

二〇一八年国殇节特会

2018 Memorial Day Conference

召会作为新人的属灵争战

The Spiritual Warfare Of The Church As The New Man

晨兴圣言

The Holy Word for Morning Revival

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标语

- ① 召会作为新人必须从事属灵的争战，以击败神的仇敌，成就神的定旨，并带进神的国。
- ② 在婚礼之日，基督要迎娶那些多年与神的仇敌争战的人；也就是说，基督要迎娶那已经胜过那恶者的得胜者。
- ③ 今天在主的恢复里，我们是在战场上，与撒但的权势争战，使我们得着更多的基督以建造基督的身体。
- ④ 一个赞美神的人，乃是超越过一切，以荣耀神并展示基督的得胜；愿神多多得着祂儿女们的赞美，就是他们赞美的祭。

2018 Memorial Day Conference

The Spiritual Warfare Of The Church As The New Man

Banners

- ① The church as the new man must engage in spiritual warfare to defeat God's enemy, fulfill God's purpose, and bring in the kingdom of God.
- ② On the day of His wedding, Christ will marry those who have been fighting the battle against God's enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one.
- ③ In the Lord's recovery today we are on a battlefield, fighting against the satanic forces so that we may gain more of Christ for the building up of the Body of Christ.
- ④ A person who praises God transcends everything to glorify God and display Christ's victory; may God gain abundant praises, even the sacrifice of praise, from His children.

篇题

- 第一篇 召会作为新人从事属灵的争战，
以击败神的仇敌并带进神的国
- 第二篇 新人作为神团体的战士，
以基督为全副军装的构成成分
- 第三篇 得胜的基督
- 第四篇 借着在基督的升天里生活，
作复活里的新造，
成为基督的复制和配偶，而打属灵的仗
- 第五篇 形成团体的约书亚，
击败撒但的权势，以据有美地
- 第六篇 时代的祷告完成神的经纶，
以及赞美的祭展示基督的得胜

Contents

- Message One The Church as the New Man Engaging in Spiritual Warfare to Defeat God's Enemy and to Bring In the Kingdom of God
- Message Two The New Man as the Corporate Warrior of God with Christ as the Constituents of the Whole Armor of God
- Message Three The Victorious Christ
- Message Four Fighting the Spiritual Warfare through Living in Christ's Ascension as the New Creation in Resurrection to Become Christ's Duplication and Counterpart
- Message Five The Formation of a Corporate Joshua to Possess the Good Land by Defeating the Satanic Forces
- Message Six The Prayer of the Age to Fulfill God's Economy and the Sacrifice of Praise to Display Christ's Victory

第一篇

召会作为新人从事属灵的争战， 以击败神的仇敌并带进神的国

纲要

读经：创一 26、28，弗二 15，四 24，六 11～13，启十一 15，诗一一〇 3 上

周一

壹 召会作为新人，成就神永远的定旨——弗一 9、11，二 15～16，三 9，四 22～24：

一 神创造人的目的是要得着一个团体的人，以彰显祂并代表祂——创一 26、28：

1 在创世记一章里神造人，是神新造里一个新人的图画——弗二 15，四 24，西三 10～11。

2 召会作为新人，乃是神心意中的团体人；这新人要完成双重的定旨，就是彰显神并代表祂——创一 26、28。

二 神创造了一个团体人，使他有管治权管理万有以代表祂——26、28 节：

1 神给人管治权，目的是要人征服神的仇敌，那背叛神的撒但，恢复地并运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上——26、28 节，太六 10、13 下。

2 神要人有管治权管理万有的心意，要借召会作为新人得着完成——弗二 15，西三 10～11。

Message One

The Church as the New Man Engaging in Spiritual Warfare to Defeat God's Enemy and to Bring In the Kingdom of God

Outline

Scripture Reading: Gen. 1:26, 28; Eph. 2:15; 4:24; 6:11-13; Rev. 11:15; Psa. 110:3a

Day 1

I. The church as the new man accomplishes God's eternal purpose——Eph. 1:9, 11; 2:15-16; 3:9; 4:22-24:

A. God's intention in His creation of man was to have a corporate man to express Him and represent Him——Gen. 1:26, 28:

1. God's creation of man in Genesis 1 is a picture of the one new man in God's new creation——Eph. 2:15; 4:24; Col. 3:10-11.

2. The church as the new man is the corporate man in God's intention, and this new man will fulfill the twofold purpose of expressing God and representing Him——Gen. 1:26, 28.

B. God created a corporate man to represent Him by having dominion over all things——vv. 26, 28:

1. God's intention in giving man dominion is for him to subdue God's enemy, Satan, who rebelled against God, to recover the earth, and to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on earth, and the glory of God may be manifested on earth——vv. 26, 28; Matt. 6:10, 13b.

2. God's intention that man would have dominion over all things will be fulfilled by the church as the new man——Eph. 2:15; Col. 3:10-11.

周二

三 人若尚未恢复撒但所霸占的地，就尚未达到神造他的目的——创一 28:

- 1 对付撒但是为着神的好处，并满足神的需要。
- 2 对付撒但需要我们付极大的代价；己必须完全被弃绝。
- 3 我们若要从撒但的手中恢复地，就必须完全并绝对地为着神和祂的定旨——罗十二 2，八 28。

四 召会作为团体的新人是团体的战士，以击败神的仇敌并带进神的国——弗四 24，六 11、13:

- 1 召会作为战士，乃是召会作为新人的一方面——二 15。
- 2 召会作为新人乃是战士，与神的仇敌争战，因为新人现正完成神的定旨，彰显神并为着神的掌权，神的国，与神的仇敌争战——创一 26、28，后十一 15。

周三

贰 我们要认识神的经纶，就需要看见物质事物背后的属灵事物，物质世界背后的属灵世界——但十 12 ~ 13、20 ~ 21:

- 一 我们需要看见一个重点，就是在物质景象的背后正进行着属灵的争斗，这争斗不是人眼所看得见的。
- 二 在我们的争战中，我们不是对付显于表面的事物，乃是对付这些事物背后的黑暗权势——弗二 6，六 12，歌四 8。

Day 2

C. If man has not restored the earth from the usurpation of Satan, he has not yet achieved God's purpose in creating him—Gen. 1:28:

1. Dealing with Satan is for the benefit of God and satisfies God's need.
2. Dealing with Satan requires that we pay a price that is extremely great; self must be utterly abandoned.
3. In order to recover the earth from the hand of Satan, we must be wholly and absolutely for God and His purpose—Rom. 12:2; 8:28.

D. The church as the corporate new man is the corporate warrior to defeat God's enemy and to bring in the kingdom of God—Eph. 4:24; 6:11, 13:

1. The church as a warrior is an aspect of the church as the new man—2:15.
2. The church as the new man is a warrior fighting against God's enemy, for the new man fulfills God's purpose to express God and to fight against God's enemy for God's dominion, God's kingdom—Gen. 1:26, 28; Rev. 11:15.

Day 3

II. In order to know God's economy, we need to see the spiritual things behind the physical things, the spiritual world behind the physical world—Dan. 10:12-13, 20-21:

- A. It is crucial for us to see that behind the physical scene a spiritual struggle, a struggle not seen with human eyes, is taking place.
- B. In our fighting we deal not with things that appear on the surface but with the power of darkness behind these things—Eph. 2:6; 6:12; S. S. 4:8.

三 启示录十二章陈明一个关乎天上争战的大异象，这争战乃是在宇宙中神与祂仇敌的争战；这一章的异象揭示了宇宙中真实的光景，就是神的仇敌与神争战的景象—1~4、7~9、13、17节。

周 四

叁 属灵争战是必须的，因为撒但的意志在对抗神的意志—太六 10，七 21，赛十四 12~14：

一 我们若要知道召会作为新人如何成为神的战士，能从事属灵的争战，我们就必须看见，在宇宙中有三个意志—神的意志、撒但的意志以及人的意志—启四 11。

二 属灵争战的源头，乃在于神的意志与撒但意志之间的冲突—太六 10：

1 路西弗因着自己的高位和美丽而骄傲，以致兴起邪恶的意愿，这就成了撒但的意志—结二八 12~19，赛十四 12~15。

2 在神的天使长兴起与神的意志敌对之前，宇宙中没有争战；路西弗的背叛乃是现今发生在国家之间，以及社会、家庭和个人里面一切争战的起头—参启十二 3~11，加五 17。

三 神要受造的“人”对付受造而堕落的“撒但”；为此，人的意志必须与神的意志站在一起—创一 26，太二六 39，十二 30，七 21。

周 五

四 作为召会，我们的争战乃是征服撒但的意志，并击败神的仇敌—弗六 11~13。

C. Revelation 12 presents a great vision concerning the war in heaven—the warfare in the universe between God and His enemy; the vision in this chapter unveils the true situation in the universe—the view that God’s enemy is fighting against Him—vv. 1-4, 7-9, 13, 17.

Day 4

III. Spiritual warfare is necessary because Satan’s will is set against God’s will—Matt. 6:10; 7:21; Isa. 14:12-14:

A. If we would know how the church as the new man can be God’s warrior to engage in spiritual warfare, we need to realize that in the universe there are three wills—the divine will, the satanic will, and the human will—Rev. 4:11.

B. Spiritual warfare has its source in the conflict between the divine will and the satanic will—Matt. 6:10:

1. Lucifer’s pride in his high position and beauty gave rise to an evil intention, which became the satanic will—Ezek. 28:12-19; Isa. 14:12-15.

2. Before the archangel of God rose up to contradict the divine will, there was no war in the universe; the rebellion of Lucifer was the beginning of all the fighting that is now taking place among nations, in society, in the family, and within individuals—cf. Rev. 12:3-11; Gal. 5:17.

C. God wants His creature man to deal with His fallen creature Satan; for this, the human will must stand with the divine will—Gen. 1:26; Matt. 26:39; 12:30; 7:21.

Day 5

D. As the church, our fighting is to subdue the satanic will and defeat God’s enemy—Eph. 6:11-13.

肆 属灵争战的目的是要带进神的国—启十一15, 十二10:

- 一 属灵争战乃是神的国与撒但的国之间的争战—太十二26、28。
- 二 神的国不会自动来临; 要神的国来临, 就需要属灵的争战—22 ~ 29 节。
- 三 召会的职责就是继续基督在地上的争战; 召会必须继续基督的得胜工作, 抵挡撒但—来二14, 约壹三8下, 西二15, 诗一四九5 ~ 9。

周 六

- 四 神的国就是神圣意志的行使, 以神的能力去推翻撒但的能力—太六10。
 - 五 什么地方鬼被赶走, 什么地方仇敌的工作被神的能力取代, 就是神的国临到了—十二28。
- 伍 “当你争战的日子, 你的民要以奉献为彩饰, 甘心献上自己”—诗一一〇3上:

- 一 就属灵的意义说, 我们现今正在基督争战的日子, 为此, 我们必须成为甘心祭—利二二18, 申十二6。
- 二 我们要从事属灵的争战, 以击败神的仇敌并带进神的国, 就需要绝对并彻底地奉献给主; 在神的眼中, 这样的奉献乃是一种彩饰—诗一一〇3上。

IV. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 11:15; 12:10:

- A. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28.
- B. The kingdom of God will not come automatically; in order for the kingdom of God to come, there is the need of spiritual fighting—vv. 22-29.
- C. The responsibility of the church is to continue the warfare that Christ fought on the earth; the church must continue the victorious work that Christ has carried out against Satan—Heb. 2:14; 1 John 3:8b; Col. 2:15; Psa. 149:5-9.

Day 6

- D. The kingdom of God is the exercise of the divine will and the overthrowing of the power of Satan by the power of God—Matt. 6:10.
- E. Wherever the devil has been cast out and wherever the work of the enemy has been displaced by God's power, the kingdom of God is there—12:28.

V. “Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration”—Psa. 110:3a:

- A. In a spiritual sense, we are now in the day of Christ's warfare, and for this we need to be a voluntary offering, a freewill offering—Lev. 22:18; Deut. 12:6.
- B. In order to engage in spiritual warfare to defeat God's enemy and bring in the kingdom of God, we need an absolute and thorough consecration to the Lord; in the eyes of God, such a consecration is a matter of splendor—Psa. 110:3a.

创一 26 “神说，我们要按着我们的形像，照着我们的样式造人，使他们管理…”。

28 “神就赐福给他们；又对他们说，要繁衍增多，遍满地面，并制伏这地，也要管理…”。

在创世记一章里神造人，是神新造里一个新人的幅图画。这就是说，旧造是新造的表号、预表。在神的旧造里中心人物是人，在神的新造里也是如此。所以，在旧造和新造中，人都是中心。

神造人是按着祂自己的形像（26），并给人祂的管治权。形像是为着彰显。神要人作祂的彰显。然而，管治权不是彰显的事，而是代表的事。神要人在祂的权柄上代表祂，为祂管理。在旧造中，人被造有神的形像以彰显祂，并有祂的管治权以代表祂（新约总论第七册，二九五页）。

信息选读

形像说到神积极的目的，管治权说到神消极的目的。神积极的目的是要人彰显祂，神消极的目的是要人对付祂的仇敌撒但，魔鬼。在宇宙中神有一个难处，就是对付祂的仇敌。因为神的仇敌魔鬼是受造之物，所以神不会直接对付他；祂乃要借着祂创造中的一个造物——人，来对付他。神要借着人来对付祂的仇敌。因此，神造人有两个目的：积极的目的是人有神的形像以彰显祂；消极的目的是人有神的管治权，以代表祂来对付祂的仇敌。

在旧造里所给人的管治权仅限于地上，就是说在旧造中对付神的仇敌只局限于地上。然而，在神的新造

Gen. 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion...

28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion...

God's creation of man in Genesis 1 is a picture of the new man in God's new creation. This means that the old creation is a figure, a type, of the new creation. In God's old creation the central character is man. It is the same in God's new creation. Therefore, in both the old creation and the new creation man is the center.

God created man in His own image (Gen. 1:26) and then gave man His dominion. Image is for expression. God wants man to be His expression. Dominion, however, is a matter not of expression but of representation. God wants man to represent Him in His authority for His dominion. In the old creation man was created to have God's image to express Him and also to have His dominion to represent Him. (The Conclusion of the New Testament, p. 2302)

Today's Reading

The image refers to God's positive intention, and dominion to God's negative intention. God's positive intention is that man would express Him, whereas God's negative intention is that man would deal with God's enemy, Satan, the devil. In the universe God has a problem, the problem of dealing with His enemy. Since God's enemy, the devil, is a creature, God will not deal with him directly Himself; instead, He will deal with him by man, a creature of His creation. God deals with His enemy through man. Hence, in God's creation of man there were two intentions. The positive intention is that man would bear God's image for His expression; the negative intention is that man would have God's dominion to represent Him to deal with His enemy.

In the old creation the dominion given to man was limited to the earth. This means that in the old creation the dealing with God's enemy was restricted to

中，管治权扩大到全宇宙。最后，召会这新人乃是在神的目的中所要得着的人。神要得着一个人，在旧造中祂所创造的，乃是一个表号，预表，而不是真正的人。真正的人乃是基督借祂包罗万有的死，在十字架上所创造的人，这人称为新人。

“新人”这辞使我们想到旧人。旧人没有完成神的双重定旨；然而，在神新造里的新人，的确完成了彰显神并对付神仇敌的双重定旨（新约总论第七册，二九五至二九六页）。

神创造了一个团体人，不仅有祂的形像以彰显祂，也运用祂的管治权管理万有以代表祂。神给人管治权，目的是：(一)征服神的仇敌，那背叛神的撒但；(二)恢复被撒但所篡窃的地；以及(三)运用神管理地的权柄，使神的国得以临到地上，神的旨意得以行在地上，神的荣耀得以显在地上（太六 10、13 下）。

神的目的是要人有祂的形像彰显祂，有祂的管治权代表祂，这不是在亚当这头一个人（林前十五 45 上）—旧人（罗六 6）—身上得着完成，乃是在基督这第二个人（林前十五 47 下与注 2）—新人（弗二 15 与注 8）—身上得着完成。这新人是由基督自己作头，以及召会作祂的身体（弗一 22～23，林前十二 12 与注 2，西三 10～11 与 11 注 9）所组成的。这要完全在得胜的信徒身上得着完成，他们活基督，作祂团体的彰显（腓一 19～26），并要得着权柄制伏列国，在千年国里与基督一同作王（启二 26～27，二十四、6）。这要终极完成于新耶路撒冷，彰显神的形像，有祂的荣耀和祂显出的样子（四 3 上，二一 11、18 上），并且运用神的神圣权柄，维持神对全宇宙的管治权，直到永远（24，二二 5）（圣经恢复本，创一 26 注 5）。

参读：李常受文集一九七〇年第一册，一一七至一三七页。

the earth. However, in God's new creation the dominion has been enlarged to the entire universe. Eventually, the church as the new man is the man in God's intention. God wanted a man, and in the old creation He created a figure, a type, not the real man. The real man is the man Christ created on the cross through His all-inclusive death.

The term the new man reminds us of the old man. The old man did not fulfill God's dual purpose. However, the new man in God's new creation does fulfill the twofold purpose of expressing God and dealing with God's enemy. (The Conclusion of the New Testament, pp. 2302-2303)

God created a corporate man not only to express Himself with His image but also to represent Him by exercising His dominion over all things. God's intention in giving man dominion is (1) to subdue God's enemy, Satan, who rebelled against God; (2) to recover the earth, which was usurped by Satan; and (3) to exercise God's authority over the earth in order that the kingdom of God may come to the earth, the will of God may be done on the earth, and the glory of God may be manifested on the earth (Matt. 6:10, 13b).

God's intention that man would express God in His image and represent God with His dominion is fulfilled not in Adam as the first man (1 Cor. 15:45a), the old man (Rom. 6:6), but in Christ as the second man (1 Cor. 15:47b and footnote 2), the new man (Eph. 2:15 and footnote 8), comprising Christ Himself as the Head and the church as His Body (Eph. 1:22-23; 1 Cor. 12:12 and footnote 2; Col. 3:10-11 and footnote 9 on verse 11). It is fully fulfilled in the overcoming believers, who live Christ for His corporate expression (Phil. 1:19-26) and will have authority over the nations and reign as co-kings with Christ in the millennium (Rev. 2:26-27; 20:4, 6). It will ultimately be fulfilled in the New Jerusalem, which will express God's image, having His glory and bearing His appearance (Rev. 4:3a; 21:11, 18a), and also exercise God's divine authority to maintain God's dominion over the entire universe for eternity (Rev. 21:24; 22:5). (Gen. 1:26, footnote 5)

Further Reading: CWWL, 1970, vol. 1, pp. 94-107

弗六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

13 “所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”

神在造人的时候，就说出了祂的需要是什么。神给我们看见祂的需要就是有人能够掌权，能够管理祂手下的造物。管理不是一件小事，乃是一件大事。…这就是神的工作，这就是神所要得着的。

人如果没有从撒但的手下把地收回来，那就还没有达到神创造人的目的。…救人是为着解决人的需要，而对付撒但是为着满足神的需要（圣洁没有瑕疵，一三页）。

信息选读

弟兄姊妹们，〔对付撒但〕是需要代价的！…传福音需要代价，但是，对付撒但是更需要代价的。

这并不是一篇道理，这是需要实行的，代价是非常大的。如果神要人去推翻撒但所有的工作和权柄，我们就非得完全地、绝对地顺服主不可。我们作别的工作，为自己留下地位，关系还小；但是，对付鬼魔的工作，是一点没有法子为自己留下地位的。我们能留下自己读圣经，留下自己传福音，留下自己帮助召会，留下自己帮助弟兄；但是，对付撒但，就不能留下自己。你要留下自己，你就推他不动。愿意神开我们的眼睛，使我们看见，神的目的是要我们绝对地为着祂。三心二意的人没有法子对付撒但。愿神对我们的心说话（圣洁没有瑕疵，一三至一四页）。

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

When God created man, He spoke of what He needed. He revealed His need to have man rule and reign over all His creation and proclaim His triumph. Ruling for God is not a small thing; it is a great matter...This is God's work, and this is what God desires to obtain.

