了褻瀆的名號，有七頭十角。

啓 17:4 那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠為妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。

啓 17:5 在她額上有名寫着：奧祕哉！大巴比倫，地上妓女和可憎之物的母。

啓 17:6 我又看見那女人喝醉了聖徒的血，和耶穌見證人的血；我看見她，就大大的希奇。

### 一 巴比倫的目的就是要傳揚人的名，否認神的名——創十一 4:

創 11:4 他們說，來罷，我們建造一座城和一座塔，塔頂通天；我們要宣揚我們的名，免得我們分散在全地上。

#### 1 以主的名之外的名稱呼召會，就是屬靈的淫亂——參啓三 8。

啓 3:8 我知道你的行為；看哪，我在你面前給你一個敞開的門，是無人能關的；因為你稍微有一點能力，也曾遵守我的話，沒有否認我的名。

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

林後 11:2 我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。

林前 1:10 弟兄們，我藉我們主耶穌基督的名，懇求你們都說一樣的話，你們中間也不可有分裂，只要在一樣的心思和一樣的意見裏，彼此和諧。

### 二 巴比倫的意思就是混亂——創十一 6～7:

創 11:6 耶和華說，看哪，他們是一樣的人民，都說一樣的语言；這不過是他們開頭要作的事，以後他們所圖謀要作的，就沒有能阻擋的了。

1 Tim 6:9 But those who intend to be rich fall into temptation and a snare and many foolish and harmful desires, which plunge men into destruction and ruin.

1 Tim 6:10 For the love of money is a root of all evils, because of which some, aspiring after money, have been led away from the faith and pierced themselves through with many pains.

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

Rev 17:1 And one of the seven angels who had the seven bowls came and spoke with me, saying, Come here; I will show you the judgment of the great harlot who sits upon the many waters,

Rev 17:2 With whom the kings of the earth have committed fornication, and those who dwell on the earth have been made drunk with the wine of her fornication.

Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

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

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

Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.

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

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.

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

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

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

2 Cor 11:2 For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

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

Gen 11:6 And Jehovah said, Behold, they are one people, and they all have one language; and this is only the beginning of what they will do; and now nothing which they purpose to do will be kept from them.



創 11:7 來罷，我們下去，在那裏變亂他們的語言，使他們的言語彼此不通。

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

羅 15:5 但願那賜忍耐與鼓勵的神，叫你們照着基督耶穌，彼此思念相同的事，

羅 15:6 使你們同心合意，用同一的口，榮耀我們主耶穌基督的神與父。

林前 1:10 弟兄們，我藉我們主耶穌基督的名，懇求你們都說一樣的話，你們中間也不可有分裂，只要在一樣的心思和一樣的意見裏，彼此和諧。

腓 2:2 你們就要使我的喜樂滿足，就是要思念相同的事，有相同的愛，魂裏聯結，思念同一件事，

提前 1:3 我往馬其頓去的時候，曾勸你仍住在以弗所，好囑咐那幾個人，不可教導與神的經綸不同的事，

提前 1:4 也不可注意虛構無稽之事，和無窮的家譜；這等事只引起辯論，對於神在信仰裏的經綸並無助益。

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

約 4:23 時候將到，如今就是了，那真正敬拜父的，要在靈和真實裏敬拜祂，因為父尋找這樣敬拜祂的人。

約 4:24 神是靈；敬拜祂的，必須在靈和真實裏敬拜。

弗 4:3 以和平的聯索，竭力保守那靈的一：

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

太 19:3 有法利賽人到耶穌跟前來，試誘祂，說，人因任何緣故，都可以休妻麼？

太 19:4 祂就回答說，難道你們沒有念過，那起初造人的，是造男造女，

太 19:5 並且說，『為這緣故，人要離開父母，與妻子聯合，二人成為一體』麼？

太 19:6 這樣，他們不再是兩個，乃是一個肉身了。所以神所配耦的，人不可分開。

太 19:7 法利賽人對祂說，這樣，摩西為甚麼吩咐給妻子休書，並休她呢？

太 19:8 祂對他們說，摩西因為你們的心硬，纔准你們休妻，但從起初並不是這樣。

太 19:9 我告訴你們，凡休妻另娶的，若不是因淫亂的緣故，就是犯姦淫；有人娶那被休的婦人，也是犯姦淫。

Gen 11:7 Come, let Us go down and there confound their language, that they may not understand one another's speech.

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

Rom 15:5 Now the God of endurance and encouragement grant you to be of the same mind toward one another according to Christ Jesus,

Rom 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

1 Cor 1:10 Now I beseech you, brothers, through the name of our Lord Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be attuned in the same mind and in the same opinion.

Phil 2:2 Make my joy full, that you think the same thing, having the same love, joined in soul, thinking the one thing,

1 Tim 1:3 Even as I exhorted you, when I was going into Macedonia, to remain in Ephesus in order that you might charge certain ones not to teach different things

1 Tim 1:4 Nor to give heed to myths and unending genealogies, which produce questionings rather than God's economy, which is in faith.

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

John 4:23 But an hour is coming, and it is now, when the true worshippers will worship the Father in spirit and truthfulness, for the Father also seeks such to worship Him.

John 4:24 God is Spirit, and those who worship Him must worship in spirit and truthfulness.

Eph 4:3 Being diligent to keep the oneness of the Spirit in the uniting bond of peace:

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

Matt 19:3 And some Pharisees came to Him, testing Him and saying, Is it lawful for a man to divorce his wife for any cause?

Matt 19:4 And He answered and said, Have you not read that He who created them from the beginning made them male and female,

Matt 19:5 And said, "For this cause shall a man leave his father and his mother and shall be joined to his wife; and the two shall be one flesh"?

Matt 19:6 So then they are no longer two, but one flesh. Therefore what God has yoked together, let man not separate.

Matt 19:7 They said to Him, Why then did Moses command us to give her a certificate of divorce and divorce her?

Matt 19:8 He said to them, Moses, because of your hardness of heart, allowed you to divorce your wives, but from the beginning it has not been so.

Matt 19:9 But I say to you that whoever divorces his wife, except for fornication, and marries another, commits adultery; and he who marries her who has been divorced commits adultery.

### 三 對於在巴別背叛的人，結果乃是分散——創十一8：

創 11:8 於是耶和華使他們從那裏分散在全地上；他們就停工，不造那城了。

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

申 12:5 但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那裏去，

申 16:16 你一切的男丁，要在除酵節、七七節、住棚節，一年三次，在耶和華你神所選擇的地方朝見祂。他們不可空手朝見耶和華；

#### a 藉着耶路撒冷這獨一敬拜神的地方，祂子民的一世世代得蒙保守——詩一三三。

詩 133 大衛的上行之歌。

詩 133:1 看哪，弟兄和睦同居，是何等的善，何等的美！

詩 133:2 這好比那上好的油，澆在亞倫的頭上，流到鬍鬚，又流到他的衣襟；

詩 133:3 又好比黑門的甘露，降在錫安山；因為在那裏有耶和華所命定的福，就是永遠的生命。

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

徒 8:1 就在那日，在耶路撒冷的召會大遭逼迫，除了使徒以外，門徒都分散在猶大和撒瑪利亞各地。

徒 13:1 在安提阿當地的召會中，有幾位申言者和教師，就是巴拿巴和稱呼尼結的西面，古利奈人路求，與分封王希律同養的馬念，並掃羅。

啓 1:11 你所看見的，當寫在書上，寄給那七個召會：給以弗所、給士每拿、給別迦摩、給推雅推喇、給撒狄、給非拉鐵非、給老底嘉。

#### c 爲了要從巴比倫出來，我們必須『在靈中，站立場』。

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

王上 12:26 耶羅波安心裏說，現在這國要歸大衛家了。

王上 12:27 這民若上去，在耶路撒冷耶和華的殿裏獻祭，他們的心必歸向他們的主猶大王羅波安；他們必把我殺了，回到猶大王羅波安那裏去。

王上 12:28 耶羅波安王就籌畫定妥，鑄造了兩隻金牛犢，對眾民說，

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

Gen 11:8 So Jehovah scattered them from there over the surface of all the earth, and they ceased building the city.