If man has not restored the earth from the hand of Satan, he has not yet achieved God's purpose in creating him....Saving souls solves man's need, but dealing with Satan satisfies God's need. (CWWN, vol. 34, "The Glorious Church," p. 11)

Today's Reading

Brothers and sisters, [dealing with Satan] requires us to pay a price....Preaching the gospel demands that we pay a price, but a much greater price must be paid to deal with Satan.

This is not a matter of a message or a teaching. This requires our practice, and the price is extremely great. If we are to be men whom God will use to overthrow all of Satan's work and authority, we must obey the Lord completely and absolutely!...We may hold on to something of ourselves in our study of the Scriptures, in preaching the gospel, in helping the church or the brothers, but when we are dealing with Satan, self must be utterly abandoned. Satan will never be moved by us if self is preserved. May God open our eyes to see that His purpose demands that we be wholly and absolutely for Him. A double-minded person can never deal with Satan. May God speak this word to our hearts. (CWWN, vol. 34, "The Glorious Church," pp. 11-12)

以弗所六章十至二十节启示，召会这新人需要与神的仇敌争战。…战士不是召会的身分，而是召会作为新人的一方面。新人有义务与神的仇敌争战。创世记一章指明了这点，那里告诉我们，神创造旧人时，托付人有祂的形像彰显祂，并有祂的管治权代表祂，以对付仇敌。…新造里的新人也有这双重责任，就是有神的形像彰显祂，并与神的仇敌争战。所以，召会作为新人乃是战士，与神的仇敌争战，因为新人现正完成神的定旨，彰显神并为着神的掌权，神的国，与神的仇敌争战。

在以弗所六章十二节保罗说，“我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”血肉之人，指人类。在血肉之人背后，乃是魔鬼那抵挡神定旨的邪恶势力。因此，我们的摔跤，我们的争战，必须不是抵挡人，乃是抵挡诸天界里那邪恶的属灵势力。那些执政的、掌权的和管辖这黑暗世界的，乃是背叛的天使；他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国。这黑暗的世界，指今天完全在魔鬼借着那邪恶天使的黑暗管辖之下的世界。管辖这黑暗世界的，乃是撒但所设立以管辖列国的君王。由于撒但这黑暗权势的作工，地和其上的天空就成了“这黑暗的世界”。诸天界里那邪恶的属灵势力，指空中撒但和他邪恶的属灵势力。召会与撒但之间的争战，就是我们这些爱主且在祂召会中的人，与诸天界里的邪恶权势之间的争战。我们必须与这些属灵的势力争战（新约总论第七册，三一七至三一八页）。

参读：圣洁没有瑕疵，第一章；国度，第七章。

Ephesians 6:10-20 reveals that the church, which is the new man, needs to fight against the enemy of God...The warrior is not a status of the church but an aspect of the church as the new man. The new man has the obligation of fighting against God's enemy. This is indicated in Genesis 1, where we are told that when God created the old man, He commissioned him to bear His image for His expression and to have His dominion for His representation to deal with the enemy...The new man in the new creation also has the twofold obligation of bearing God's image to express Him and of fighting against God's enemy. Therefore, the church as the new man is a warrior fighting against God's enemy, for the new man is now fulfilling God's purpose to express God and to fight against God's enemy for God's dominion, God's kingdom.

In Ephesians 6:12 Paul says, "Our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies." Blood and flesh refers to human beings. Behind men of blood and flesh are the evil forces of the devil, fighting against God's purpose. Hence, our wrestling, our fighting, must not be against men but against the evil spiritual forces in the heavenlies. The principalities, the authorities, and the world-rulers of this darkness are the rebellious angels who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world. This darkness refers to today's world, which is fully under the dark ruling of the devil through his evil angels. The world-rulers of this darkness are the princes Satan has set up to rule the various nations. Because of the working of Satan, who is the authority of darkness, the earth and its atmosphere have become "this darkness." The spiritual forces of evil in the heavenlies are Satan and his spiritual forces of evil in the air. The warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies. We must fight against these spiritual forces. (The Conclusion of the New Testament, pp. 2321-2322)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 1; CWWL, 1972, vol. 2, "The Kingdom," ch. 7

弗六 12 “因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

启十二 9 “大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上，它的使者也一同被摔下去。”

但以理在但以理七至九章看见了一些异象之后，又在十一至十二章看见关于以色列定命的异象。然而，在这个关于以色列之定命的异象之前，十章先给我们看见物质世界背后的属灵世界。我们要认识神的经纶，并认识在神的经纶里，基督是神行动的中心与普及，就需要看见物质事物背后的属灵事物。…我们在外面所看见的是物质的世界，但在物质世界的背后乃是属灵的世界（但以理书生命读经，一〇七页）。

信息选读

但以理在…祷告〔二十一日〕时，空中进行着二灵之间的属灵争斗；一灵属于撒但，另一灵属于神。二者在争战，因为受差的天使（可能是加百列），受神差遣去回应但以理的祷告。米迦勒来帮助受差的天使。就如天使长米迦勒在犹大书九节那里争战；照样，他在但以理书这里也来争战。我们需要看见一个重点，就是在景物的背后正进行着属灵的争斗，这争斗不是物质的眼睛所看得见的（但以理书生命读经，一一四页）。

我们知道拦阻福音的，不是外面的环境，乃是撒但。我们知道霸占人，叫人不爱主的，不是人情，不

Morning Nourishment

Eph. 6:12 For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

After the visions seen by Daniel in Daniel 7 through 9, Daniel saw the vision concerning the destiny of Israel. However, before we are told of the vision Daniel saw concerning Israel's destiny in chapter 11, chapter 10 shows us the spiritual world behind the physical. For us to know God's economy and to know that in God's economy Christ is the centrality and universality of God's move, we need to see the spiritual things behind the physical. What we see outwardly is the physical world, but behind the physical world is the spiritual. (Life-study of Daniel, p. 91)

Today's Reading

While Daniel was praying for [twenty-one] days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God. They were fighting because the sent angelic messenger (he might have been Gabriel) had been sent by God in answer to Daniel's prayer. Michael came to help the sent angelic messenger. Just as the archangel Michael fought in Jude 9, so he came in to fight here in Daniel. The crucial point we need to see is that behind the scene a spiritual struggle, a struggle not seen with physical eyes, was taking place. (Life-study of Daniel, p. 96)

We know that what hinders the gospel is not the outward environment but Satan. We know that what usurps men and causes them not to love the

是世界，也不是肉体，乃是撒但黑暗的权势。我们也知道召会中的紊乱、纷争、冷落、败坏，原因也都不在别的，乃在撒但。所以我们就不要去对付那些表面的事，而是借着升天的地位与权柄，来对付这在一切事背后作祟的，也就是在大地上掌权的黑暗权势，好把神的国带下来（生命的经历，四四八页）。

我有负担让大家都看见启示录十二章的异象。…这是个大异象，关乎整个宇宙所发生的事。异象中的妇人，代表从创世记三章人堕落以来神的子民。这妇人不只代表神的子民，也代表神自己。在妇人面前的龙，象征神的仇敌。多少世纪以来，妇人与蛇（就是龙）之间争战不断。

属世的人只能看到表面显明的事物，就如商业、政治、工业、教育、战争等。你若问他们这一切事情的意义，他们会说不知道。他们只知道受教育是为着将来能有好的职业，过好的生活。对于宇宙中发生的事情，他们没有异象，但我们却十分清楚。这妇人象征神的子民，也代表神。从积极一面看，妻子总是代表丈夫的。…若有一个正确代表〔丈夫〕的妻子，那是何等美好。这表征我们这些神的子民，乃是神的妻子，要适当的代表祂。神是唯一的丈夫，我们是祂唯一的妻子，来代表祂。可是神有一个仇敌，这仇敌起初是一条小蛇，至终却变成一条大龙，如今面对着我们。你若没有看见这异象，就是瞎眼，不知道在地上或在宇宙中所发生的事。赞美主！这不仅是教育、工业、商业、外交等问题，乃是神的子民与神的仇敌争战的问题。这场战争已经进行了许多世纪，到今天还在激烈地进行着（启示录生命读经，五二〇至五二一页）。

参读：但以理书生命读经，第十五篇；创世记生命读经，第七篇。

Lord is neither human ties, nor the world, nor the flesh, but the satanic power of darkness. We know also that the reason for all the confusion, striving, indifference, and corruption in the church is naught else but Satan. Therefore, we do not deal with things that appear on the surface, but, through the position and authority of ascension, we deal with the power of darkness that schemes behind these things and reigns on the earth. (The Experience of Life, p. 371)

I am burdened that we would all see the vision in Revelation chapter 12....It is a great vision regarding what is taking place in the entire universe. The woman in this vision has been representing the people of God since the fall of man in Genesis 3. The woman not only represents God's people but also God Himself. In front of the woman is a dragon signifying God's enemy. Throughout the centuries, the war has been between the woman and the serpent, the dragon.

The worldly people can see only the obvious outward things: commerce, politics, industry, education, war. If you ask them the meaning of all this, they would say that they do not know. They only know to obtain an education so that they may have a good job to earn a good living. They do not have the vision of what is taking place in the universe. But we see clearly what is going on. A woman symbolizes God's people and represents God. In a positive sense, the wife always represents her husband....It is wonderful to have a wife to represent you in a good way. This signifies that we, the people of God, are His wife and that we need to represent Him adequately. God is the unique husband, and we, the unique wife, represent Him. But God has an enemy. First, this enemy was a little serpent. Eventually, however, it became a great dragon who is now in front of us. If you do not have this vision, you will be blind, not knowing what is taking place on earth or in the universe. Praise the Lord that it is not simply a matter of education, industry, commerce, diplomacy, etc., but a matter of warfare between the people of God and God's enemy. This war has been raging throughout the centuries, and it is still raging today. (Life-study of Revelation, pp. 447-448)

Further Reading: Life-study of Daniel, msg. 15; Life-study of Genesis, msg. 7

第一周●周四

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

七 21 “不是每一个对我说，主啊，主啊的人，都能进诸天的国，唯独实行我诸天之上父旨意的人，才能进去。”

一九二八年倪弟兄召开第一次得胜者特会，说到属灵的争战。…倪弟兄指出，在宇宙中有三个意志：神的意志、撒但的意志以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志（以弗所书生命读经，六三四页）。

信息选读

一切争战都源自这两个意志的冲突。在撒但的意志兴起与神的意志敌对之前，宇宙中没有争战。宇宙中的冲突起始于天使长对神的背叛。那背叛乃是现今发生在国家之间，以及社会、家庭和个人里面一切争战的起头。历代以来，国家、团体、人群之间，甚至人自己里面，都一直有争战。比如，你也许经历理智与情欲内里的争战。各式各样的争战，其源头都在于神的意志与撒但的意志之间的冲突。

在某个时候，神造了人，并且赋与他自由的意志。因着神的伟大，祂给人自由的意志。一个伟大的人从

<< WEEK 1 — DAY 4 >>

Morning Nourishment

Matt. 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.

7:21 Not everyone who says to Me, Lord, Lord, will enter into the kingdom of the heavens, but he who does the will of My Father who is in the heavens.

In 1928 Brother Nee held his first overcomer conference on spiritual warfare...Brother Nee pointed out that in the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. (Life-study of Ephesians, p. 526)

Today's Reading

All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God. That rebellion was the beginning of all the fighting that is now taking place among nations, in society, in the family, and in individuals. Throughout history there have been wars between nations, groups, persons, and even within individuals. For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

At a particular time, God created man and endowed him with a human will that was free. It is because of God's greatness that He gave man a free will. A great

不强迫别人跟从他。神给人自由的意志，指明祂不勉强人顺从祂。

我们在创世记二章看见，人可以自由地运用他的意志，或吃生命树，或吃善恶知识树。这两棵树分别代表神的意志和撒但的意志。因此，在园子里有一个三角的局面：生命树代表神的意志，善恶知识树代表撒但的意志，亚当代表人的意志。实际上，生命树是指神自己，善恶知识树是指撒但。所以，有三个人位——神、撒但和人——各有一个意志。

虽然有三个意志，但冲突只牵涉两方——神和撒但。要紧的问题乃是，人是选择神的意志还是选择撒但的意志。人的意志若与神的意志站在一起，神的意志就能成就。但人的意志若站在撒但的意志这一边，撒但的意志至少就会暂时地成功。我们都知道，人的意志是站在撒但意志的那一边。这意思是说，人拣选跟从撒但，与撒但的意志站在同一边。所以撒但暂时得了胜（以弗所书生命读经，六三四至六三六页）。

有人问说：神为什么不自己把撒但扔到无底坑里去，扔到火湖里去？我们的答复是神能够这样作，但是神自己不作。我们不知道祂为什么自己不作，我们却知道祂要怎么作。神要用人对付祂的仇敌。神为着要对付祂的仇敌，所以造人。神要受造者来对付受造者。神所要用的是受造的人。

神的工作是要人掌权，是为着治理神自己所造的万物。在神的造物中，需要一个掌权者，神就是拣选人来作这一个掌权者。…我们在地上不只是为着人的需要，更是为着神的需要（圣洁没有瑕疵，一一至一二页）。

参读：以弗所书生命读经，第六十三篇；实行召会生活的基本原则，第六章。

person will never compel anyone to follow him. By giving man a free will, God was indicating that He would not force man to obey Him.

In Genesis 2 we see that man was free to exercise his will to eat either of the tree of life or of the tree of the knowledge of good and evil. These two trees represent the divine will and the satanic will, respectively. Hence, in the garden there was a triangular situation, with the tree of life representing the divine will, the tree of knowledge representing the satanic will, and Adam representing the human will. Actually, the tree of life denotes God Himself, and the tree of knowledge denotes Satan. Therefore, there were three persons—God, Satan, and man—each one with a will.

Although there were three wills, the controversy involved just two parties—God and Satan. The crucial issue was whether man would choose the divine will or the satanic will. If the human will stood with the divine will, then God's will would be accomplished. But if the human will took sides with the satanic will, Satan's will would be carried out, at least temporarily. As we all know man chose to follow Satan and sided with the satanic will. Therefore, Satan was victorious temporarily. (Life-study of Ephesians, pp. 526-527)

Some may ask: Why doesn't God Himself cast Satan into the bottomless pit or the lake of fire? Our answer is: God can do it, but He does not want to do it Himself. We do not know why He will not do it Himself, but we do know how He is going to do it. God wants to use man to deal with His enemy, and He created man for this purpose. God wants the creature to deal with the creature. He wants His creature man to deal with His fallen creature Satan in order to bring the earth back to God. The man whom He created is being used by Him for this purpose.

The work of God requires that man exercise authority to have dominion over all things created by Him. God needs an authority in His creation, and He has chosen man to be that authority...We are on this earth not merely for man's need but even more for God's need. (CWWN, vol. 34, "The Glorious Church," pp. 10-11)

Further Reading: Life-study of Ephesians, msg. 63; CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6

第一周●周五

晨兴喂养

启十一 15 “…天上就有大声音说，世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

十二 10 “…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”

我们已经看见，召会作新人应该照着实际、凭着恩典行事，并且看见，召会作新妇应当活在爱和光中。然而，不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇敌也必须被击败。为此，召会必须是战士。甚至在雅歌中，我们也看见，当寻求者享受主的同在时，争战也在进行着。因此，我们是照着实际、凭着恩典行事，我们是活在爱和光中，并且我们也争战，为要征服撒但的意志。我们的行事为人是为着完成神的定旨，我们的生活是为着基督的满足，并且我们的争战是为着击败神的仇敌（以弗所书生命读经，六三七页）。

信息选读

我们所以要认识身体，认识升天，所以要掌权，就是为着要有属灵的争战。…属灵的争战，目的是为带进神的国。这在圣经中，乃是一个重大的题目。

召会在今天就是神掌权的一个模型。今天神就是要照着这模型，也是借着这模型，扩大祂掌权的范围。祂要借着召会捆绑撒但，消除他的权势，好使祂的名为全地所尊崇，祂的国度在全地得建立，祂的旨意在全地能通行。这就是召会的使命，这也就是召会属灵争战的目的。

<< WEEK 1 — DAY 5 >>

Morning Nourishment

Rev. 11:15 ...And there were loud voices in heaven, saying, The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

12:10 ...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

We have seen that as the new man the church should walk according to truth and by grace and that as the bride the church should live in love and in light. However, not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. Even in the Song of Songs we see that as the seeking one enjoys the Lord's presence, the fighting is going on. Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God's enemy. (Life-study of Ephesians, pp. 529-530)

Today's Reading

The reason we must know the Body, know the ascension, and reign is that we may have spiritual warfare. The purpose of spiritual warfare is to bring in the kingdom of God. This is a subject of great significance in the Bible.

Today the church is a model of God's reign. What God desires today is to expand His reigning sphere according to this model and through this model. It is through the church that God will bind Satan and destroy his power. Thus, His name will be honored in the whole earth, His kingdom set up, and His will done. This is the commission of the church. This also is the purpose of the church's spiritual warfare.

我们说过在宇宙中有神的国，也有撒但的国。所谓的属灵争战，就是这两国之间的争战。所以我们若要有属灵的争战，就先要认识神的国和撒但的国二者的对敌（生命的经历，四二八、四三四页）。

召会在神眼中是极其重要的，她的地位和基督是相联的，她所负的责任，就是继续基督在地上的争战。基督这头已经升天了，祂的身体还在地上。召会作为基督的身体，乃是基督的繁殖，继续基督的地位和工作，就是反对神的仇敌。

以弗所一章二十至二十三节给我们看见，那运行在基督身上的大能，不只叫祂从死里复活，并且使祂升到天上。这复活的能力就是升天的能力。因为祂的复活，召会才有生命；因为祂的升天，召会才有权柄的地位，才有国度。这样，祂就能把天带到地上，神的旨意也就能通行在地上了。基督升到天上，得着了天上的权柄，就能把天带到地上。单是复活不够，还得升天；站在天上的地位，就能远超过一切。主升到天上，所有仇敌的权势都被祂超越了，并且万有都服在祂的脚下。

在这期间，就是召会在地上实现主的得胜的时候。头得胜了，身体也要得胜。主在十字架上毁坏了魔鬼，并用复活的生命产生了召会。今天神要借着召会，在地上建立祂的国度。今天召会必须继续基督对撒但的得胜工作，并负责把天上的旨意挪到地上，好通行在地上（倪柝声文集第二辑第二十四册，五三至五五页）。

参读：国度，第八章；生命的经历，第十八篇。

We have said that in the universe there is the kingdom of God, and there is also the kingdom of Satan. The spiritual warfare we are speaking of is the warfare between these two kingdoms. Therefore, in order to engage in spiritual warfare, we must first know the opposition between the kingdom of God and the kingdom of Satan. (The Experience of Life, pp. 355, 360)

In the eyes of God the church occupies a very important place. Its position is that of being joined to Christ, and its responsibility is to continue the warfare that Christ fought on earth. Christ the Head has ascended, but His Body is still on earth. The church, as the Body of Christ, is His propagation, continuing His stand and work to fight against God's enemy.