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

Deut 12:5 But to the place which Jehovah your God will choose out of all your tribes to put His name, to His habitation, shall you seek, and there shall you go.

Deut 16:16 Three times a year all your males shall appear before Jehovah your God in the place which He will choose: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Tabernacles. And they shall not appear before Jehovah empty-handed;

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

Psa 133 A Song of Ascents. Of David

Psa 133:1 Behold, how good and how pleasant it is / For brothers to dwell in unity!

Psa 133:2 It is like the fine oil upon the head / That ran down upon the beard, / Upon Aaron's beard, / That ran down upon the hem of his garments;

Psa 133:3 Like the dew of Hermon / That came down upon the mountains of Zion. / For there Jehovah commanded the blessing: / Life forever.

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

Acts 8:1 And Saul approved of his killing. And there occurred in that day a great persecution against the church which was in Jerusalem; and all were scattered throughout the regions of Judea and Samaria, except the apostles.

Acts 13:1 Now there were in Antioch, in the local church, prophets and teachers: Barnabas and Simeon, who was called Niger, and Lucius the Cyrenian, and Manaen, the foster brother of Herod the tetrarch, and Saul.

Rev 1:11 Saying, What you see write in a scroll and send it to the seven churches: to Ephesus and to Smyrna and to Pergamos and to Thyatira and to Sardis and to Philadelphia and to Laodicea.

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

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

1 Kings 12:26 And Jeroboam said in his heart, Now the kingdom will return to the house of David.

1 Kings 12:27 If this people go up to make sacrifices in the house of Jehovah at Jerusalem, the heart of this people will return to their lord, to Rehoboam the king of Judah; and they will slay me and return to Rehoboam the king of Judah.

1 Kings 12:28 And the king took counsel and made two calves of gold. And he said to them, It is too much



以色列人哪，你們上耶路撒冷去，實在是難；看哪，這就是領你們出埃及地的神！

王上 12:29 他就把牛犢一隻安在伯特利，一隻放在但。

王上 12:30 這事就成了罪，因為百姓遠到但去拜那牛犢。

王上 12:31 耶羅波安造了邱壇的殿，又從那不屬利未人的百姓中，立人為祭司。

王上 12:32 耶羅波安定八月十五日為節期，像在猶大的節期一樣，自己上壇獻祭；他在伯特利也這樣向他所鑄造的牛犢獻祭，又將他所立邱壇的祭司安置在伯特利。

王上 12:33 他在八月十五日，就是他私心所虛構之節期的月日，上他在伯特利所造的壇獻祭；他為以色列人定了節期，並且上壇燒香。

#### 四 巴比倫是神的物與偶像之物的混雜：

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

代下 36:6 巴比倫王尼布甲尼撒上來攻擊他，用銅鍊鎖着他，將他帶到巴比倫去。

代下 36:7 尼布甲尼撒又將耶和華殿裏的一些器皿帶到巴比倫，放在巴比倫他神的廟裏。

拉 1:11 金銀器皿共有五千四百件。被擄的人從巴比倫被帶上耶路撒冷的時候，設巴薩將一切都帶上來。

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

啓 17:3 我在靈裏，天使帶我到曠野去；我就看見一個女人騎在朱紅色的獸上，那獸滿了褻瀆的名號，有七頭十角。

啓 17:4 那女人穿着紫色和朱紅色的衣服，用金子、寶石、珍珠為妝飾，手中拿着金杯，盛滿了可憎之物，並她淫亂的污穢。

啓 17:5 在她額上有名寫着：奧秘哉！大巴比倫，地上妓女和可憎之物的母。

啓 21:18 牆是用碧玉造的，城是純金的，如同明淨的玻璃。

啓 22:1 天使又指給我看，在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。

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

啓 18:4 我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。

for you to go up to Jerusalem. Behold your gods, O Israel, who brought you up out of the land of Egypt!

1 Kings 12:29 And he set one in Bethel, and he put the other one in Dan.

1 Kings 12:30 And this thing became a sin; and the people went to worship the one as far as Dan.

1 Kings 12:31 And he made a house of high places and appointed priests from among the people who were not from the sons of Levi.

1 Kings 12:32 And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that is in Judah, and he went up to the altar; he did likewise at Bethel, sacrificing to the calves that he had made. And he placed in Bethel the priests of the high places that he had made.

1 Kings 12:33 And he went up to the altar that he had made at Bethel on the fifteenth day, in the eighth month, that is, the month he had devised in his own heart; and he ordained a feast for the children of Israel and went up to the altar to burn incense.

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

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

2 Chron 36:6 Against him Nebuchadnezzar the king of Babylon came up and bound him in bronze fetters to carry him to Babylon.

2 Chron 36:7 Nebuchadnezzar also carried away some of the vessels of the house of Jehovah to Babylon and put them in his temple in Babylon.

Ezra 1:11 There were five thousand four hundred vessels of gold and silver in all. Sheshbazzar brought up all of them with those of the captivity who were brought up from Babylon to Jerusalem.

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

Rev 17:3 And he carried me away in spirit into a wilderness; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns.

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

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

Rev 21:18 And the building work of its wall was jasper; and the city was pure gold, like clear glass.

Rev 22:1 And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street.

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

Rev 18:4 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;

啓 18:5 因她的罪惡滔天，神已經想起她的不義來了。

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

林後 6:17 所以，『主說，你們務要從他們中間出來，得以分別，不要沾不潔之物，我就收納你們。』

林後 6:18 『我要作你們的父，你們要作我的兒子和女兒。這是全能的主說的。』

## 二 神最恨巴比倫的原則——啓十七 5～6，十八 4～5，十九 2。

啓 17:5 在她額上有名寫着：奧祕哉！大巴比倫，地上妓女和可憎之物的母。

啓 17:6 我又看見那女人喝醉了聖徒的血，和耶穌見證人的血；我看見她，就大大的希奇。

啓 18:4 我又聽見從天上另有聲音說，我的民，你們要從那城出來，免得有分於她的罪，受她所受的災害。

啓 18:5 因她的罪惡滔天，神已經想起她的不義來了。

啓 19:2 祂的審判是真實、公義的，因祂審判了那用淫亂敗壞全地的大妓女，並且向她為祂的奴僕伸了流血的冤。

## 三 一切不絕對的，一半一半的，就是巴比倫：

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

啓 3:16 你既如溫水，也不熱也不冷，我就要從我口中把你吐出去。

啓 3:17 因為你說，我是富足，已經發了財，一樣都不缺；卻不知道你是那困苦、可憐、貧窮、瞎眼、赤身的。

啓 3:18 我勸你向我買火煉的金子，叫你富足；又買白衣穿上，叫你赤身的羞恥不露出來；又買眼藥擦你的眼睛，使你能看見。

啓 3:19 凡我所愛的，我就責備管教；所以你要發熱心，也要悔改。

### 2 當我們這樣審判自己的時候，就是承認我們也恨惡巴比倫的原則——參二 6。

啓 2:6 然而你有這件事，就是你恨惡尼哥拉黨的行為，這也是我所恨惡的。

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

約 7:18 那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。

Rev 18:5 For her sins have accumulated up to heaven, and God has remembered her unrighteousnesses.

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

2 Cor 6:17 Therefore "come out from their midst and be separated, says the Lord, and do not touch what is unclean; and I will welcome you";

2 Cor 6:18 And I will be a Father to you, and you will be sons and daughters to Me, says the Lord Almighty.

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

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

Rev 17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And I marveled with great marvel when I saw her.

Rev 18:4 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;

Rev 18:5 For her sins have accumulated up to heaven, and God has remembered her unrighteousnesses.

Rev 19:2 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.

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

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

Rev 3:16 So, because you are lukewarm and neither hot nor cold, I am about to spew you out of My mouth.

Rev 3:17 Because you say, I am wealthy and have become rich and have need of nothing, and do not know that you are wretched and miserable and poor and blind and naked,

Rev 3:18 I counsel you to buy from Me gold refined by fire that you may be rich, and white garments that you may be clothed and that the shame of your nakedness may not be manifested, and eyesalve to anoint your eyes that you may see.