Ephesians 1:20-23 shows us that the power which operated in Christ not only raised Him from the dead, but caused Him to ascend to the heavens. This resurrection power is the power of ascension. Through His resurrection the church received its life, and through His ascension the church assumed its position of authority and inherited the kingdom. In this way, He brought heaven to earth, and His will can be done on earth, as in the heavens. Christ ascended to the heavens and received the heavenly authority; now He is able to bring heaven to earth. Resurrection alone is not enough; there must also be ascension. When we stand in the heavenly position, we transcend all things. When the Lord ascended to the heavens, He transcended all the powers of the enemy, and God subjected all things under His feet.

The present age is the time for the church to practically realize the victory of Christ. The Head has overcome; now the Body must also overcome. The Lord destroyed the devil on the cross and produced the church with resurrection life. Today God is establishing His kingdom on earth through His church. The church must continue the victorious work that Christ has carried out against Satan. It is responsible for bringing heaven's will down to earth and for carrying it out on earth. (CWWN, vol. 44, pp. 777-778)

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 8; The Experience of Life, ch. 18

太十二 28 “我若靠着神的灵赶鬼，这就是神的国临到你们了。”

诗一一〇 3 “当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。”

召会的职守是属灵的争战，是神的权柄与鬼的权柄争执的问题。

关于神的国，有的人以为神的国不过是赏赐而已。这是对于神的国太低的眼光。主耶稣曾有一次替我们解释什么叫作神的国，祂说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”（太十二 28）什么是神的国？就是以神的能力去推翻鬼魔的能力。鬼魔在一个地方站不住，就是神的国临到那一个地方。什么地方鬼被赶走，什么地方就是神的国临到了（圣洁没有瑕疵，七四页）。

信息选读

启示录十二章九至十节：“大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上，它的使者也一同被摔下去。我听见天上有大声说，我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。”我们要注意十节的“因为”，神的国所以能来到，就是“因为”撒但从天上被摔下去，他失去了他的地方，他不能再在那里了。所以此后在天上就有大声说，神的救恩、能力、国度、基督的权

Matt. 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

Psa. 110:3 Your people will offer themselves willingly in the day of Your warfare, in the splendor of their consecration. Your young men will be to You like the dew from the womb of the dawn.

The church's work and responsibility is spiritual warfare. It is a matter of the conflict between God's authority and Satan's power.

Some people think that the kingdom of God simply concerns the matter of rewards. This is too low of an estimate of the kingdom of God. The Lord Jesus once explained what the kingdom of God is. He said, "But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you" (Matt. 12:28). What is the kingdom of God? It is the overthrowing of the power of Satan by the power of God. When the devil is unable to stand in a certain place, the kingdom has come to that place. Wherever the devil has been cast out, wherever the work of the enemy has been displaced by God's power, His kingdom is there. (CWWN, vol. 34, "The Glorious Church," p. 61)

Today's Reading

Revelation 12:9-10 says, "And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him. And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night." We must pay attention to this word for in verse 10. The kingdom of God could come, "for" Satan had been cast down. Satan lost his place and could no longer stand there. At that time there was a loud voice in heaven saying, "Now has come the salvation and the power and the kingdom of our God and the authority

柄，现在都来到了。什么时候撒但离开那个地方，那个地方就有神的国。神的国所在的地方，撒但就不能在。所以在圣经里，神的国第一个主要的意思就是对付撒但。

主要我们祷告说，“我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”（太六9~10）如果神的国自己会来，主就不会教我们这样祷告。主既然要我们这样祷告，就给我们看见，这是召会的工作。召会应当传福音，召会更应当祷告，把神的国带进来。也许有人以为祷告也好，不祷告也好，反正神的国自己会来。但是我们如果是认识神的，就不会这样说。神工作的原则，总是等祂的子民先动，然后祂才动（圣洁没有瑕疵，七三至七五页）。

诗篇一百一十篇三节：“当你争战的日子，你的民…甘心献上自己。”祂争战的日子将要来到。就一面说，这日子尚未来到，但就属灵的意义说，我们现今正在基督争战的日子。只要我们在地方召会中，我们就在祂争战的日子里。这就是祂的民都甘心献上自己的日子。我们都需要甘心献上自己。年轻的生命这样献上是极其宝贵的。你甘心献上自己么？你是真心的么？

三节另有一句非常有意义的话：“以奉献为彩饰。”当我们甘心将自己奉献给主时，那是一种美丽，一种彩饰。最近在洛杉矶的特会中，那灵在我们中间强有力的运行，有很多人站起来，将自己奉献给基督和召会；那时我们感觉到奉献的彩饰（诗篇中所启示并预表的基督与召会，二一三页）。

参读：圣洁没有瑕疵，七二至七九页；初信造就下册，二一三至二二八页。

of His Christ.” Whenever Satan leaves a place, it is because the kingdom of God is there. Wherever the kingdom of God is, Satan cannot be there. This shows us clearly that in the Scriptures, the first, essential meaning of the kingdom of God is in regard to dealing with Satan.

The Lord wants us to pray, “Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth” (Matt. 6:9-10). If the coming of the kingdom of God was automatic, the Lord would never have taught us to pray in this way. But since the Lord asked us to pray in this way, He simply showed us that this is the work of the church. Yes, the church should preach the gospel, but much more, the church should pray to bring in the kingdom of God. Some people think that whether or not we pray, the kingdom of God will come automatically. But if we know God, we will never say this. The principle of God’s work is to wait for His people to move. Then He will move. (CWWN, vol. 34, “The Glorious Church,” pp. 61-63)

Psalm 110:3 says, “Your people will offer themselves willingly / In the day of Your warfare.” The day of His warfare is to come. In a sense it has not yet come, but in a spiritual sense we are now in the day of Christ’s warfare. As long as we are in the local churches, we are in the day of His warfare. This is the day when all His people are voluntary offerings. We all need to offer ourselves as voluntary offerings. Young lives offered in this way are exceedingly precious. Are you a voluntary offering? Do you mean it?

We have another very significant phrase in verse 3: in the splendor of their consecration. When we consecrate ourselves voluntarily to the Lord, it is a kind of beauty, a splendor. In a recent conference in Los Angeles, the Spirit moved mightily among us, and so many stood to offer themselves in consecration to Christ and the church. We had the sense then of the splendor of consecration. (CWWL, 1969, vol. 3, “Christ and the Church Revealed and Typified in the Psalms,” p. 159)

Further Reading: CWWN, vol. 34, pp. 60-66; vol. 50, “Messages for Building Up New Believers (3),” pp. 728-742

第一周诗歌

WEEK 1 — HYMN

属灵的争战 — 穿上神的军装

642

F 大调

8 6 8 6 双 (英 887)

4/4

5̣ 1̣ | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 2 2 1 2 | 3 - -
 一 当 奉 耶 稣 这 名 站 住, 信 祂 得 胜 站 住;
 5̣ 1̣ | 3 3 3 1 3 | 5 5 5 5 3 | 2 . 5 5 4 3 4 | 5 - -
 不 靠 自 己 力 量 站 住, 不 靠 才 能 站 住;
 5 | 5 . 5 5 3 6 5 | 5 . 4 3 1 2 | 3 . 3 3 5 4 3 | 2 - -
 不 要 使 用 血 气 兵 器, 只 用 圣 灵 宝 剑;
 5 | 1 . 1 3 . 3 | 5 3 4 5 6 6 | 5 3 4 2 1 7 | 1 - - ||
 穿 上 神 的 军 装 服 役, 灭 尽 仇 敌 火 箭。

- 二 看哪, 仇敌正在聚集, 故当守你地场!
 四面黑暗, 争战紧急, 故当靠主抵挡!
 你若退后, 怕仇敌凶, 一人牵动全军;
 请你不要使你弟兄, 因你缘故受窘。
- 三 撒但已知其时不久, 所以其气忿忿,
 要在争战尚未起首, 就使你灵郁闷。
 诱惑、试探比前更多, 苦难比前更大,
 阴府权势攻逼你我, 比前更为可怕。
- 四 对此情形, 我们当有 何种态度才可?
 我们可否因贪优游, 便让仇敌宰割?
 或者因着苦难加倍, 更加忍耐、奋勇?
 生死关头在此定规! 谁要得主称荣?
- 五 因此, 你当为主站住; 耶稣是得胜者!
 你当忍受一切痛苦, 直到那日方舍。
 耶稣不久快要再临, 战事不久要停;
 你今为主受难、受惊, 那日必得权柄。

The name of Jesus is our stand

Spiritual Warfare — With God's Armor

887

1. The name of Je - sus is our stand, It is our vic - to -
 ry; Not on our - selves do we re - ly, But, might - y Lord, on
Chorus Thee. (C) Our wea - pons are not arms of flesh, But ours the Spir - it's
 sword, And God's whole ar - mor put - ting on, We bat - tle in the Lord.

2. Behold, the foe doth meet and plot,
 Stand firm in one accord!
 Though war be fierce and darkness thick,
 Resist him in the Lord!
 If one thru fear should backward turn,
 He undermines the rest.
 Oh, do not let your brothers down,
 Nor by you be distressed.
3. The devil knows his time is short,
 He is the more enraged,
 And by his wiles would weaken us
 Before the battle's waged.
 The trials now more numerous are,
 The suffring e'en more sore,
 The force of hell opposing us
 More dreadful than before.
4. What should our posture be today
 In such a desperate hour?
 Should we our ease and pleasure seek
 And let the foe devour?
 Or with increasing conflict strong,
 Courageous to endure?
 'Tis here that life or death is won!
 Who will God's praise secure?
5. For Christ the Lord we then would stand,
 He is the Conqueror!
 For Him we would endure the pain
 Until the fight is o'er.
 The hour of triumph soon we'll see—
 The Lord will come again;
 If now we suffer for His sake,
 Then we with Him shall reign.

第二篇

新人作为神团体的战士，
以基督为全副军装的构成成分

纲要

读经：弗六 10 ~ 20

周一

壹 以弗所五章启示，召会是满足基督渴望的新妇，有祂的形像作祂的彰显；以弗所六章启示，召会作为新人是团体的战士，为着神的管治权，为祂在地上的权益争战（因而完成创世记一章二十六节里神永远的定旨）：

- 一 在以弗所五章和六章，我们看见召会是新妇也是战士；在启示录十九章，也有召会的这两面。
- 二 在启示录十九章七至八节，我们看见新妇穿着“明亮洁净的细麻衣”；然后在十四节，我们看见跟随主争战的众军乃是“穿着细麻衣，又白又洁”；这两处经文指明，新妇的结婚礼服，也是她作神军队与仇敌争战时所穿的制服。
- 三 召会是新妇，需要爱和光；召会是战士，需要权能和神全副的军装。

Message Two

**The New Man as the Corporate Warrior of God
with Christ as the Constituents of the Whole Armor of God**

Outline

Scripture Reading: Eph. 6:10-20

Day 1

- I. Ephesians 5 reveals that the church is the bride to satisfy the desire of Christ for His expression with His image, and Ephesians 6 reveals that the church as the new man is a corporate warrior fighting the battle for God's interests on earth for His dominion (thus fulfilling God's eternal purpose in Genesis 1:26):
 - A. In Ephesians 5 and 6 we see the church as the bride and as the warrior; in Revelation 19 we also have these two aspects of the church.
 - B. In Revelation 19:7 and 8 we see that the bride is clothed in "fine linen, bright and clean"; then in verse 14 we see that the armies that follow the Lord into battle are "dressed in fine linen, white and clean"; these verses indicate that the bride's wedding garment will also be the uniform that she wears as God's army to fight against His enemy.
 - C. As the bride, the church needs love and light; as the warrior, the church needs might and the whole armor of God.

周二

贰 以弗所六章十至二十节启示，基督是神军装的构成成分，为着召会，一个新人，作神团体的战士：

一 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计” —10 ~ 11 节：

- 1 我们需要在主里得着加力，这指明我们不能在自己里面打属灵的仗；我们只能在主里，并靠着祂力量的权能争战。
- 2 神全副的军装是为着基督的整个身体这团体战士，不是为着基督身体上任何单个的肢体；我们必须在基督的身体里打属灵的仗，绝不能单独作战—10 ~ 13 节，雅四 7，参腓一 19，罗十三 12 ~ 14，十六 20。
- 3 在以弗所二章，我们是与基督一同坐在诸天界里；在四章和五章，我们是在地上，在基督的身体里行事为人；然后在六章，我们是在诸天界里，在基督的大能里站住。
- 4 与基督同坐，是有分于祂一切所成就的；在基督的身体里行事为人，是成就神永远的定旨；在基督的大能里站住，乃是抵挡神的仇敌。

周三

二 “所以要站住，用真理束你们的腰” —14 节上：

- 1 以弗所六章十四节里的“真理”是指神在基督里作我们生活中的实际，就是神在我们生活中被我们实化并经历；这实际上就是基督自己从我们活出来—

Day 2

II. Ephesians 6:10-20 reveals that Christ is the constituents of God's armor for the church, the one new man, as the corporate warrior of God:

A. “Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil”—vv. 10-11:

1. The fact that we need to be empowered in the Lord indicates that we cannot fight the spiritual warfare in ourselves; we can fight only in the Lord and in the might of His strength.
2. The whole armor of God is for the entire Body of Christ as the corporate warrior, not for any individual member of the Body; we must fight the spiritual warfare in the Body, not as individuals—vv. 10-13; James 4:7; cf. Phil. 1:19; Rom. 13:12-14; 16:20.
3. In Ephesians 2 we sit with Christ in the heavenlies; in chapters 4 and 5 we walk in His Body on the earth; then in chapter 6 we stand in His power in the heavenlies.
4. To sit with Christ is to participate in all His accomplishments, to walk in His Body is to fulfill God's eternal purpose, and to stand in His power is to fight against God's enemy.

Day 3

B. “Stand therefore, having girded your loins with truth”—v. 14a:

1. Truth in Ephesians 6:14 refers to God in Christ as the reality in our living, that is, God realized and experienced by us in our living; this is actually Christ Himself lived out by us—4:15, 21, 24-25; John 14:6.

四 15、21、24 ~ 25，约十四 6。

2 我们所用以束腰的真理，实际上就是我们所经历的基督；因为保罗的生活模成了基督的模型，所以他有能力面对一切的反对和逆境—弗四 20，腓一 19 ~ 21 上。

三 “穿上义的胸甲”—弗六 14 下，林前一 30，耶二三 6:

1 基督作为义的胸甲，遮盖我们的良心，就是胸所表征的；撒但是控告我们的，我们在与他争战时，需要有被血洁净的良心，就是无亏的良心—来九 14，十 22，徒二四 16。

2 “弟兄们胜过他，是因羔羊的血”（启十二 11）；对撒但的控告，我们应该回应说，“我胜过那控告者撒但，不是靠着我的完全，甚至也不是靠着无亏的良心，乃是靠着羔羊的血；我靠义的胸甲，抵挡他的控告。”

周 四

四 “以和平福音的稳固根基，当作鞋穿在脚上”—弗六 15:

1 基督已经在十字架上，为我们与神并与人成就了和平，这和平成了我们的福音；这和平的福音已经建立成稳固的根基，好象预备好的鞋，给我们穿在脚上—一二 13 ~ 17。

2 我们借着在和平里站住而打属灵的仗；我们若失去我们与神之间，或与别的信徒之间的和平，我们就失去了争战的立足点—西三 15，腓四 6 ~ 7。

2. The truth with which we are girded is actually the Christ whom we experience; because Paul's living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances—Eph. 4:20; Phil. 1:19-21a.

C. “Having put on the breastplate of righteousness”—Eph. 6:14b; 1 Cor. 1:30; Jer. 23:6:

1. Christ as the breastplate of righteousness covers our conscience, signified by the breast; in fighting against Satan, our accuser, we need a blood-purified conscience, a conscience void of offense—Heb. 9:14; 10:22; Acts 24:16.

2. “They overcame him because of the blood of the Lamb” (Rev. 12:11); our response to Satan's accusations should be, “I overcome Satan, the accuser, not by my perfection and not even by a conscience void of offense but by the blood of the Lamb; I am defended against his accusations by the breastplate of righteousness.”

Day 4

D. “Having shod your feet with the firm foundation of the gospel of peace”—Eph. 6:15:

1. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel; the gospel of peace has been established as a firm foundation, as a readiness with which our feet may be shod—2:13-17.

2. We fight the spiritual warfare by standing in peace; if we lose the peace between us and God or between us and other believers, we lose the standing to fight—Col. 3:15; Phil. 4:6-7.

五 “此外，拿起信的盾牌，借此就能销灭那恶者一切火燃烧的箭”——弗六 16，林后四 13，来十二 2，参腓二 13：

周 五

- 1 火燃烧的箭就是撒但的试诱、提议、怀疑、问题、谎言和攻击；我们需要拿起信的盾牌，销灭这些火燃烧的箭。
- 2 我们需要操练我们信心的灵，连同降服且复活的意志，相信主的显现是要消除魔鬼的作为——林后四 13，约壹三 8，太十六 22～23，路四 39，太十二 28，路十 17、19。
- 3 我们需要操练我们信心的灵，相信主的死已废除撒但——来二 14，林前十五 54～58，加二 20，罗六 3～6。
- 4 我们需要操练我们信心的灵，相信主的复活已叫撒但蒙羞——西二 12～15、20，三 1，约十四 30，腓三 10，赛六一 10，亚三 4～5。
- 5 我们需要操练我们信心的灵，相信主的升天远超过撒但的权势——弗一 19～23，二 6，六 11、13。
- 6 我们必须相信神；祂是真的、活的、应时且便利的——可十一 22，后一 18。
- 7 我们必须相信神的心；神对我们的心总是好的；祂没有意思要惩罚我们、伤害我们或叫我们受亏损——罗八 28～39。
- 8 我们必须相信神的信实；神不能说谎，祂对自己的话总是信实的——林前一 9，约壹一 9，多一 2。
- 9 我们必须相信神的能力——弗三 20。

E. “Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one”—Eph. 6:16; 2 Cor. 4:13; Heb. 12:2; cf. Phil. 2:13:

Day 5

1. The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks; we need to take up the shield of faith to quench these flaming darts.
2. We need to exercise our spirit of faith with our subdued and resurrected will to believe that the Lord's manifestation is to destroy the works of the devil—2 Cor. 4:13; 1 John 3:8; Matt. 16:22-23; Luke 4:39; Matt. 12:28; Luke 10:17, 19.
3. We need to exercise our spirit of faith to believe that the Lord's death has destroyed Satan—Heb. 2:14; 1 Cor. 15:54-58; Gal. 2:20; Rom. 6:3-6.
4. We need to exercise our spirit of faith to believe that the Lord's resurrection has put Satan to shame—Col. 2:12-15, 20; 3:1; John 14:30; Phil. 3:10; Isa. 61:10; Zech. 3:4-5.
5. We need to exercise our spirit of faith to believe that the ascension of the Lord is far above Satan's power—Eph. 1:19-23; 2:6; 6:11, 13.
6. We must have faith in God, who is real, living, present, and available—Mark 11:22; Rev. 1:18.
7. We must have faith in God's heart; God's heart toward us is always good; He has no intention to punish us, to injure us, or to cause us to suffer loss—Rom. 8:28-39.
8. We must have faith in God's faithfulness; God cannot lie but is always faithful to His word—1 Cor. 1:9; 1 John 1:9; Titus 1:2.
9. We must have faith in God's ability—Eph. 3:20.

10 我们必须相信神的话；神受了约束，要成就祂所说的一切——参帖前五 24，弗六 17 ~ 18。

11 我们必须相信神的旨意——5、9、11，罗十二 1 ~ 2，来十 5 ~ 10。

12 我们必须相信神的主宰；在祂的主宰下，连我们的错误也互相效力，叫我们得益处——罗九 19 ~ 29。

六 “接受救恩的头盔”——弗六 17 上：

1 救恩的头盔是为着遮盖我们的心思、思想，抵挡那恶者射到我们里面的消极意念；这样的头盔，这样的遮盖，乃是神的救恩。

2 撒但把恐惧、威吓、忧虑、挂虑和其他叫人软弱的意念，注射到我们的心思里；神的救恩乃是我们所拿起以抵挡这一切的遮盖；这样的救恩，就是我们在日常生活中所经历那拯救的基督——约十六 33。

周 六

七 接受“那灵的剑，那灵就是神的话”——弗六 17 下：

1 在神六项的军装中，唯有那灵的剑是为着攻击外面的仇敌和里面的对头；我们用剑砍碎外面的仇敌和里面主观的对头。

2 基督作为那灵与话，供给我们进攻的剑，击败并杀死我们这人里面消极的元素；当我们祷读主话时，至终，最厉害的敌人——己——就要被治死。

3 当娄格斯 (logos——圣经中常时的话) 对我们成了雷玛 (rhema——那灵现时、即时、活的、个人的说话) 时，这雷玛就是砍碎对头的剑：

10. We must have faith in God's word; God is bound to fulfill all that He has spoken—cf. 1 Thes. 5:24; Eph. 6:17-18.

11. We must have faith in God's will—1:5, 9, 11; Rom. 12:1-2; Heb. 10:5-10.

12. We must have faith in God's sovereignty; under His sovereignty even our mistakes work for good—Rom. 9:19-29.

F. “Receive the helmet of salvation”——Eph. 6:17a:

1. The helmet of salvation is for covering our mind, our mentality, against the negative thoughts shot in by the evil one; such a helmet, such a covering, is God's salvation.

2. Satan injects fear, threats, worries, anxieties, and other weakening thoughts into our mind; God's salvation is the covering that we take up against all of these, and this salvation is the saving Christ whom we experience in our daily life—John 16:33.

Day 6

G. Receive “the sword of the Spirit, which Spirit is the word of God”——Eph. 6:17b:

1. Among the six items of God's armor, the sword of the Spirit is the only one for attacking the outward enemy and the inward adversary; with the sword we cut the outward enemy and the subjective, inward adversary to pieces.

2. Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the negative elements in our being; as we pray-read the Word, eventually the self, the worst foe of all, will be put to death.

3. When the logos (the constant word in the Bible) becomes the rhema (the present, instant, living, and personal speaking of the Spirit) to us, this rhema is the sword that cuts the adversary to pieces:

- a 我们越接受主的话连同其杀死的能力，我们的骄傲以及我们里面一切消极的元素就越被治死；借着祷告，我们里面的对头就被击杀。
- b 在以弗所五章，话是为着滋养，使新妇美丽（26～27）；但在六章，话是为着杀死，使召会能从事属灵的争战（17～18）。
- 八 “借着各样的祷告和祈求，…时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求” —17～18 节：
- 1 祷告可视为神的第七项军装，因为这一项是凭借，叫我们借以应用其他各项。
 - 2 祷告是应用基督作神军装唯一的路；祷告使军装对我们成为实际可用的。
 - 3 我们必须坚定持续地祷告，因为祷告与争战有关；神与撒但双方彼此敌对；第三方包括神所拣选并救赎的人—西四 2，弗六 18，太二六 41，参弗五 14，罗十三 11～14。
 - 4 我们为了要在神这一边与撒但争战，就必须坚定持续地祷告；这种的坚定持续是必需的，因为整个世界的趋向都是远离神的—约壹五 19，参约十四 30，十六 33。
 - 5 在我们想要坚定持续地祷告以前，首先该为我们的祷告生活向主许愿；我们要对祂说，“主，我要在这事上拼上去；我把自己献给你，好叫我有祷告的生活；主，保守我在祷告的灵里；如果我忘记了，忽略了，我知道你不会忘记，求你一再提醒我要祷告。”
 - 6 坚定持续的祷告有许多益处：

- a. The more we take in the word with its killing power, the more our pride and all the negative elements within us are put to death; by pray-reading, the inward adversary is slain.
- b. In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride (vv. 26-27), but in Ephesians 6 the word is for killing that enables the church to engage in spiritual warfare (vv. 17-18).
- H. “By means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints”—v. 17-18:
1. Prayer may be considered the seventh item of the armor of God because it is the means by which we apply the other items.
 2. Prayer is the unique way to apply Christ as the armor of God; it is prayer that makes the armor available to us in a practical way.
 3. We need to persevere in prayer because prayer involves a battle, a fight; two parties, God and Satan, are hostile to each other; the third party consists of God’s chosen and redeemed people—Col. 4:2; Eph. 6:18; Matt. 26:41; cf. Eph. 5:14; Rom. 13:11-14.
 4. In order to fight on God’s side against Satan, we need to persevere in prayer; this perseverance is needed because the course of the whole world is away from God—1 John 5:19; cf. John 14:30; 16:33.
 5. Before we try to persevere in prayer, we should first make a vow to the Lord concerning our prayer life; we need to say to Him, “Lord, I am desperate about this; I offer myself to You so that I may have a prayer life; Lord, keep me in the spirit of prayer; if I forget this or neglect this, I know that You will not forget it; remind me again and again about prayer.”
 6. Persevering in prayer has many benefits:

- a 祷告是我们能思念在上面的事唯一的路—西三 2，来七 25，八 2，参徒六 4。
- b 祷告乃是进入至圣所，来到施恩的宝座前的路，好使我们受怜悯，得恩典，作应时的帮助（来四 16）；我们来到施恩宝座前祷告的时候，恩典就如同江河，在我们里面涌流并供应我们—诗歌五五七首。
- c 我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通；这是何等美妙的赏赐！

- a. Prayer is the only way that we can set our mind on the things above—Col. 3:2; Heb. 7:25; 8:2; cf. Acts 6:4.
- b. Prayer is the way to enter into the Holy of Holies and come forward to the throne of grace so that we may receive mercy and find grace to meet our timely need (Heb. 4:16); when we pray, approaching the throne of grace, grace will become a river flowing in us and supplying us—Hymns, #770.
- c. The more we pray, the more we experience being one with the Lord, enjoy His presence, and have fellowship with Him; what a marvelous reward!

启十九 7~8 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

14 “在天上的众军，骑着白马，穿着细麻衣，又白又洁，跟随着祂。”

在以弗所五章和六章，我们看见召会的…两方面：满足基督渴望的新妇，和击败神仇敌的战士。召会是新妇，需要爱和光。召会是战士，需要权能和神全副的军装。

以弗所书说到召会的十二方面，其中主要的几方面是新入、新妇和战士。新入包括身体的一面，而身体包括丰满和居所。因此，召会的头十方面都包括在完成神永远定旨并成功祂经纶的新人里。三一神在已过的永远里为着将来的永远所计划的，乃是用这新人来完成。虽然神的计划是由新人来完成，但基督的渴望仍需得着满足，神的仇敌尚待被打败。因此，召会需要成为新妇和战士（以弗所书生命读经，六三三至六三四页）。

信息选读

就一面的意义说，召会是新人，需要长大、尽功用、并过正当的日常生活。就另一面意义说，召会是新妇，必须成为美丽的，好在基督回来时献给祂。就召会是新妇来说，难处不在于规条、道理或旧人，难处乃在于斑点和皱纹；这是生机上的缺陷，损害了召会的美丽。召会要除去这样的缺陷，就必须得着基督的元素，

Rev. 19:7-8 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

14 And the armies which are in heaven followed Him on white horses, dressed in fine linen, white and clean.

In Ephesians 5 and 6 we see two...aspects of the church: the bride to satisfy the desire of Christ and the warrior to defeat God's enemy. As the bride, the church needs love and light. As the warrior, the church needs might and the whole armor of God.

Of the twelve aspects of the church covered in Ephesians, the main aspects are the new man, the bride, and the warrior. The new man includes the aspect of the Body, and the Body includes the fullness and the dwelling place. Therefore, the first ten aspects of the church are all included in the new man who fulfills God's eternal purpose and carries out His economy. This new man is used by the Triune God to accomplish what He planned in eternity past for eternity future. Nevertheless, although God's plan is fulfilled with the new man, Christ's desire still needs to be satisfied, and God's enemy still must be defeated. (Life-study of Ephesians, p. 526)

Today's Reading

In one sense, the church is the new man who needs growth, function, and a proper daily living. In another sense, the church is the bride who must be beautified in order to be presented to Christ at His coming. With the church as the bride, the problem is not with ordinances, doctrine, or the old man. The problem is with the spots and wrinkles, defects that are organic and that ruin the beauty of the church. In order to be free from such defects, the church must be sanctified,

新陈代谢地作到召会里面，好得着圣化、洁净、保养和顾惜。这个元素会使斑点和皱纹消失，并且能使新妇美丽，使她能献给基督。最终，借着这新陈代谢变化的过程，召会就成为荣耀的。

〔在以弗所六章，〕召会乃是神的战士。召会不仅是彰显基督的身体、神居住的所在以及成就神经纶的新人；召会还必须是击败神仇敌的战士、军兵。

按照启示录十九章，召会是献给基督的新妇，也是与祂一同争战，抵挡神仇敌的战士。主耶稣再来的时候，祂首先要迎娶祂的新妇。基督迎娶新妇之后，祂与得胜者就要争战对付仇敌。按照十一节，主骑着白马，天上的众军也骑着白马，穿着细麻衣，又白又洁，跟随着祂（14）。十七章十四节也指着这事说，“他们〔仇敌及其跟随者〕要与羔羊争战，羔羊必胜过他们，因为羔羊是万主之主，万王之王。同着羔羊的，就是蒙召被选忠信的人，也必得胜。”

在十九章七至八节，我们看见新妇穿着“明亮洁净的细麻衣”。然后在十四节，我们看见跟随主争战的众军乃是“穿着细麻衣，又白又洁”。这两处经文指明，新妇的结婚礼服，也是她作神军队与神仇敌争战时所穿的制服。所以，有结婚礼服，也就有制服。

在以弗所五章和六章，我们看见召会是新妇也是战士。在启示录十九章，我们也有召会的这两方面。作为召会，我们不仅是基督的身体、神的居所、神的国、神的家和新人；我们也是新妇和战士。作为新妇，我们必须美丽的，毫无斑点和皱纹，并且穿着细麻衣。作为战士，我们必须装备好与神的仇敌争战（以弗所书生命读经，九八〇至九八一页）。

参读：以弗所书生命读经，第六十三篇。

purified, nourished, and cherished by having the element of Christ wrought into her metabolically. This element will cause the spots and wrinkles to disappear, and it will beautify the bride for her presentation to Christ. Eventually, through this process of metabolic transformation the church will become glorious.

[In Ephesians 6] the church is God's warrior. The church should be not only the Body to express Christ, the dwelling place for God's habitation, and the new man for the fulfillment of God's economy; the church must also be a warrior, a soldier, to defeat God's enemy.

According to Revelation 19, the church is both the bride who is presented to Christ and the warrior who fights with Him against God's enemy. At His coming again, the Lord Jesus first will meet His bride. After receiving the bride, Christ and the overcomers will enter into battle against the enemy. According to Revelation 19:11, the Lord will ride on a white horse, and the armies which are in heaven will follow Him on white horses, dressed in fine linen, white and clean (v. 14). Revelation 17:14 also refers to this: "These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and they who are with Him, the called and chosen and faithful, will also overcome them."

In Revelation 19:7 and 8 we see that the bride is clothed in "fine linen, bright and clean." Then in verse 14 we see that the armies which follow the Lord into battle are "dressed in fine linen, white and clean." These verses indicate that the bride's wedding garment will also be the uniform she wears as God's army to fight against His enemy. Therefore, to have the wedding garment is also to have the uniform.

In Ephesians 5 and 6 we see the church as the bride and as the warrior. In Revelation 19 we also have these two aspects of the church. As the church, we are not only the Body, the dwelling place of God, the kingdom of God, the family of God, and the new man; we are also the bride and the warrior. As the bride, we must be beautiful, without spot or wrinkle, and be clothed in fine linen. As the warrior, we must be equipped to fight against God's enemy. (Life-study of Ephesians, pp. 813-815)

Further Reading: Life-study of Ephesians, msg. 97

第二周●周二

晨兴喂养

弗六 10～11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

13 “所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”

以弗所一章一节至六章九节把关于召会的积极一面，就是召会成就神永远定旨的启示，全讲过了。但在消极一面，就是召会对付神的仇敌，还有一些事要说到。前五章在多方面描绘召会在积极一面成就神永远的定旨。在六章可以看见召会在消极一面是战士，击败神的仇敌—魔鬼。要作这事，召会必须穿戴神全副的军装。

不仅神永远的定旨必须成就，基督的心愿必须得到满足，神的仇敌也必须被击败。为此，召会必须是战士。甚至在雅歌中我们也看见，当寻求者享受主的同在与时，争战也在进行着。因此，我们是照着实际、凭着恩典行事，我们是活在爱和光中，并且我们也争战，为要征服撒但的意志。我们的行事为人是为着完成神的定旨，我们的生活是为着基督的满足，并且我们的争战是为着击败神的仇敌。因此，为着这三件事，召会必须是新人、新妇和战士（以弗所书生命读经，六三四、六三七页）。

信息选读

以弗所六章十节“得着加力”这辞，原文与一章十九节的能力同字根。要对付神的仇敌，抵挡黑暗的邪恶势力，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超过空中一切邪灵的浩大能力，使我们得着加力。我们要在主里得着加力，这事实指明，

<< WEEK 2 — DAY 2 >>

Morning Nourishment

Eph. 6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

13 Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

The passage from Ephesians 1:1 to 6:9 completes the revelation on the positive side concerning the church for the fulfilling of God's eternal purpose. Yet on the negative side, that is, for dealing with God's enemy, something still remains to be covered. In the first five chapters the church is portrayed in many ways, on the positive side, to fulfill God's eternal purpose. On the negative side, the church is seen in chapter 6 as a warrior to defeat God's enemy, the devil. To do this, the church must put on the whole armor of God.

Not only must God's eternal purpose be fulfilled and the desire of Christ's heart be satisfied, but God's enemy must be defeated. For this, the church must be a warrior. Even in the Song of Songs we see that as the seeking one enjoys the Lord's presence, the fighting is going on. Therefore, we walk according to truth and by grace, we live in love and light, and we fight to subdue the satanic will. Our walk is for the fulfillment of God's purpose, our living is for the satisfaction of Christ, and our fighting is for the defeat of God's enemy. Hence, for these three things the church must be the new man, the bride, and the warrior. (Life-study of Ephesians, pp. 526-527, 529-530)

Today's Reading

The Greek word rendered “empowered” in Ephesians 6:10 has the same root as the word power in 1:19. To deal with God's enemy, to fight against the evil force of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air. The fact that we are to be empowered in the

在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了。

“要…得着加力”，这吩咐含示需要很强地运用我们的意志。我们若要得着加力来应付属灵的争战，我们的意志就必须刚强且有操练。我们不该象水母一样，意志软弱，游移不定。事实上，那些有刚强意志的人最容易悔改。…我们需要在主里得着加力，这事实指明我们不能在自己里面打属灵的仗；我们只能在主里，并靠着祂力量的权能争战。在六章十节里，保罗提到力量、权能和加力。首先，我们借着那叫基督从死人中复活，使祂作万有之首的大能，得着加力。然后，我们就知道神的权能和力量。

我们打属灵的仗，不仅需要主的大能，也需要神的军装〔11〕。我们的兵器没有效力，只有神的军装，甚至神全副的军装，才有效力。…神全副的军装是为着基督的整个身体，不是为着基督身体上任何单个的肢体。召会是一个团体的战士，信徒是这唯一战士的一分子。只有团体的战士才能穿戴神全副的军装，单个的信徒不能。我们必须在基督的身体里打属灵的仗，绝不能单独作战。

我们需要穿戴神全副的军装，好使我们“能以站住”（11）。在六章，“站住”这辞非常紧要。在二章，我们是与基督一同坐在诸天界里（6）；在四章和五章，我们是在地上，在基督的身体里行事为人（四1、17，五2、8、15）。然后在六章，我们是在诸天界里，在基督的大能里站住。与基督同坐，是有分于祂一切所成就的；在基督的身体里行事为人，是成就神永远的定旨；在基督的大能里站住，乃是抵挡神的仇敌，…〔就是〕抵挡魔鬼的诡计，…魔鬼邪恶的计谋（以弗所书生命读经，六三八至六四一页）。

参读：以弗所书生命读经，第六十三篇。

Lord indicates that in the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated.

The charge to be empowered implies the need to exercise our will. If we would be empowered for spiritual warfare, our will must be strong and exercised. We should not be like jellyfish, those who are weak-willed and vacillating. Actually, it is those with a strong will who are most able to repent. The fact that we need to be empowered in the Lord indicates that we cannot fight the spiritual warfare in ourselves; we can fight only in the Lord and in the might of His strength. In 6:10 Paul refers to power, might, and strength. First, we are empowered by the power that raised Christ from among the dead and made Him to be the Head over all things. Then we know God's might and strength.

To fight the spiritual warfare, we need not only the power of the Lord, but also the armor of God [v. 11]. Our weapons do not avail, but God's armor, even the whole armor of God, does. The whole armor of God is for the entire Body, not for any individual member of the Body. The church is a corporate warrior, and the believers together make up this unique warrior. Only the corporate warrior can wear the whole armor of God; no individual believer can. We must fight the spiritual warfare in the Body, not individually.

We need to put on the whole armor of God so that we “may be able to stand” (v. 11). In chapter 6 the word stand is crucial. In chapter 2 we sit with Christ in the heavenlies (v. 6), and in chapters 4 and 5 we walk in His Body on the earth (4:1, 17; 5:2, 8, 15). Then in chapter 6 we stand in His power in the heavenlies. To sit with Christ is to participate in all His accomplishments; to walk in His Body is to fulfill God's eternal purpose; and to stand in His power is to fight against God's enemy...[and] to stand against the stratagems of the devil,...the devil's evil plans. (Life-study of Ephesians, pp. 530-532)

Further Reading: Life-study of Ephesians, msg. 63

第二周●周三

晨兴喂养

弗六 14 “所以要站住，用真理束你们的腰，穿上义的胸甲。”

启十二 11 “弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。”

我们要来看构成神全副军装的项目。〔借着〕头三项—腰带、胸甲和鞋—〔我们〕就能站住。在这三项之外，我们还需要拿起信的盾牌，接受救恩的头盔并那灵的剑（弗六 16～17）。…只有剑是攻击的武器。军装的其他各面都是防卫用的。首先我们来看腰带、胸甲和鞋（以弗所书生命读经，六四五页）。

信息选读

束腰〔弗六 14〕是加强我们全人。我们全人需要用真理加强。这加强不是为着坐，乃是为着站。

照着真理（实际）这辞在以弗所四章的用法（15、21、24），六章十四节的真理，是指神在基督里作我们生活中的实际，就是神在我们生活中被我们实化并经历。这实际上就是基督自己从我们活出来（约十四 6）。这样的真理，这样的实际，乃是我们的腰带，为着属灵的争战加强我们全人。…当这样的真理束我们的腰时，我们就得加强，能以站立得住。

那些有这样生活的人，必定是用真理束腰的。这些乃是能面对攻击与反对的人。因为他们用真理束腰，所以他们能在反对者跟前站立得住。但如果神没有彰显在我们日常的生活和行动中，我们的腰就没有束

<< WEEK 2 — DAY 3 >>

Morning Nourishment

Eph. 6:14 Stand therefore, having girded your loins with truth and having put on the breastplate of righteousness.