Rev 3:19 As many as I love I rebuke and discipline; be zealous therefore and repent.

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

Rev 2:6 But this you have, that you hate the works of the Nicolaitans, which I also hate.

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

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

約 12:26 若有人服事我，就當跟從我；我在那裏，服事我的人也要在那裏。若有人服事我，我父必尊重他。

腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

腓 1:20 這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

腓 1:21 上 因為在我，活着就是基督，...

出 28:2 你要給你哥哥亞倫作聖衣，為榮耀為華美。

4 主所要我們愛慕尋求的，是作絕對的人，不作活在巴比倫原則之下的人。

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

啓 19:1 這些事以後，我聽見天上彷彿有大批的羣眾，大聲說，阿利路亞！救恩、榮耀、能力，都屬於我們的神。

啓 19:2 祂的審判是真實、公義的，因祂審判了那用淫亂敗壞全地的大妓女，並且向她為祂的奴僕伸了流血的冤。

啓 19:3 第二次又說，阿利路亞！燒妓女的煙往上冒，直到永永遠遠。

啓 19:4 那二十四位長老與四活物，就俯伏敬拜那坐寶座的神，說，阿們，阿利路亞！

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

利 1:3 他的供物若以牛為燔祭，就要獻一隻沒有殘疾的公牛；他要在會幕門口把公牛獻上，使他可以在耶和華面前蒙悅納。

利 1:9 但燔祭牲的內臟與腿，那人要用水洗。祭司要把這一切全燒在壇上，當作燔祭，獻與耶和華為怡爽香氣的火祭。

約 5:19 耶穌對他們說，我實實在在的告訴你們，子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。

約 5:30 我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審

John 12:26 If anyone serves Me, let him follow Me; and where I am, there also My servant will be. If anyone serves Me, the Father will honor him.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ ...

Exo 28:2 And you shall make holy garments for Aaron your brother, for glory and for beauty.

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

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

Rev 19:1 After these things I heard as it were a loud voice of a great multitude in heaven, saying, Hallelujah! The salvation and the glory and the power are of our God.

Rev 19:2 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.

Rev 19:3 And a second time they said, Hallelujah! And her smoke goes up forever and ever.

Rev 19:4 And the twenty-four elders and the four living creatures fell down and worshipped God, who sits upon the throne, saying, Amen, Hallelujah!

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

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

Lev 1:9 But its inward parts and its legs he shall wash with water. Then the priest shall burn the whole on the altar, as a burnt offering, an offering by fire, a satisfying fragrance to Jehovah.

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.

John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek



判也是公平的，因為我不尋求自己的意思，只尋求那差我來者的意思。

約 6:38 因為我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。

約 7:18 那從自己說的，是尋求自己的榮耀；惟有那尋求差祂來者之榮耀的，這人纔是真的，在祂裏面沒有不義。

約 8:29 那差我來的是與我同在，祂沒有撇下我獨自一人，因為我始終作祂所喜悅的事。

約 14:24 那不愛我的，就不遵守我的話；你們所聽見的話不是我的，乃是差我來之父的。

林後 5:14 原來基督的愛困迫我們，因我們斷定：一人既替眾人死，眾人就都死了；

林後 5:15 並且祂替眾人死，是叫那些活着的人，不再向自己活，乃向那替他們死而復活者活。

加 2:19 我藉着律法，已經向律法死了，叫我可以向神活着。

加 2:20 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。

腓 1:19 因為我知道，這事藉着你們的祈求，和耶穌基督之靈全備的供應，終必叫我得救。

腓 1:20 這是照着我所專切期待並盼望的，就是沒有一事會叫我羞愧，只要凡事放膽，無論是生，是死，總叫基督在我身體上，現今也照常顯大，

腓 1:21 上 因為在我，活着就是基督，...