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

[Let us] consider the items that make up the whole armor of God...[By means of] the first three items—the girdle, the breastplate, and the shoes—...we are able to stand. Along with these three items, we need to take up the shield of faith and receive the helmet of salvation and the sword of the Spirit (Eph. 6:16-17)...Only the sword is an offensive weapon. All the other aspects of the armor are for defense. Let us first consider the girdle, the breastplate, and the shoes. (Life-study of Ephesians, p. 537)

Today's Reading

For us to gird our loins [Eph. 6:14] is to strengthen our entire being. Our whole being needs to be strengthened with truth. This strengthening is not for sitting, but for standing.

According to the way the word truth is used in Ephesians 4 (vv. 15, 21, 24, 25), truth in 6:14 refers to God in Christ as reality in our living, that is, God realized and experienced by us as our living. This is actually Christ Himself lived out by us (John 14:6). Such truth, such reality, is the girdle that strengthens our whole being for spiritual warfare....When such a truth girds our loins, we are made strong for the purpose of standing.

Those who have such a living certainly have their loins girded with truth. These are the ones who are able to face attack and opposition. Because they are girded with truth, they can stand before the opposers. But if God is not expressed in our daily life and walk, we shall not have a girdle about our loins, and we shall

上，我们也就没有力量站住抵挡仇敌。我们不会有能力面对反对或冲突。

我们为着属灵的争战所用以束腰的真理，实际上就是我们所经历的基督。保罗在腓立比一章二十一节说，“在我，活着就是基督。”保罗所活出的这位基督，就是他真理的腰带。这位基督就是神，彰显并显示在保罗的日常行动中。因为保罗的日常生活模成了基督的模型，所以他有力量面对一切的反对和逆境。因为保罗用真理束了腰，所以他有力量站住。

义的胸甲〔弗六14〕是要遮盖我们的良心，就是胸所表征的。撒但是控告我们的，我们在与他争战时，需要有无亏的良心。不论我们觉得良心多无亏，我们的良心仍需要用义的胸甲遮盖。义是与神与人都是对的。我们若是与神或与人出了一点问题，撒但就要控告我们，使我们的良心有漏洞，漏去我们所有的信心和胆量。因此，我们需要义的遮盖，保护我们不受仇敌的控告。这样的义就是基督（林前一30）。

启示录十二章十一节说，“弟兄们胜过他，是因羔羊的血。”有羔羊的血遮盖，主要的就是我们身上有义的胸甲。义是在血里，血的遮盖就是胸甲。虽然在道理上这不容易解释，但在经历上我们却能明白。每当我们想要争战抵挡黑暗的权势时，撒但就借着控告，使我们的良心变得十分敏感。这些感觉实际上不是良心的敏锐，乃是撒但控告的结果。我们该立即反应说，“我胜过那控告者撒但，不是靠着我的完全，甚至也不是靠着无亏的良心，乃是靠着羔羊的血。我靠义的胸甲，抵挡他的控告。”…我们不是被自己的义所遮盖，乃是被基督作我们的义所遮盖。…在经历上，我们不能把血与基督分开。基督若没有祂的血，就不能遮盖我们。在祂血的洁净下，祂成了我们的义（以弗所书生命读经，六四五至六四八页）。

参读：以弗所书生命读经，第六十四篇。

have no strength to stand against the enemy. We shall not have the power to face opposition or controversy.

The truth with which we are girded for spiritual warfare is actually the very Christ we experience. In Philippians 1:21 Paul says, “To me, to live is Christ.” This Christ whom Paul lived was his girdle of truth. This Christ was God expressed and revealed in Paul’s daily walk. Because Paul’s daily living was conformed to the pattern of Christ, he had the strength to face all opposition and adverse circumstances. Because Paul had been girded about with truth, he had the strength to stand.

The breastplate of righteousness [Eph. 6:14] covers our conscience, signified by the breast. Satan is our accuser. In fighting against him we need a conscience void of offense. But no matter how good we may feel our conscience is, we need to have it covered with the breastplate of righteousness. Righteousness is to be right with both God and man. If we have just a little problem with either God or man, Satan will accuse us, and there will be holes in our conscience through which all of our faith and boldness will leak out. Hence, we need the covering of righteousness to protect us from the enemy’s accusation. Such righteousness is Christ (1 Cor. 1:30).

Revelation 12:11 says, “They overcame him because of the blood of the Lamb.” To be covered by the blood of the Lamb is mainly to have upon us the breastplate of righteousness. Righteousness is in the blood, and the covering of the blood is the breastplate. Although this may be difficult to explain doctrinally, we can understand it experientially. Whenever we intend to fight against the powers of darkness, Satan, through his accusations, causes our conscience to become very sensitive. These feelings actually are not the sensitivity of the conscience, but the result of Satan’s accusations. Immediately our response should be, “I overcome Satan, the accuser, not by my perfection and not even by a conscience void of offense, but by the blood of the Lamb. I am defended against his accusations by the breastplate of righteousness.” We are covered not by our own righteousness, but by Christ as our righteousness....In experience we cannot separate the blood from Christ. Apart from His blood, Christ could not cover us. Under the cleansing of His blood, He becomes our righteousness. (Life-study of Ephesians, pp. 537-540)

Further Reading: Life-study of Ephesians, msg. 64

弗六 15 ~ 16 “且以和平福音的稳固根基，当作鞋穿在脚上；此外，拿起信的盾牌，借此就能消灭那恶者一切火火的箭。”

以弗所六章十五节说，“且以和平福音的稳固根基，当作鞋穿在脚上。”我们的脚必须穿上鞋，好加强我们，使我们在争战中站住。这不是为走路，也不是为赛跑，乃是为争战。

“和平福音的稳固根基”，意思是指和平福音的建立。基督已经在十字架上，为我们与神并与人成就了和平，这和平成了我们的福音（二 13 ~ 17）。这已经建立成稳固的根基，好象预备好的鞋，给我们穿在脚上。这样，我们就有稳固的立足点，使我们站立得住，打属灵的仗。为着这样稳固根基的和平，也是基督（14）。…六章十五节的福音不是恩典的福音，也不是赦罪的福音，甚至也不是基督那追测不尽之丰富的福音。这里的福音乃是和平的福音。按照二章十五至十六节，基督在十字架上成就了和平，使外邦人能接触犹太信徒，也使我们都能接触神。这和平乃是佳音，好信息。换句话说，这就是福音。为这缘故，十七节说，基督传和平为福音（以弗所书生命读经，六四九至六五〇页）。

信息选读

我们也必须传这和平为福音。以弗所六章十五节所说的和平福音，乃是基督在十字架上所成就的和平，使我们与神成为一，也使外邦信徒与犹太信徒成为一。这和平乃是我们的福音。有了这和平，就有准备、有预备。实际上原文的意思乃是稳固的根基。这稳固的根基，乃是给我们站住的安全立足点。所以，

Eph. 6:15-16 And having shod your feet with the firm foundation of the gospel of peace; besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.

Ephesians 6:15 says, “And having shod your feet with the firm foundation of the gospel of peace.” Our feet must be shod in order to strengthen our stand in the battle. This is not for walking a way or running a course, but for fighting the battle.

The phrase the firm foundation of the gospel of peace means the establishment of the gospel of peace. Christ has made peace for us on the cross, both with God and with man, and this peace has become our gospel (2:13-17). This has been established as a firm foundation, as a readiness for our feet to be shod with. Thus, we shall have a firm footing that we may stand to fight the spiritual warfare. The peace for such a firm foundation is also Christ (2:14). In 6:15 the gospel is not the gospel of grace, nor the gospel of the forgiveness of sins, nor even the gospel of the unsearchable riches of Christ. Here the gospel is the gospel of peace. According to 2:15 and 16, on the cross Christ accomplished peace so that the Gentiles can contact the Jewish believers and so that we all can contact God. This peace is glad tidings, good news. In other words, it is the gospel. For this reason, 2:17 says that Christ preached the gospel of peace. (Life-study of Ephesians, pp. 540-541)

Today's Reading

We also must preach this peace as the gospel. The gospel of peace spoken of in Ephesians 6:15 is the peace accomplished by Christ on the cross for us to be one with God and for the Gentile believers to be one with the Jewish believers. This peace is our gospel. With this peace there is preparation, readiness. The Greek word actually means a firm foundation. This firm foundation is a secure footing for our standing. Therefore, the peace accomplished by Christ on the cross is a

基督在十字架上所成就的和平，乃是稳固的立足点，稳固的根基。当我们与邪恶的势力争战时，基督所成就的和平乃是我们脚的稳固根基。要投身在属灵的争战中，我们的脚必须穿上这稳固的根基。

在争战中，站住是极其要紧的。我们必须能站住，并能抵挡仇敌的攻击。打败的人会逃跑，但是得胜的人会站住。当我们与仇敌摔跤时，我们会发现撒但不会跑开。甚至当我们胜过了他，他还是一直与我们摔跤。因此，我们必须能以站住。属灵的争战不是一场拳赛，乃是一场摔跤。我们若要与仇敌摔跤，就需要稳固的立足点。

通常争战的反面就是和平。当我们有平时，我们就不争战；当我们争战时，我们就没有和平。但在这里，我们是凭着和平并在和平里争战。我们借着在和平里站住而争战。我们若失去我们与神之间，或与别的信徒之间的和平，我们就失去了立足点。基督乃是使我们与神是一，并与圣徒是一的和平。这和平是稳固的根基，使我们能站立得稳，抵挡仇敌。

十六节说，“此外，拿起信的盾牌，借此就能销灭那恶者一切火燃烧的箭。”我们需要真理束腰，义遮盖良心，和平覆脚如鞋，并需要信保护我们全人如盾牌。我们若凭那是实际（真理）的神而活，我们就有义（四24），义又产生和平（来十二11，赛三二17）。有了这些，我们就很容易有信作盾牌，抵挡那恶者火燃烧的箭。基督是这样之信的创始者与成终者（来十二2）。我们若要在争战中站立得稳，就需要神的军装这四项目的的装备。…信的盾牌不是给我们穿上的，乃是给我们拿起的，为着保护我们，抵挡仇敌的攻击。信是在真理、义与和平之后。…这信是安全的保护，可以抵挡仇敌火燃烧的箭，凶猛的攻击（以弗所书生命读经，六五〇至六五三页）。

参读：以弗所书生命读经，第六十五篇。

firm footing, a firm foundation. As we fight against the evil powers, the peace Christ has accomplished is a firm foundation for our feet. To take part in the spiritual warfare, our feet must be shod with this firm foundation.

In fighting, the crucial thing is to stand. We must be able to stand and to withstand the attacks of the enemy. Those who are defeated will run, but those who are victorious will stand. As we wrestle against the enemy, we shall find that Satan does not run away. Even when we are victorious over him, he keeps on wrestling with us. Therefore we need to be able to stand. Spiritual warfare is not a boxing match, but a wrestling match. If we would wrestle against the enemy, we need a firm footing.

Usually peace is the opposite of warfare. When we have peace, we do not fight, and when we fight, we do not have peace. But here we fight with peace and in peace. We fight by standing in peace. If we lose the peace between us and God or between us and other believers, we lose the standing. Christ is the peace for us to be one with God and to be one with the saints. This peace is the firm foundation that enables us to stand fast against the enemy.

Ephesians 6:16 says, “Besides all these, having taken up the shield of faith, with which you will be able to quench all the flaming darts of the evil one.” We need truth to gird our loins, righteousness to cover our conscience, peace as the standing for our feet, and faith to shield our entire being. If we live by God as truth, we have righteousness (4:24), and righteousness issues in peace (Heb. 12:11; Isa. 32:17). With all these, we can easily have faith as a shield against the flaming darts of the evil one. Christ is the Author and Perfecter of such faith (Heb. 12:2). For us to stand firmly in the battle we need to be equipped with these four items of God’s armor. The shield of faith is not something that we put on, but something that we take up in order to protect ourselves against the attacks of the enemy. Faith comes after truth, righteousness, and peace....This faith is a safeguard against the fiery darts, the attacks, of the enemy. (Life-study of Ephesians, pp. 541-544)

Further Reading: Life-study of Ephesians, msg. 65

第二周●周五

晨兴喂养

弗六 16～17 “此外，拿起信的盾牌，…还要…接受救恩的头盔…”

可十一 22 “耶稣回答说，你们要信神。”

现在我们要仔细来看信的盾牌。我们的信，当然不是相信自己的能力、力量、功绩或美德；我们的信必须是相信神（可十一 22）。神是真的、活的、应时且便利的，我们需要相信祂。

我们也应该相信神的心。每个基督徒都必须认识神和神的心。…不管我们身上发生什么事，或有什么苦难，我们总要相信神的心是好的。神没有意思要惩罚我们、伤害我们或叫我们受亏损。

我们该相信神的心，也该相信神的信实。我们会改变，但神永不改变。正如雅各书一章十七节所说，“在祂并没有…转动的影儿。”不仅如此，祂也不能说谎（多一 2），祂对自己的话总是信实的。

神不仅是信实的，也是有能力的。所以，我们需要信神的能力。保罗在以弗所三章二十节宣告，“神能…极其充盈地成就一切，超过我们所求所想的。”

我们的信还有一面，就是相信神的话。神受了约束，要成就祂所说的一切。祂越说话，就越要负责成就祂自己的话。我们能告诉祂说，“神，你已经说了，你写出的话已经在我们手中。主，你受了约束，要成就你的话。”为着神信实的话，阿利路亚！（以弗所书生命读经，六五三至六五四页）。

信息选读

我们也必须相信神的旨意。神是有计划的神，所以祂有一个旨意。祂对我们的旨意总是积极的。因此，不论何事

<< WEEK 2 — DAY 5 >>

Morning Nourishment

Eph. 6:16-17 Besides all these, having taken up the shield of faith....And receive the helmet of salvation...

Mark 11:22 And Jesus answered and said to them, Have faith in God.

We need now to consider the shield of faith in detail. We certainly are not to have faith in our own ability, strength, merit, or virtue. Our faith must be in God (Mark 11:22). God is real, living, present, and available. We need to have faith in Him.

We also should have faith in God's heart. Every Christian must know both God and the heart of God....No matter what may happen to us or what kind of sufferings we may undergo, we must always believe in the goodness of God's heart. God has no intention to punish us, to injure us, or to cause us to suffer loss.

Along with faith in God's heart, we should have faith in God's faithfulness. We may change, but God does not change. As James 1:17 says, there is no shadow of turning with Him. Furthermore, He cannot lie (Titus 1:2), but is always faithful to His word.

God is not only faithful, but also able. Therefore, we need to have faith in God's ability. In Ephesians 3:20 Paul declares that God "is able to do superabundantly above all that we ask or think."

Still another aspect of our faith is faith in God's word. God is bound to fulfill all that He has spoken. The more He speaks, the more responsible He becomes to fulfill His own word. We can tell Him, "God, You have spoken, and Your written Word is in our hand. Lord, You are bound to fulfill Your word." Hallelujah for God's faithful word! (Life-study of Ephesians, p. 544)

Today's Reading

We also need to have faith in God's will. Because God is a God of purpose, He has a will. His will with respect to us is always positive. Hence, no matter what

临到我们，我们都该不顾到我们的快乐或我们的环境，只顾到神的旨意。我们的环境会改变，但神的旨意永不改变。

不仅如此，我们必须相信神的主宰。因为神是主宰一切的，祂绝不会错。在祂的主宰权柄下，连我们的错误也互相效力，叫我们得益处。若不是神的主宰权柄允许我们犯错，我们就不可能犯错（然而，这并不是说，我们可以故意犯错）。当我们有错的时候，我们需要悔改。…我们为了过犯或错误悔改后，必须仍然运用信心相信神的主宰权柄。

我们都需要完全相信神，相信神的心，相信神的信实，相信神的能力，相信神的话，相信神的旨意，并相信神的主宰权柄。我们若有这样的信，撒但火烧的箭就不能伤害我们。…火烧的箭就是撒但的试诱、提议、怀疑、问题、谎言和攻击。…每一个试诱都是欺骗，都是虚假的应许。…我们早上醒来时，撒但常向我们提议。因这缘故，我们早晨头一件事就是需要进到主的话里。我们若不在主的话里，就没有遮盖以抵挡魔鬼的提议。

保罗在以弗所六章十七节上半…说，“还要…接受救恩的头盔。”这是为着遮盖我们的心思、思想，抵挡那恶者射到我们里面的消极思想。这样的头盔，这样的遮盖，乃是神的救恩。撒但把威吓、忧虑、挂虑和其他叫人软弱的思想，注射到我们的心思里。神的救恩就是我们所拿起以抵挡这一切的遮盖。这样的救恩，就是我们在日常生活中所经历那拯救的基督（约十六 33）。

撒但火烧的箭乃是透过我们的心思临到我们的。因此，正如我们的良心需要义的胸甲，我们的意志需要信的盾牌，照样我们的心思也需要救恩的头盔。我们需要真理、义、和平、信，然后是救恩。义产生和平，和平给我们立场得着信，然后信带进救恩。不要把救恩的头盔和信的盾牌分开。盾牌保护我们的前面，头盔保护我们的头部。盾牌和头盔是一起作用的（以弗所书生命读经，六五四至六五七页）。

参读：以弗所书生命读经，第六十五篇。

befalls us, we should care not for our happiness or our environment, but for God's will. Our environment may change, but God's will never changes.

Furthermore, we must have faith in God's sovereignty. Because God is sovereign, God could never make a mistake. Under His sovereignty, even our mistakes work for good. If God did not sovereignly allow us to make mistakes, we could not possibly make them. (However, this does not mean that we should deliberately make mistakes.) When we are wrong, we need to repent....After we repent for a mistake or shortcoming, we must still exercise faith in God's sovereignty.

We all need to have a full faith in God, in God's heart, in God's faithfulness, in God's ability, in God's word, in God's will, and in God's sovereignty. If we have such a faith, Satan's flaming darts will not be able to damage us. The flaming darts are Satan's temptations, proposals, doubts, questions, lies, and attacks....Every temptation is a deceit, a false promise....As we are waking up in the morning, often Satan will make proposals to us. For this reason, we need to get into the Word the first thing in the morning. If we are not in the Word, we shall have no covering against the devil's proposals.

In the first part of Ephesians 6:17 Paul goes on to say, "And receive the helmet of salvation." This is for covering our mind, our mentality, against the negative thoughts directed at us by the evil one. Such a helmet, such a covering, is God's salvation. Satan injects into our mind threats, worries, anxieties, and other weakening thoughts. God's salvation is the covering we take up against all these. Such a salvation is the saving Christ we experience in our daily life (John 16:33).

Satan's darts come to us through our mind. Therefore, just as our conscience needs the breastplate of righteousness and our will needs the shield of faith, so our mind needs the helmet of salvation. We need truth, righteousness, peace, faith, and then salvation. Righteousness issues in peace, and peace gives us the ground to have faith. Then faith brings in salvation. Do not separate the helmet of salvation from the shield of faith. The shield protects the front of our being, but the helmet protects our head. The shield and the helmet work together. (Life-study of Ephesians, pp. 544-547)

Further Reading: Life-study of Ephesians, msg. 65

第二周●周六

晨兴喂养

弗六 17 ~ 18 “…借着各样的祷告和祈求，接受…那灵的剑，那灵就是神的话；时时在灵里祷告，并尽力坚持，在这事上儆醒，且为众圣徒祈求。”

西四 2 “你们要坚定持续地祷告，在此儆醒感恩。”

基督作那灵与话，供给我们进攻的剑，杀败我们的仇敌（圣经恢复本，弗六 17 注 5）。

在属灵的争战里，我们不仅需要对付客观的仇敌，更需要对付主观的对头。撒但不只是我们外面的仇敌，也是我们里面的对头。…仇敌从外面来的攻击，不如对头从里面来的攻击严重。要对付这个里面的对头，我们需要经历话的杀死能力。不错，仇敌是在我们外面，但他的元素是在我们这人的所是里面。…最棘手的敌人乃是己。己是我们最厉害的仇敌。我们许多次受试诱，都不是由于客观的仇敌，乃是由于己，就是我们自己内里的所是（以弗所书生命读经，九八七至九八八页）。

信息选读

因着己是最大的仇敌，所以我们需要经历神话语的杀死能力。当我们祷读时，我们一面得着滋养，一面某些元素就被杀死。…〔例如，〕疑惑、忌恨、嫉妒、骄傲以及自私…能借着祷读主话而杀死。…我们越接受主的话连同其杀死的能力，我们的骄傲以及里面一切消极的元素就越被治死。借着祷读，里面的对头就被击杀。我们祷读主话一段时间后，就会发觉攻击我们的对头消失了。…属灵争战的战场…乃是在我们里面；特别是在我们的脑子里。

<< WEEK 2 — DAY 6 >>

Morning Nourishment

Eph. 6:17-18 ...Receive...the sword of the Spirit, which Spirit is the word of God, by means of all prayer and petition, praying at every time in spirit and watching unto this in all perseverance and petition concerning all the saints.

Col. 4:2 Persevere in prayer, watching in it with thanksgiving.

Christ as the Spirit and the word furnishes us with a sword as an offensive weapon to defeat and slay the enemy. (Eph. 6:17, footnote 3)

In spiritual warfare we must deal not only with the objective enemy, but even the more with the subjective adversary. Satan is not only the enemy outside us; he is also the adversary inside us...The attacks of the enemy from without are not as serious as those of the adversary from within. To deal with this inward adversary we need to experience the killing power of the word. Yes, the enemy is outside us, but his elements are within our very being...The most difficult foe is the self...our worst enemy. Many times we are tempted, not by an objective enemy, but by the self, our own inner being. (Life-study of Ephesians, pp. 819-820)

Today's Reading

Because the self is the greatest enemy, we need to experience the killing power of God's word. As we pray-read, we are nourished on the one hand, but certain elements are killed on the other hand...[For example], doubts, hatred, jealousy, pride, or selfishness...can be killed through pray-reading the word...The more we take in the word with its killing power, the more our pride and all the negative elements within us are put to death. By pray-reading, the inward adversary is slain. After a time of pray-reading the word, we may discover that the adversary who was attacking us has disappeared...The battlefield for the spiritual warfare...is within us; in particular it is in our mind.

在以弗所五章，话是为着滋养，使新妇美丽。但在六章，话是为着杀死，使召会能作团体的战士，从事属灵的争战。…当“娄格斯”（logos），圣经中常时的话，成了即时的“雷玛”（rhema）时，这“雷玛”就是那灵。成为那灵的“雷玛”，就是砍碎仇敌的剑〔17〕（以弗所书生命读经，九八八至九九〇、六五八页）。

神全副的军装有六项，祷告可视为第七项。这一项是唯一、具决定性、不可或缺的凭借，叫我们借以应用其他各项，使军装实际地供我们使用（圣经恢复本，弗六 17 注 2）。

根据保罗在歌罗西四章二节的话，…我们必须坚定持续地祷告，因为祷告与争战有关。神与撒但双方彼此敌对。…虽然在宇宙中激烈进行的争战是在神与撒但之间，但与另一方也有牵连。这第三方包括神所拣选并救赎的人，他们是真正决定这场争战胜负的人。

为了要在神这一边与撒但争战，我们就必须坚定持续地祷告。这种的坚定持续是必需的，因为整个世界的趋向都是远离神的。祷告乃是在堕落的宇宙中抵挡潮流。…我们要对主说，“主，我要在这事上拚上去；我把自己献给你，好叫我有祷告的生活。主，保守我在祷告的灵里。如果我忘记了，忽略了，我知道你不会忘记。求你一再提醒我要祷告。”这样的祷告可以当作向主所许的愿。

坚定持续地祷告有许多的益处。借着祷告，我们就思念在上面的事。…我们祷告的时候，就进入至圣所，来到施恩的宝座前〔来四 16〕。…我们越祷告，就越经历与主成为一；我们也越享受祂的同在，越多与祂交通。这是何等奇妙的赏赐！（歌罗西书生命读经，七一八至七二〇、七二二至七二四页）。

参读：以弗所书生命读经，第六十六、九十七篇；歌罗西书生命读经，第六十五篇。

In Ephesians 5 the word is for nourishment that leads to the beautifying of the bride. But in Ephesians 6 the word is for killing that enables the church as the corporate warrior to engage in spiritual warfare. When the logos, the constant word in the Bible, becomes the instant rhema, this rhema will be the Spirit. This rhema, which becomes the Spirit, is the sword that cuts the enemy to pieces [Eph. 6:17]. (Life-study of Ephesians, pp. 820-821, 548)

The whole armor of God is composed of six items. Prayer may be considered the seventh. It is the unique, crucial, and vital means by which we apply the other items, making the armor available to us in a practical way. (Eph. 6:18, footnote 1)

According to Paul's word in Colossians 4:2,...we need to persevere in prayer because prayer involves a battle, a fight. Two parties, God and Satan, are hostile to each other. Although the battle raging in the universe is between God and Satan, another party is involved. This third party consists of God's chosen and redeemed people, the ones who will actually decide the outcome of the battle.

In order to fight on God's side against Satan, we need to persevere in prayer. This perseverance is needed because the course of the whole world is away from God. To pray is to go against the current, the trend, in the fallen universe. We need to say to Him, "Lord, I am desperate about this. I offer myself to You so that I may have a prayer life. Lord, keep me in the spirit of prayer. If I forget this or neglect this, I know that You will not forget it. Remind me again and again about prayer." This kind of prayer may be regarded as a vow made to the Lord.

Persevering in prayer has many benefits. By prayer we set our mind on the things above. When we pray, we enter into the Holy of Holies and approach the throne of grace [Heb. 4:16]....The more we pray, the more we experience being one with the Lord, and the more we enjoy His presence and have fellowship with Him. What a marvelous reward! (Life-study of Colossians, pp. 577-578, 580-582)

Further Reading: Life-study of Ephesians, msgs. 66, 97; Life-study of Colossians, msg. 65

第二周诗歌

WEEK 2 — HYMN

637

属灵的争战 — 在身体里

8 7 8 7 副 (英 885)

降 B 大调

3/4

5̣ . 6̣ | 5̣ . 3̣ 2̣ 1̣ | 7̣ 6̣ . 6̣ . 6̣ | 2̣ . 1̣ 7̣ 1̣ | 2 -
 一 争 战 要 在 身 体 里 面, 永 勿 单 独 去 迎 敌;
 5̣ . 6̣ | 5̣ . 1̣ 2̣ 3̣ | 4̣ 6̣ . 1̣ . 2̣ | 3̣ 1̣ 2̣ . 7̣ | 1 -
 同 着 身 体 联 于 元 首, 宝 座 之 上 将 敌 袭。
 1̣ . 1̣ | 4̣ . 4̣ 4̣ . 4̣ | 4̣ 3̣ . 3̣ . 3̣ | 3̣ . 2̣ 6̣ . 2̣ | 2 -
 争 战 要 在 身 体 里 面, 借 着 元 首 的 功 绩;
 5̣ . 6̣ | 5̣ . 1̣ 2̣ 3̣ | 4̣ 6̣ . 1̣ . 2̣ | 3̣ 1̣ 2̣ . 7̣ | 1 - ||
 同 着 身 体 站 得 稳 坚, 你 就 必 定 得 胜 利。

- | | |
|---------------------------|----------------------|
| 二 神的军装乃为身体,
当你凭着身体争战, | 非为任何的个人;
所有益处是你分。 |
| 三 教会建在基督身上,
乃是身体得被建造, | 阴府权势难胜过;
才能抵挡众恶魔。 |
| 四 凭着身体,靠着元首,
与执政者并众恶魔, | 坐在诸天的境界,
摔跤奋斗不松懈。 |
| 五 同众弟兄为神站住,
灵中随时多方祷告, | 作主身上一肢体;
靠着宝血取胜利。 |
| 六 坐在天上得胜有余,
在主里面,同众作战, | 借主力量的大能,
如同军队一兵丁。 |
| 七 凭着身体向前进攻,
照神旨意捆绑、释放, | 恶者必由你征服;
仇敌必作你食物。 |

Fight the battle in the Body

Spiritual Warfare — In the Body

885

1. Fight the bat - tle in the Bo - dy, Nev - er fight it on your
 own; With the Bo - dy to the Headjoined, Fight the bat - tle on the
 throne. (C) Fight the bat - tle in the Bo - dy! By the vir - tue of the
 Head; Stand - ing firm - ly with the Bo - dy, In - to vic - t'ry you'll be led.

- | | |
|---|--|
| 2. For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own. | 5. As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood. |
| 3. 'Tis the Church on Christ established
Satan shall not overpower;
'Tis the Body built together
Which resists the evil pow'r. | 6. In the heav'nlies more than conqueror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight. |
| 4. In the Body, by the Headship,
Sitting in the heav'nlies,
Struggle with the wicked spirits
And the principalities. | 7. Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be. |

第三篇

得胜的基督

纲要

读经：约壹三 8，约十二 31，来二 14，徒二 24，弗四 8，启一 18，十九 11

周一

壹 得胜的基督在祂地上的职事里击败魔鬼并消除魔鬼的作为—太四 1～11，约壹三 8：

一 主耶稣要为着诸天的国完成祂的职事，就必须击败神的仇敌，就是魔鬼撒但—太四 1，11：

1 祂必须以人的身分作这事，因此，祂站在人的地位上，面对神的仇敌—3～4、6～7 节。

2 魔鬼对头一个人亚当的试诱虽然成功了，但他对第二个人基督的试诱，却完全失败了—11 节。

二 主耶稣在祂地上的职事里，消除了魔鬼的作为—约壹三 8：

1 在约壹三章八节，按原文，“消除”也可译为“解除”或“毁坏”。

2 为这缘故，神的儿子显现出来，要解除并毁坏魔鬼罪恶的作为，就是借十字架上的死，在肉体中定罪那恶者所起始的罪；毁坏罪的权势，就是魔鬼罪恶的性情；并且除去罪与诸罪—罗八 3，来二 14，约一 29。

Message Three

The Victorious Christ

Outline

Scripture Reading: 1 John 3:8; John 12:31; Heb. 2:14; Acts 2:24; Eph. 4:8; Rev. 1:18; 19:11

Day 1

I. In His earthly ministry the victorious Christ defeated the devil and destroyed his works—Matt. 4:1-11; 1 John 3:8:

A. For Him to accomplish His ministry for the kingdom of the heavens, the Lord Jesus had to defeat God's enemy, the devil, Satan—Matt. 4:1, 11:

1. This He had to do as a man; hence, He stood as a man to confront the enemy of God—vv. 3-4, 6-7.

2. The devil's temptation of the first man, Adam, was a success; his temptation of the second man, Christ, was an absolute failure—v. 11.

B. In His ministry on earth, the Lord Jesus destroyed the works of the devil—1 John 3:8:

1. In 1 John 3:8 the Greek word translated "destroy" may also be translated "undo," or "dissolve."

2. For this purpose the Son of God was manifested, that He might undo and destroy the sinful deeds of the devil, that is, condemn, through His death on the cross in the flesh, sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil; and take away both sin and sins—Rom. 8:3; Heb. 2:14; John 1:29.

周二

贰 得胜的基督在祂钉十字架时，赶出这世界的王，废除魔鬼，使执政的和掌权的被脱下，并把死废掉—十二 31，太二七 51，来二 14，西二 15，提后一 10：

一 基督在十字架的工作里，赶出这世界的王，并审判世界—约十二 31：

- 1 撒但因着基督在祂死里的工作被赶出去时，这世界的王就被赶出去。
- 2 同时，与撒但有关的世界系统就受了审判—约壹五 19。
- 3 撒但背叛的根基动摇了，并且撒但属地之国的营垒崩溃了—太二七 51。

二 基督在钉十字架时，废除了魔鬼—来二 14：

- 1 在十四节里，“废除”这辞原文也可译为，使之归于无有，使之失效，废掉，消除，取消，弃绝。

周三

2 基督在祂的人性里，借着祂在十字架上的工作，废除了魔鬼—约三 14。

三 基督在祂十字架的工作里，使神得以将执政的和掌权的天使脱下，把他们公然示众，并仗着十字架在凯旋中向他们夸胜—西二 15：

- 1 歌罗西二章十五节描绘在基督钉十字架的时候所进行的争战。

Day 2

II. In His crucifixion the victorious Christ cast out the ruler of this world, destroyed the devil, caused the rulers and authorities to be stripped off, and nullified death—12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10:

A. In His work on the cross, Christ cast out the ruler of this world and judged the world—John 12:31:

1. The ruler of this world was cast out when Satan was cast out by Christ's work in His death.
2. Simultaneously, the world system related to Satan was judged—1 John 5:19.
3. The base of Satan's rebellion was shaken, and the strongholds of Satan's earthly kingdom were shaken—Matt. 27:51.

B. In His crucifixion Christ destroyed the devil—Heb. 2:14:

1. In verse 14 the Greek word translated “destroy” can also be rendered as “bring to nought, make of none effect, do away with, abolish, annul, discard.”

Day 3

2. In His humanity and through His work on the cross, Christ has destroyed the devil—John 3:14.

C. In His work on the cross, Christ caused the angelic rulers and authorities to be stripped off, to be made a display of openly, and to be triumphed over in the cross by God—Col. 2:15:

1. Colossians 2:15 portrays the warfare that took place at the time of Christ's crucifixion.

2 在十字架上，神公开羞辱执政的和掌权的邪恶天使，并仗着十字架在凯旋中向他们夸胜—15 节。

四 基督借着祂废除魔鬼的死，把死废掉，使其失效—提后—10。

周 四

叁 得胜基督的复活宣告祂胜过了死—二 8:

一 主不能被死拘禁—徒二 24:

1 主耶稣是神，也是复活，有不能毁坏的生命；死不能拘禁祂—约十一 25，来七 16。

2 主耶稣击败死，就从死里复活了。

二 复活的基督是“那活着的”，并且拿着“死亡和阴间的钥匙”—启一 18:

1 主是那活着的；祂曾死过，现在“又活了，直活到永永远远”—18 节上。

2 复活的基督拿着死亡和阴间的钥匙；死亡受祂的支配，阴间也在祂的控制之下—18 节下。

周 五

肆 得胜的基督在祂的升天里“掳掠了那些被掳的”—弗四 8:

一 扩大本新约圣经 (Amplified New Testament) 将“祂…掳掠了那些被掳的”译为“祂…率领了一列被征服的仇敌”:

1 “被征服的仇敌”可指撒但、撒但的使者以及我们这些罪人。

2. God openly shamed the evil angelic rulers and authorities on the cross and triumphed over them in it—v. 15.

D. Through His devil-destroying death, Christ nullified death, making it of none effect—2 Tim. 1:10.

Day 4

III. The resurrection of the victorious Christ declares that He is victorious over death—2:8:

A. It was not possible for the Lord to be held by death—Acts 2:24:

1. The Lord Jesus is both God and resurrection, possessing an indestructible life; death cannot hold Him—John 11:25; Heb. 7:16.

2. The Lord Jesus defeated death and rose up from it.

B. The resurrected Christ is “the living One,” and He has “the keys of death and of Hades”—Rev. 1:18:

1. As the living One, the Lord became dead, but now He is “living forever and ever”—v. 18a.

2. The resurrected Christ has the keys of death and of Hades; death is subject to Him, and Hades is under His control—v. 18b.

Day 5

IV. In His ascension the victorious Christ “led captive those taken captive”—Eph. 4:8:

A. The Amplified New Testament renders He led captive those taken captive as “He led a train of vanquished foes”:

1. Vanquished foes may refer to Satan, to his angels, and to us the sinners.

2 这指明基督胜过撒但、罪和死的得胜；祂升天时，有一列被征服，成了战俘的仇敌，庆祝基督的得胜—林后二 14。

二 我们在基督里的信徒，现今是在诸天之上，因为基督升到诸天之上时，我们就在祂领到“高处”的那列俘虏中—弗四 8：

1 基督已释放我们脱离撒但霸占的手，将我们带到我们现今所坐的诸天之上，不是作俘虏，乃是作神的儿子和基督的肢体—二 6。

2 得胜的基督在祂的升天里，已将我们带到宇宙的最高之处—6 节，四 8。

周 六

伍 得胜的基督要以作战将军的身分，带着祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战—启十九 11～21：

一 基督被“称为忠信真实，祂审判、争战都凭着公义”—11 节：

1 基督对神并对那些相信祂的人都是忠信真实的—11 节上。

2 祂凭这忠信击败并毁灭了那些反对神并逼迫信徒的人。

3 祂在完成神的经纶并照顾相信祂者的事上，也是真实的。

4 祂是公义的；祂要凭着公义击败敌基督，并审判那些跟随他的背叛者—11 节下。

2. This indicates Christ's victory over Satan, sin, and death; in His ascension there was a procession of vanquished foes, led as captives from a war for a celebration of Christ's victory—2 Cor. 2:14.

B. As believers, we are now in the heavens, for when Christ ascended to the heavens, we were in the train of captives led by Him to “the height”—Eph. 4:8:

1. Christ has released us from the usurping hand of Satan and brought us to the heavens where we are now sitting, not as captives but as sons of God and members of Christ—2:6.

2. In His ascension the victorious Christ has brought us to the highest place in the universe—v. 6; 4:8.

Day 6

V. The victorious Christ will come as the fighting General with His army to fight Antichrist, the kings under him, and their armies at Armageddon—Rev. 19:11-21:

A. Christ is “called Faithful and True, and in righteousness He judges and makes war”—v. 11:

1. Christ is faithful and true both to God and to those who believe in Him—v. 11a.

2. In His faithfulness He defeats and destroys those who oppose God and persecute the believers.

3. He is also true in carrying out God's economy and in caring for those who believe in Him.

4. He is righteous, and in righteousness He will defeat Antichrist and judge the rebels who follow him—v. 11b.

二 作战的将军，战士，乃是话；祂的争战就是说出神的话；主在争战的时候，为神说话并彰显神—13 节，帖后二 8。

B. The fighting General, the Warrior, is the Word, and His fighting will be the speaking of the word of God; as the Lord fights, He speaks for God and expresses God—v. 13; 2 Thes. 2:8.