一 藉着按手在作我們燔祭的基督身上，我們就與祂聯結，祂與我們就成為一；在這樣的聯結裏，我們一切的軟弱、缺陷和過失，都由祂擔負，祂一切的美德都成為我們的；這需要我們藉着合式的禱告操練我們的靈，使我們能在經歷上與祂成為一——利一 4。

利 1:4 他要按手在燔祭牲的頭上，燔祭牲便蒙悅納，為他遮罪。

二 當我們藉着禱告按手在基督身上，那賜生命的靈，就是我們按手在祂身上的這位基督，（林前十五 45 下，林後三 6，17，四 5，）就立刻在我們裏面行動並工作，而在我們裏面過一種生活，是重複基督在地上所過的生活，也就是燔祭的生活。（參出三八 1。）

My own will but the will of Him who sent Me.

John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

John 7:18 He who speaks from himself seeks his own glory; but He who seeks the glory of Him who sent Him, this One is true, and unrighteousness is not in Him.

John 8:29 And He who sent Me is with Me; He has not left Me alone, for I always do the things that are pleasing to Him.

John 14:24 He who does not love Me does not keep My words; and the word which you hear is not Mine, but the Father's who sent Me.

2 Cor 5:14 For the love of Christ constrains us because we have judged this, that One died for all, therefore all died;

2 Cor 5:15 And He died for all that those who live may no longer live to themselves but to Him who died for them and has been raised.

Gal 2:19 For I through law have died to law that I might live to God.

Gal 2:20 I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith in the Son of God, who loved me and gave Himself up for me.

Phil 1:19 For I know that for me this will turn out to salvation through your petition and the bountiful supply of the Spirit of Jesus Christ,

Phil 1:20 According to my earnest expectation and hope that in nothing I will be put to shame, but with all boldness, as always, even now Christ will be magnified in my body, whether through life or through death.

Phil 1:21a For to me, to live is Christ...

A. By laying our hands on Christ as our burnt offering, we are joined to Him, and He and we become one; in such a union all our weaknesses, defects, and faults are taken on by Him, and all His virtues become ours; this requires us to exercise our spirit through the proper prayer so that we may be one with Him in an experiential way——Lev. 1:4.

Lev 1:4 And he shall lay his hand on the head of the burnt offering, and it shall be accepted for him, to make expiation for him.

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

林前 15:45 下 ...末後的亞當成了賜生命的靈。

林後 3:6 祂使我們有資格作新約的執事，這些執事不是屬於字句，乃是屬於靈，因為那字句殺死人，那靈卻叫人活。

林後 3:17 而且主就是那靈；主的靈在那裏，那裏就有自由。

林後 4:5 因為我們不是傳自己，乃是傳基督耶穌為主，也傳自己為耶穌的緣故，作你們的奴僕。

出 38:1 他用皂莢木作燔祭壇，是四方的，長五肘，寬五肘，高三肘。

1 Cor 15:45b ...the last Adam became a life-giving Spirit.

2 Cor 3:6 Who has also made us sufficient as ministers of a new covenant, ministers not of the letter but of the Spirit; for the letter kills, but the Spirit gives life.

2 Cor 3:17 And the Lord is the Spirit; and where the Spirit of the Lord is, there is freedom.

2 Cor 4:5 For we do not preach ourselves but Christ Jesus as Lord, and ourselves as your slaves for Jesus' sake.

Exo 38:1 And he made the altar of burnt offering, of acacia wood; five cubits was its length, and five cubits, its width, square; and three cubits, its height.

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

利 6:9 你要吩咐亞倫和他兒子們說，燔祭的條例乃是這樣：燔祭要整夜在壇上的焚燒處，直到早晨，壇上的火要一直燒着。

彼後 1:19 我們並有申言者更確定的話，你們留意這話，如同留意照在暗處的燈，直等到天發亮，晨星在你們心裏出現，你們就作得好了；

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

利 6:10 祭司要穿上細麻布衣服，又要把細麻布褲子穿在身上，把壇上燔祭所燒成的灰收起來，放在壇的旁邊；

利 6:11 隨後要脫去這衣服，穿上別的衣服，把灰拿到營外潔淨之處。

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

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

Lev 6:9 Command Aaron and his sons, saying, This is the law of the burnt offering: The burnt offering shall be on the hearth on the altar all night until the morning, and the fire of the altar shall be kept burning on it.