约壹三 8 “犯罪的是出于魔鬼，因为魔鬼从起初就犯罪。为此，神的儿子显现出来，是要消除魔鬼的作为。”

来二 14 “儿女既同有血肉之体，祂也照样亲自具有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”

新受膏的王是在祂的人性里，站在人的立场上禁食〔太四 1～11〕。另一面祂也是神的儿子，就如父神在祂受浸时所宣告的。祂要为着诸天的国完成祂的职事，就必须以人的身分击败神的仇敌，就是魔鬼，撒但。祂必须以人的身分来作这件事。因此，祂站在人的地位上，面对神的仇敌。魔鬼知道这事，就来试诱祂，要祂离开人的地位，自居神儿子的地位。四十天以前，父神从天上宣告祂是父的爱子。那狡猾的试诱者，就以父神的宣告作根据试诱祂。如果祂在仇敌面前，自居神儿子的地位，祂就会失去击败仇敌的立场（马太福音生命读经，一五七页）。

信息选读

马太四章四节〔记载，主耶稣〕说，“经上记着，‘人活着不是单靠食物，乃是靠神口里所出的一切话。’”那试诱者试诱新王，要祂站在神儿子的地位上。但祂用经上的话回答说，“人…，”指明祂是站在人的地位上对付仇敌。鬼称耶稣为神的儿子（八 29），但邪灵不承认耶稣是在肉体里来的（约壹四 3），因为它们一承认耶稣是人，就是承认自己失败了。鬼虽然承认耶稣是神的儿子，魔鬼却不让人信祂是神的

Morning Nourishment

1 John 3:8 He who practices sin is of the devil, because the devil has sinned from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

Heb. 2:14 Since therefore the children have shared in blood and flesh, He also Himself in like manner partook of the same, that through death He might destroy him who has the might of death, that is, the devil.

The newly anointed King fasted in His humanity, standing on the ground of a man [Matt. 4:1-11]. However, He was also the Son of God, as God the Father had declared at His baptism. For Him to accomplish His ministry for the kingdom of the heavens, He had to defeat God's enemy, the devil, Satan. This He must do as a man. Hence, He stood as a man to confront the enemy of God. The devil, knowing this, tempted Him to leave the standing of man and assume His position as the Son of God. Forty days before, God the Father declared from the heavens that He was the beloved Son of the Father. The subtle tempter took that declaration of God the Father as the ground to tempt Him. If He assumed His position as the Son of God before the enemy, He would have lost the standing to defeat him. (Life-study of Matthew, p. 139)

Today's Reading

Matthew 4:4 says, "...It is written, 'Man shall not live on bread alone, but on every word that proceeds out through the mouth of God.'" The tempter tempted the new King to take His position as the Son of God. But He answered with the word of the Scriptures, "Man," indicating that He stood in the position of man to deal with the enemy. The demons addressed Jesus as the Son of God (8:29), but the evil spirits did not confess that Jesus came in the flesh (1 John 4:3), because by confessing Jesus as a man, they would be defeated. Although the demons confess Jesus as the Son of God, the devil does not want people to believe that He is the

儿子，因为人一旦这样信，就必得救（约二十 31）。主耶稣对那试诱者所说的“人”字，乃是击杀的字。

在马太四章十节主耶稣说，“撒但，退去吧！因为经上记着，‘当拜主你的神，单要事奉祂。’”撒但，来自希伯来文，意对头。他不仅在神的国之外作神的仇敌，也在神的国之内作神的对头，背叛神。

新王斥责魔鬼的提议，并站在人的立场上敬拜神，单单事奉神，借以击败魔鬼。为利敬拜或事奉神以外的任何事物，总是魔鬼的试诱，要取得人的敬拜。主似乎对撒但说，“撒但，我耶稣是人，我敬拜神，单单事奉祂。你是神的仇敌，我绝不敬拜你。我不在意世上的万国或万国的荣耀。撒但，离开我吧！”

十一节说，“于是魔鬼离开了耶稣，看哪，有天使进前来服事祂。”魔鬼对头一个人亚当的试诱虽然成功了，但他对第二个人基督的试诱，却完全失败了。这指明魔鬼在新王的诸天之国里，毫无地位。主耶稣击败撒但之后，天使进前来服事受试诱的王这受苦的人（参路二二 43）（马太福音生命读经，一五八、一六五至一六六页）。

约壹三章八节启示，主耶稣在地上尽职时，消除魔鬼的作为：“为此，神的儿子显现出来，是要消除魔鬼的作为。”为此，直译，向此。即向这目的、为这缘故。魔鬼从古时就不断地犯罪，并生出罪人与他一同实行罪。为这缘故，神的儿子显现出来，要消除并毁坏魔鬼罪恶的作为，就是借十字架上的死，在肉体中定罪那恶者所起始的罪（罗八 3）；毁坏罪的权势，就是魔鬼罪恶的性情（来二 14）；并且除去罪与诸罪（新约总论第三册，二五〇页）。

参读：马太福音生命读经，第十一篇。

Son of God, because in so doing they will be saved (John 20:31). The word “man” spoken by the Lord Jesus to the tempter was a killing word.

In Matthew 4:10 the Lord Jesus said, “Go away, Satan! For it is written, ‘You shall worship the Lord your God, and Him only shall you serve.’” Satan in Greek means “adversary.” He is not only God’s enemy outside God’s kingdom, but also the adversary within God’s kingdom, rebelling against God.

The new King rebuked the devil’s presentation and defeated him by standing on the ground of man to worship and serve God only. To worship or to serve anything other than God for gain is always the devil’s temptation to secure worship. The Lord seemed to be saying to Satan, “Satan, as a man, I, Jesus, worship God and serve Him only. You are God’s enemy, and I will never worship you. I don’t care for the glory of the world or for the kingdoms of the world. Satan, get away from Me!”

Verse 11 says, “Then the devil left Him, and behold, angels came and ministered to Him.” The devil’s temptation of the first man, Adam, was a success; his temptation of the second man, Christ, was an absolute failure. This indicates that he will have no place in the new King’s kingdom of the heavens. After the Lord Jesus defeated Satan, angels came and ministered to the tempted King as a suffering man (cf. Luke 22:43). (Life-study of Matthew, pp. 139-140, 146-147)

First John 3:8 reveals that as He ministered on earth the Lord Jesus was undoing the works of the devil: “For this purpose the Son of God was manifested, that He might destroy the works of the devil.” The Greek word rendered “destroy” may also be translated “undo, loose, dissolve.” Also, the Greek word translated “for this” literally means “unto this,” that is, to this end, for this purpose. The devil sins continually from ancient times and begets sinners to practice sin with him. Hence, for this purpose the Son of God was manifested, that He might undo and destroy the devil’s sinful deeds—that is, condemn, through death on the cross in the flesh (Rom. 8:3), sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil (Heb. 2:14); and take away both sin and sins. (The Conclusion of the New Testament, pp. 746-747)

Further Reading: Life-study of Matthew, msg. 11

第三周●周二

晨兴喂养

约十二 31 “现在这世界受审判，这世界的王要被赶出去。”

太二七 51 “看哪，殿里的幔子从上到下裂为两半；地就震动，磐石也崩裂。”

基督在十字架的工作里，也赶出这世界的王，并审判他的世界。…（约十二 31）。这指明基督在祂死里的工作，包括赶出这世界的王撒但。撒但以为他使主耶稣钉十字架是智慧的。事实上，因着这样作，撒但使自己被赶出去。十字架是神赶出撒但所用的方法。

新约启示撒但形成了邪恶、撒但性的系统，称为世界。借着世界，就是撒但性的世界，撒但将堕落的人类系统化在他霸占的手下。撒但利用世界使人不能成全神的定旨，并打岔人对神的享受。但这邪恶的世界体系，黑暗的国度，借着基督在十字架上的工作受了审判（新约总论第三册，二七九至二八〇页）。

信息选读

因为世界的系统与撒但相连，当他这世界的王受了审判，世界也受了审判。撒但因着基督在祂死里的工作被赶出去时，这世界的王就被赶出去。同时，与撒但有关的世界系统就受了审判。

主耶稣钉十字架时，整个旧造和撒但性的世界都与祂同钉十字架。因此，主钉十字架是属撒但之世界的了结。所以，在加拉太六章十四节保罗能宣告：“就我而论，除了我们主耶稣基督的十字架，别无可夸；借着祂，就我而论，世界已经钉了十字架；就世界而论，我也已经钉了十字架。”（新约总论第三册，二八〇页）

<< WEEK 3 — DAY 2 >>

Morning Nourishment

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

Matt. 27:51 And behold, the veil of the temple was split in two from top to bottom, and the earth was shaken and the rocks were split.

In His work on the cross Christ also cast out the ruler of this world and judged his world...(John 12:31). This indicates that Christ's work in His death included the casting out of Satan, the ruler of this world. Satan thought that he was wise in having the Lord Jesus crucified. Actually, by doing this Satan caused himself to be cast out. The cross was the way used by God to cast out Satan.

The New Testament reveals that Satan has formed an evil, satanic system called the world. Through the world, the satanic cosmos, Satan has systematized fallen mankind under his usurping hand. Satan uses the world to keep people from the purpose of God and to distract them from the enjoyment of God. But this evil world system, the kingdom of darkness, was judged through Christ's work on the cross. (The Conclusion of the New Testament, pp. 770-771)

Today's Reading

Because the world system is connected to Satan, when he, the ruler of the world, was judged, the world was judged as well. The ruler of this world was cast out when Satan was cast out by Christ's work in His death. Simultaneously, the world system related to Satan was judged.

When the Lord Jesus was crucified, the entire old creation and the satanic world were crucified with Him. Hence, the Lord's crucifixion was the termination of the satanic world. Therefore, in Galatians 6:14 Paul could declare, "Far be it from me to boast except in the cross of our Lord Jesus Christ, through whom the world has been crucified to me and I to the world." (The Conclusion of the New Testament, p. 771)

马太二十七章五十一节…说，“地就震动，磐石也崩裂。”地震动表征撒但背叛的根基动摇了，磐石崩裂表征撒但属地之国的营垒崩溃了。阿利路亚，主的死裂开了幔子，动摇了撒但背叛的根基，崩溃了撒但之国的营垒！这是何等的死！为着主的死赞美祂！因着神的义完全得了满足，基督的死就能如此有功效（马太福音生命读经，八九八页）。

在死和罪之外，我们还有一个难处，就是魔鬼。基督在祂的钉死里，也废除了魔鬼（来二 14）。

“废除”原文的意思是，使之归于无有，使之失效，废掉，消除，取消，弃绝。魔鬼，蛇，诱人堕落后，神应许女人的后裔要来伤蛇的头（创三 15）。及至时候满足，神的儿子就为童女所生（加四 4），来成为肉体（约一 14，罗八 3），好在十字架上借着肉体受死，废除在人肉体里的魔鬼。这是要将撒但废掉，使他归于无有。阿利路亚！撒但已经被废掉、被除去了！

你也许怀疑说，“魔鬼若已经废除，他怎么仍然如此猖狂？”说魔鬼仍然猖狂，乃是骗人的话；圣经从未这样说。不要相信这样的谎言。圣经说魔鬼已经被打伤、被废除，他的头已被打碎。你是信你的感觉，还是信神的话？神的话告诉我们说，基督借着十字架上的死，废除了魔鬼。这是一个完成的事实，记载在神的圣言中，作为主的遗命，遗赠给我们。我们应该照着圣言，凭信取用这遗赠。

因着主的怜悯，祂开了我们的眼睛，给我们看见基督这包罗万有的死。并且借着经历，我们也能确实认，死、罪、魔鬼、对死的惧怕和奴役，都已经在基督的钉死里消除净尽了（希伯来书生命读经，一一一至一二页）。

参读：新约总论，第三十一、七十一篇。

Matthew 27:51...says that “the earth was shaken and the rocks were split.” The shaking of the earth signifies that the base of Satan’s rebellion has been shaken, and the splitting of the rocks signifies that the strongholds of Satan’s earthly kingdom have been broken. Hallelujah, the Lord’s death tore the veil, shook the base of Satan’s rebellion, and broke the strongholds of Satan’s kingdom! What a death! Praise the Lord for His death! Because God’s righteousness was fully satisfied, Christ’s death could be so effective. (Life-study of Matthew, pp. 812-813)

Beside death and sin, we have another problem—the devil. In His crucifixion Christ also destroyed the devil (Heb. 2:14).

The Greek word translated “destroy” may also be rendered as “bring to nought, make of none effect, do away with, abolish, annul, discard.” After the devil, the serpent, seduced man into the fall, God promised that the seed of woman would come to bruise the head of the serpent (Gen. 3:15). In the fullness of time, the Son of God came to become flesh (John 1:14; Rom. 8:3), by being born of a virgin (Gal. 4:4), that He might destroy the devil in man’s flesh through His death in the flesh on the cross. This was to abolish Satan, to bring him to nought. Hallelujah, Satan has been abolished and done away with!

Perhaps you will say, “How could the devil have been destroyed when he is still so prevailing?” It is a lie to say that the devil is prevailing. The Bible never says this. Do not believe in this lie. The Bible says that the devil has been bruised, destroyed. His head has been crushed. Are you going to believe your feelings or God’s Word? God’s Word tells us that through His death on the cross Christ has destroyed the devil. This is an accomplished fact, a fact that is included in the holy Word as the testament bequeathed to us. We need to take this bequest by faith according to the holy Word.

By His mercy, the Lord has opened our eyes and has shown us the all-inclusiveness of His death. And through experience we do realize that death, sin, the devil, the fear of death, and slavery were all truly crossed out in Christ’s crucifixion. (Life-study of Hebrews, pp. 92-93)

Further Reading: The Conclusion of the New Testament, msgs. 31, 71

第三周●周三

晨兴喂养

西二 15 “既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”

提后一 10 “但如今借着我们救主基督耶稣的显现，才显明出来。祂已经把死废掉，借着福音将生命和不朽坏照耀出来。”

毫无疑问，主耶稣以铜蛇的身分钉十字架，是要对付撒但，魔鬼，古蛇。借着以铜蛇的身分钉十字架，祂打伤了古蛇的头（创三 15）。这样，主耶稣就废除了那掌死权的魔鬼（来二 14）。基督在祂的人性里，并借着祂在死里的工作，废除了撒但。所以，基督不仅代替被蛇所咬的堕落之人受死，并且废除了魔鬼（新约总论第三册，二八一页）。

信息选读

〔在歌罗西二章十五节〕我们看见，基督在十字架的工作里，使神得以将执政的和掌权的脱下，把他们公然示众，并仗着十字架在凯旋中向他们夸胜。这节所说执政的和掌权的，是执政和掌权的天使。…示众，原文意展示，或陈列，含公开羞辱意。神在十字架上公开羞辱了那些执政掌权的邪恶天使，仗着十字架在凯旋中向他们夸胜。仗着十字架，或，在祂（基督）里面。

实在地说，基督的十字架是宇宙的中心。神创造诸天、地和宇宙中亿万的项目以后，天使长背叛了，许多天使跟从了他。这天使长成了撒但，他的跟从者

<< WEEK 3 — DAY 3 >>

Morning Nourishment

Col. 2:15 Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it.

2 Tim. 1:10 But now has been manifested through the appearing of our Savior Christ Jesus, who nullified death and brought life and incorruption to light through the gospel.

No doubt, the Lord Jesus was crucified as the brass serpent in order to deal with Satan, the devil, the old serpent. It was through being crucified as the brass serpent that He crushed the head of the old serpent (Gen. 3:15). In this way the Lord Jesus destroyed the devil, who had the power of death (Heb. 2:14). In His humanity and through His work in His death Christ has destroyed Satan. Therefore, Christ died not only as the Substitute of fallen men, who had been bitten by the serpent, but also to destroy the devil. (The Conclusion of the New Testament, p. 772)

Today's Reading

[In Colossians 2:15] we see that in His work on the cross Christ caused the rulers and authorities to be stripped off, to be made a display of openly, and to be triumphed over in the cross by God. The rulers and authorities spoken of in this verse are the angelic rulers and authorities...The Greek word for “made a display” means [to] show or exhibit in the sense of putting to an open shame. God openly shamed the evil angelic rulers and authorities on the cross and triumphed over them in it. The Greek words translated “in it” refer to the cross, but they can also be rendered “in Him,” referring to Christ.

In a very real sense the cross of Christ is the center of the universe. After God created the heavens, the earth, and billions of items in the universe, an archangel rebelled and many angels followed him. This archangel became Satan, and his

成了诸天界里邪恶的执政者、有能者、掌权者。后来，神创造的人堕落了，也成了有罪的。至终，基督，成为肉体的神，上到十字架作工，以完成救赎。基督在十字架上的时候，有许多事情发生。那时十字架是宇宙的中心。救主、罪、撒但、我们和神都在那里。神审判罪的时候，邪恶的执政者和掌权者也在场，并且非常活跃，群集在钉十字架的基督四周，紧紧围逼。他们若没有紧紧围逼，神就无法将他们脱下。脱下，指明执政的和掌权的非常接近，象我们的衣服和身体那样接近。神既将执政的和掌权的脱下，就把他们公然示众，羞辱他们，并向他们夸胜。

歌罗西二章十五节描绘在基督钉十字架的时候所进行的争战。基督在钉十字架的时候，作工要完成救赎；父神也在作工，要审判罪。在那同时，执政的和掌权的也忙着企图阻挠神与基督的工作。本节说到夸胜，含示争战；这指明争战在激烈进行着。基督作工要完成救赎的时候，执政的和掌权的来干预，紧紧围逼基督。但那时神将他们脱下，…公开羞辱他们。基督在祂死里的工作使这一切发生。

在提后一章十节保罗告诉我们，基督借着祂在死里的工作，把死废掉。废掉，原文意思也是使其失效，使其无有，除去，废除，取消，废弃。基督借着祂废除魔鬼的死（来二14），把死废掉，使其失效。把死废掉，意思不是把死除去，乃是使其无效。死不会被除去，直到千年国以后，才被扔在火湖里（启二十14）。死是主最后所要毁灭的仇敌（林前十五26）。虽然死还没有被除去，然而借着基督在十字架上的死，死已被废掉，这乃是事实（新约总论第三册，二八三至二八四页）。

参读：歌罗西书生命读经，第二十三篇。

followers became the evil rulers, powers, and authorities in the heavenlies. Later, the man created by God fell and became sinful. Eventually, Christ, God incarnate, went to the cross to work for the accomplishment of redemption. While Christ was on the cross, many things took place. At that time the cross was the center of the universe. The Savior, sin, Satan, we, and God were all there. While God was judging sin, the evil rulers and authorities were present and were very active, swarming around the crucified Christ, pressing in very closely. If they had not pressed in closely, God could not have stripped them off. The words "stripping off" indicate that the rulers and authorities were very close, as close as our garments are to our body. By stripping off the rulers and authorities God made a display of them openly, putting them to shame and triumphing over them.

Colossians 2:15 portrays the warfare that took place at the time of Christ's crucifixion. In His crucifixion Christ was working to accomplish redemption, and God the Father was working to judge sin. At the same time the rulers and authorities were busy in the attempt to frustrate the work of God and Christ. The reference to triumph in Colossians 2:15 implies fighting; it indicates that a war was raging. While Christ was working to accomplish redemption, the rulers and authorities came to interfere, pressing in close to Christ. But at that very juncture God stripped them off,...putting them to an open shame. Christ's work in His death caused all this to take place.