2 Pet 1:19 And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts;

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

Lev 6:10 And the priest shall put on his linen garment, and his linen trousers he shall put on his flesh; and he shall take up the ashes to which the fire has consumed the burnt offering on the altar, and he shall put them beside the altar.

Lev 6:11 Then he shall take off his garments and put on other garments and carry the ashes outside the camp to a clean place.

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

加 2:20 上 我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；…

利 1:16 又要把鳥的嗦囊和羽毛除掉，丟在壇的東面倒灰的地方。

羅 6:3 豈不知我們這浸入基督耶穌的人，是浸入祂的死麼？

羅 6:4 所以我們藉着浸入死，和祂一同埋葬，好叫我們在生命的新樣中生活行動，像基督藉着父的榮耀，從死人中復活一樣。

羅 6:5 我們若在祂死的樣式裏與祂聯合生長，也必要在祂復活的樣式裏與祂聯合生長；

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

羅 12:2 不要模倣這世代，反要藉着心思的更新而變化，叫你們驗證何為神那美好、可喜悅、並純全的旨意。

林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成為與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。

七 『壇上的火要在其上一直燒着，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面，並在其上燒平安祭牲的脂油。火要在壇上一個不斷地燒着，不可熄滅』——利六 12～13：

利 6:12 壇上的火要在其上一個不斷地燒着，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面，並在其上燒平安祭牲的脂油。

利 6:13 火要在壇上一個不斷地燒着，不可熄滅。

1 祭司每早晨在壇上燒柴，表徵神的願望需要事奉的人合作，把更多燃料加到聖火裏，好加強焚燒，使神接納燔祭作食物；早晨表徵焚燒的新開始——十二～十三節，參路十二 49～50，羅十二 11，提後一 6～7。

Gal 2:20a I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me;...

Lev 1:16 And he shall take away its crop with its feathers and cast it beside the altar toward the east, in the place of the ashes.

Rom 6:3 Or are you ignorant that all of us who have been baptized into Christ Jesus have been baptized into His death?

Rom 6:4 We have been buried therefore with Him through baptism into His death, in order that just as Christ was raised from the dead through the glory of the Father, so also we might walk in newness of life.

Rom 6:5 For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection,

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

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.

2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

G. “The fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it. Fire shall be kept burning on the altar continually; it shall not go out”——Lev. 6:12-13:

Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.

Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

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



利 6:12 壇上的火要在其上一個燒着，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面，並在其上燒平安祭牲的脂油。

利 6:13 火要在壇上一直不斷的燒着，不可熄滅。

路 12:49 我來要把火丟在地上，若是已經燬起來，那是我所願意的。

路 12:50 我有當受的浸，還沒有成就，我是何等的困迫！

羅 12:11 殷勤不可懶惰，要靈裏火熱，常常服事主。

提後 1:6 為這緣故，我題醒你，將那藉我按手，在你裏面神的恩賜，再如火挑旺起來。

提後 1:7 因為神賜給我們的，不是膽怯的靈，乃是能力、愛、並清明自守的靈。

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

羅 12:1 所以弟兄們，我藉着神的憐恤勸你們，將身體獻上，當作聖別並討神喜悅的活祭，這是你們合理的事奉。

利 6:12 壇上的火要在其上一個燒着，不可熄滅。祭司要每早晨在上面燒柴，把燔祭擺列在上面，並在其上燒平安祭牲的脂油。

利 6:13 火要在壇上一直不斷的燒着，不可熄滅。

Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.

Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

Rom 12:11 Do not be slothful in zeal, but be burning in spirit, serving the Lord.

2 Tim 1:6 For which cause I remind you to fan into flame the gift of God, which is in you through the laying on of my hands.

2 Tim 1:7 For God has not given us a spirit of cowardice, but of power and of love and of sobermindedness.

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

Rom 12:1 I exhort you therefore, brothers, through the compassions of God to present your bodies a living sacrifice, holy, well pleasing to God, which is your reasonable service.

Lev 6:12 And the fire on the altar shall be kept burning on it; it must not go out. And the priest shall burn wood on it every morning, and he shall lay the burnt offering in order upon it and shall burn the fat of the peace offerings on it.

Lev 6:13 Fire shall be kept burning on the altar continually; it shall not go out.