In 2 Timothy 1:10 Paul tells us that through His work in His death Christ nullified death. The Greek word translated "nullified" also means make of none effect, bring to naught, do away with, abolish, annul, discard. Through His devil-destroying death, Christ nullified death, making it of none effect. To nullify death does not mean to remove death but to make it of no effect. Death will not be removed until it is cast into the lake of fire after the millennium (Rev. 20:14). Death will be the last enemy destroyed by the Lord (1 Cor. 15:26). Although death has not yet been removed, it is none the less a fact that it has been nullified through Christ's death on the cross. (The Conclusion of the New Testament, pp. 774-775, 773-774)

Further Reading: Life-study of Colossians, msg. 23

第三周●周四

晨兴喂养

徒二 24 “神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”

启一 18 “又是那活着的；我曾死过，看哪，现在又活了，直活到永永远远，并且拿着死亡和阴间的钥匙。”

基督显明出来，为要把死废掉，并带进永远、不能毁坏的生命。祂不仅击败了死，更把死废掉。借着复活，死成为无效；死已失去它的权势，甚至失去它的味道。基督能把死废掉，因祂废除了魔鬼，就是那掌死权的。借着胜过撒但，把死废掉，主耶稣当然也击败了阴间和坟墓。因此，基督的复活宣告祂胜过了死、撒但、阴间和坟墓。这些再也不是难处了。因此，基督的复活不仅是神的表白和主的成功，也是祂对死、撒但、阴间和坟墓的得胜。基督借着祂的复活，已使这麻烦的一组失效（路加福音生命读经，七〇〇页）。

信息选读

行传二章二十四节说，“神却将死的痛苦解除，叫祂复活了，因为祂不能被死拘禁。”彼得在这里和三十二节说，神叫耶稣复活。他在十章四十至四十一节说同样的事，却加上“祂从死人中复活”。论到主是人，新约告诉我们，神叫祂从死人中复活（罗八 11）；论到祂是神，新约告诉我们，祂自己从死人中复活（帖前四 14）。这证明祂属人和神圣的双重身分。

<< WEEK 3 — DAY 4 >>

Morning Nourishment

Acts 2:24 Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.

Rev. 1:18 And the living One; and I became dead, and behold, I am living forever and ever; and I have the keys of death and of Hades.

Christ was manifested to nullify death and to bring in eternal, indestructible life. He not only defeated death—He nullified it. Through His resurrection, death has become of none effect; death has lost its power, even its taste. Christ could nullify death because He destroyed the devil, the one who has the power of death. Of course, by overcoming Satan and nullifying death, the Lord Jesus also defeated Hades and the grave. Therefore, Christ's resurrection declares that He is victorious over death, Satan, Hades, and the grave. No longer are these a problem. Therefore, Christ's resurrection was not only God's vindication and the Lord's success, but also His victory over death, Satan, Hades, and the grave. Christ through His resurrection has made this troublesome group of none effect. (Life-study of Luke, p. 606)

Today's Reading

Acts 2:24 says, “Whom God has raised up, having loosed the pangs of death, since it was not possible for Him to be held by it.” Here and in verse 32 Peter says that God raised up Jesus. In 10:40 and 41 he says the same thing again but adds, “He rose from the dead.” Regarding the Lord as a man, the New Testament tells us that God raised Him from the dead (Rom. 8:11). Considering Him as God, it tells us that He Himself rose from the dead (Rom. 14:9). In the same principle, regarding Him as a man, the New Testament tells us that He was killed by men (Mark 9:31). But considering Him as God, it tells us that He laid down His life of Himself (John 10:18). This also proves His dual status—human and divine.

行传二章二十四节说主不能被死拘禁；主是神，也是复活（约一1，十一25），有不能毁坏的生命（来七16）。祂既是这样一位永活者，死就不能拘禁祂。祂将自己交于死，死却无法扣住祂，反而被祂击败，祂就从死里复活了（使徒行传生命读经，八六页）。

在启示录一章十八节我们看见主是“那活着的”，是那位“曾死过”，但“又活了，直活到永永远远”的。这位行走在众召会中间，为众召会的头，并为众召会所属的基督，乃是那活着的，祂满了生命。因此，祂的身体所显出来的各地方召会，也该是活而新鲜并刚强的。阿利路亚！我们有一位活着的基督，祂已经胜过了死亡！我们的基督是复活的基督，活在我们里面，也活在我们中间，并且直活到永永远远。我们在恢复里，有何等一位活的基督！在恢复里，所有的召会都应当象基督那样的活，那样的充满生命，并胜过死亡。

在十八节，主又说，“〔我〕拿着死亡和阴间的钥匙。”…死是聚拢者，阴间是守留者。今天在召会生活中，我们还服在死亡和阴间之下么？不！基督在十字架上已经废除了死，又在复活里胜过了阴府。虽然阴府曾尽所能地拘禁祂，但是无能为力（徒二24）。对基督来说，死亡没有毒刺了，阴间没有权势了！但对我们怎么样？我们也必定和主一样！在召会生活中，死亡和阴间的钥匙都在主手中。我们不可能对付死亡，我们根本没有能力应付死亡。每当死亡进来，就会叫许多人发死。但是只要我们让主耶稣有地位、机会和畅通的路，使祂能在我们中间自由地运行和作工，死亡和阴间就会在祂控制之下。然而，每当主耶稣在召会中没有地位，死亡就立刻得势，阴间就有力量拘留死了的人。赞美主，基督拿着死亡和阴间的钥匙。死亡受祂的支配，阴间也在祂的控制之下。阿利路亚！（启示录生命读经，一三一至一三二页）。

参读：路加福音生命读经，第七十至七十一篇。

Acts 2:24 says that it was not possible for the Lord to be held by death. The Lord is both God and resurrection (John 1:1; 11:25), possessing the indestructible life (Heb. 7:16). Because He is such an ever-living One, death is not able to hold Him. He delivered Himself to death, but death had no way to detain Him; rather, death was defeated by Him, and He rose up from it. (Life-study of Acts, pp. 77-78)

In Revelation 1:18 we see that the Lord is “the living One,” the One who “became dead” and who is “living for ever and ever.” The very Christ who walks in the midst of the churches, who is the Head of the churches and to whom the churches belong, is the living One full of life. Hence, the churches as His Body should also be living and full of life. Hallelujah, we have a living Christ who has overcome death! Our Christ, who is the resurrected Christ, is living in us and among us. He is living forever and ever. What a living Christ we have in the recovery! In the recovery, all the churches should be as living as Christ, full of life and overcoming death.

In verse 18 the Lord also said, “I have the keys of death and of Hades.”...Death is a collector and Hades is a keeper. In the church life today are we still subject to death and Hades? No! Christ abolished death on the cross and overcame Hades in His resurrection. Although Hades tried its best to hold Him, it was powerless to do it (Acts 2:24). With Him, death has no sting and Hades has no power. But what about us? It must be the same. In the church life, the keys of death and Hades are in His hand. It is impossible for us to deal with death; we simply do not have the ability to handle it. Whenever death enters, it will deaden many. But as long as we give the Lord Jesus the ground, the opportunity, and the free way to move and act among us, both death and Hades will be under His control. However, whenever the Lord Jesus does not have the ground in the church, death immediately becomes prevailing and Hades becomes powerful to hold the dead ones. Praise the Lord that Christ has the keys of death and Hades. Death is subject to Him and Hades is under His control. Hallelujah! (Life-study of Revelation, pp. 110-111)

Further Reading: Life-study of Luke, msgs. 70-71

第三周●周五

晨兴喂养

弗四 8 “所以经上说，‘祂既升上高处，就掳掠了那些被掳的，将恩赐赐给人。’”

林后二 14 “感谢神，祂常在基督里，在凯旋的行列中帅领我们，并借着我们在各处显扬那因认识基督而有的香气。”

基督在祂升天的工作里，掳掠了那些被掳的。“祂既升上高处，就掳掠了那些被掳的。”（弗四 8）“高处”一辞引自诗篇六十八篇十八节（和合本译为高天），指锡安山（诗六八 15～16），象征第三层天，神的居所（王上八 30）。诗篇六十八篇含示在约柜得胜之后，神在约柜中升到锡安山。六十八篇一节是引用民数记十章三十五节的话。这指明诗篇六十八篇的背景，是神在会幕中的行动，而这会幕是以约柜为中心。约柜是基督清楚的预表。约柜无论往哪里去，总是赢得胜利。最终，这约柜凯旋地升到锡安山顶。这描绘基督如何得了胜，且凯旋地升到诸天之上（新约总论第三册，三二三页）。

信息选读

以弗所四章八节的“那些”一辞乃指被赎的圣徒，他们在还未借着基督的死和复活得救以前，乃是被撒但所掳的。基督在升天时，掳掠了他们，就是把他们从撒但的掳掠中拯救出来，归给祂自己。这指明基督已经征服并胜过那借着罪和死掳掠人的撒但。

扩大本新约圣经（Amplified New Testament）将“祂…掳掠了那些被掳的”译为“祂…帅领了一列被

<< WEEK 3 — DAY 5 >>

Morning Nourishment

Eph. 4:8 Therefore the Scripture says, “Having ascended to the height, He led captive those taken captive and gave gifts to men.”

2 Cor. 2:14 But thanks be to God, who always leads us in triumph in the Christ and manifests the savor of the knowledge of Him through us in every place.

In His work in His ascension Christ led captive those taken captive. “Having ascended to the height, He led captive those taken captive” (Eph. 4:8). The word “height” in the quotation from Psalm 68:18 refers to Mount Zion (Psa. 68:15-16), symbolizing the third heaven where God dwells (1 Kings 8:30). Psalm 68 implies that it was in the Ark that God ascended to Mount Zion after the Ark had led the way to victory. Verse 1 of Psalm 68 is a quotation of Numbers 10:35. This indicates that the background of Psalm 68 is God’s move in the tabernacle with the Ark as its center. The Ark was a clear type of Christ. Wherever the Ark went the victory was won. Eventually the Ark ascended triumphantly to the top of Mount Zion. This portrays how Christ has won the victory and has ascended triumphantly to the heavens. (The Conclusion of the New Testament, p. 808)

Today’s Reading

The word “those” in Ephesians 4:8 refers to the redeemed saints who had been taken captive by Satan before they were saved by Christ’s death and resurrection. In His ascension Christ led them captive; that is, He rescued them from Satan’s captivity and took them to Himself. This indicates that Christ has conquered and overcome Satan, who had captured them by sin and death.

The Amplified New Testament renders “He led a train of vanquished foes” for “He led captive those taken captive.” “Vanquished foes” may refer to Satan,

征服的仇敌”。“被征服的仇敌”可指撒但、撒但的使者以及我们这些罪人；也指明基督胜过撒但、罪和死的得胜。祂升天时，有一列被征服，成了战俘的仇敌，庆祝基督的得胜。

在亚当里，我们都被撒但所掳掠。这就是说，由于亚当的堕落，我们都成了撒但的俘虏。至终，主耶稣来消除撒但的作为，借着祂的死击败他，并且借着祂的死与复活掳掠撒但的俘虏。然后在祂的升天里，祂将这些俘虏象队伍，行列一样，领到诸天之上。这指明我们在基督里的信徒，是在诸天之上，因为基督升到诸天之上时，我们就在祂领到宇宙至高之处的那列俘虏中。

这由以弗所二章六节所证实，这节说神“叫我们在基督耶稣里一同复活，一同坐在诸天界里”。神不仅叫我们从死的地位复活，也叫我们坐在诸天界里，就是宇宙的至高之处。诸天界乃是我们基督里得救，所进入的最高地位。“诸天界”不仅指一个地方，也指一种带着某种性质和特征的气氛。神的救恩已把我们带到属天的所在，以及带着属天特征的属天气氛里。

神是在基督里，使我们一次永远地一同坐在诸天界里。这是在基督升天时完成的，并且从我们相信祂起，就借着基督的灵应用到我们身上。今天我们在灵里，借着信这已经完成的事实，就领略并经历其实际。

基督借着祂的死与复活，释放我们脱离撒但霸占的手。然后祂将我们带到我们现今所坐的诸天之上，不是作俘虏，乃是作神的儿子和基督的肢体。基督在祂升天里唯一的工作，已将我们众人带到宇宙的至高之处（新约总论第三册，三二三至三二五页）。

参读：使徒行传生命读经，第十篇。

to his angels, and to us the sinners, also indicating Christ's victory over Satan, sin, and death. In His ascension there was a procession of these vanquished foes as captives from a war for a celebration of Christ's victory.

In Adam we all were captured by Satan. This means that through Adam's fall we became Satan's captives. Eventually, the Lord Jesus came to undo Satan's work, defeating him by His death and capturing Satan's captives through His death and resurrection. Then in His ascension He led these captives to the heavens as a train, a procession. This indicates that, as believers in Christ, we are in the heavens, for when Christ ascended to the heavens we were in that train of captives led by Him to the highest place in the universe.

This is confirmed by Ephesians 2:6, which says that God "raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus." God not only raised us up from the position of death but also seated us in the heavenlies, in the highest place in the universe. The heavenlies are the high position into which we have been saved in Christ. The word "heavenlies" refers not only to a place but also to an atmosphere with a certain nature and characteristic. God's salvation has brought us into a heavenly place and into a heavenly atmosphere with a heavenly characteristic.

It was in Christ that God seated us all together, once for all, in the heavenlies. This was accomplished when Christ ascended to the heavens, and it was supplied to us by the Spirit of Christ when we believed in Him. Today we realize and experience this reality in our spirit through faith in the accomplished fact.

Through His death and resurrection Christ released us from the usurping hand of Satan. Then He brought us to the heavens where we are now sitting, not as captives but as sons of God and members of Christ. Christ's unique work in His ascension has brought us all to the highest place in the universe. (The Conclusion of the New Testament, pp. 808-809)

Further Reading: Life-study of Acts, msg. 10

启十九 11 “我看见天开了，并且看哪，有一匹白马，骑在马上，称为忠信真实，祂审判、争战都凭着公义。”

13 “祂穿着蘸过血的衣服，祂的名称为神的话。”

在基督的婚筵之后，祂要以作战将军的身分，带着祂的新妇，就是被请赴婚筵的得胜信徒，作祂的军队，前来与敌基督和他以下的诸王，并他们的众军，在哈米吉顿争战。

在启示录十九章十一节，基督被称为“忠信真实”。基督对神并对那些相信祂的人都是忠信的。祂凭这忠信击败并毁灭了那些反对神并逼迫信徒的人。祂在完成神的经纶，并照顾相信祂者的事上，也是真实的。祂是可信赖的，在祂毫无虚伪（启示录生命读经，七三七、七四〇页）。

信息选读

启示录十九章十一节也说，“祂审判、争战都凭着公义。”基督要凭着公义审判、争战。祂是借着争战来审判。当今的情形也是一样，政府若没有警界的力量来支持审判，作奸犯科的人就不会接受法庭的审判。审判唯有凭借警力才能得以执行。基督来审判敌基督的时候，敌基督要背叛至极；所以，基督需要争战来征服这个背叛，并且凭着公义审判这些背叛者。祂借着争战来审判，不仅是按着公义，也是要维持公义。

十三节说，“祂穿着蘸过血的衣服。”基督要在哈米吉顿（十六 14、16）踹神烈怒的酒醉（十九 15，赛

Rev. 19:11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

13 And He is clothed with a garment dipped in blood; and His name is called the Word of God.

After His wedding feast, Christ will come as a fighting General with His bride, the overcoming believers who are His army, to fight Antichrist, the kings under him, and their armies at Armageddon.

Christ is called “Faithful and True” (Rev. 19:11). Christ is faithful both to God and to those who believe in Him. In His faithfulness He defeats and destroys those who oppose God and persecute the believers. He is true in carrying out God’s economy and in caring for those who believe in Him. He is trustworthy, and with Him there is no falsehood. (Life-study of Revelation, pp. 633, 635-636)

Today’s Reading

Revelation 19:11 also says, “In righteousness He judges and makes war.” Christ will judge and fight in righteousness. He judges by fighting. It is true even today that no wrongdoers would accept the judgments of our courts if the government had no police force to back up these judgments. Judgment can only be executed by police power. When Christ comes to judge Antichrist, Antichrist will be utterly rebellious. Thus, there will be the need for Christ to fight to subdue this rebellion and to judge these rebels in righteousness. His judging by fighting is not only according to righteousness; it is also to maintain righteousness.

Verse 13 says, “And He is clothed with a garment dipped in blood.” The garment of Christ is dipped in blood and becomes red by His treading the winepress of

六三1~3)。在那里，血要高到马的嚼环（启十四20），基督穿着蘸过血的衣服，与此有关。

十九章十三节又说，“祂的名称为神的话。”神的话乃是神的解释、说明并显彰。基督这神的话，不仅在约翰的福音书里，将生命当作恩典分赐给神的选民（一1、4、14），而为神说话；也在约翰的启示录里，在背叛的人身上执行神的审判，而为神说话。甚至在主争战的时候，祂还是为神说话并彰显神。基督的争战就是说出神的话。神是公义并主宰一切的。祂也是一位有次序的神，祂无法容忍紊乱和背叛。基督与仇敌争战时，要说出神是主宰一切，公义且有次序的。祂要宣告神是管治每一个人的神，祂不会容忍背叛祂权柄的事。因此，这里的战士乃是话。祂的争战就是说出神的话。

假设我进了会所，看见会所里面非常脏乱；我一句话不说，就开始清扫会所。我这个清扫的行动就说出我是个爱干净的人，我不能容忍脏乱的环境。我用不着说什么，因为我这清扫的行动替我说明了。同样的，主在哈米吉顿的争战也是一个强有力的说明，告诉撒但、敌基督、假申言者和全宇宙说，神是主宰一切的，没有人可以背叛祂。神乃是有次序的神，祂要清除一切的背叛。

在约翰所写的福音书（一1）及启示录里都提到“神的话”。在约翰福音里，“神的话”没有说到任何有关争战的事，而是说到救赎、光、生命和建造。在约翰的福音书，神的话是说到生命与建造。但在约翰的启示录中，神的话不仅说到生命与建造，也说到争战。在神得着祂所要的建造之前，祂必须先清理祂的宇宙。在这卷书里，基督的争战也就是祂的为神说话。作为神的话，祂的争战向全宇宙宣告神是怎样的一位神。神不是一位混乱的神—祂是主宰一切的神，也是有次序的神，祂并不容忍背叛。基督借着祂的争战，向宇宙宣告了这一点（启示录生命读经，七四〇至七四四页）。

参读：启示录生命读经，第五十五篇。

the wine of the fury of the wrath of God (v. 15; Isa. 63:1-3) at Armageddon (Rev. 16:14, 16), where the blood will rise up to the bridles of the horses (14:20).

Revelation 19:13 also says, “His name is called The Word of God.” The Word of God is the definition, the explanation, and the expression of God. As the Word of God, Christ speaks for God not only by imparting life as grace to God’s chosen people in the Gospel of John (John 1:1, 4, 14), but also by executing God’s judgment upon the rebellious people in the Revelation of John. Even as the Lord fights, He speaks for God and expresses God. The fighting of Christ is the speaking of the Word of God. God is righteous and sovereign. He is also a God of order and He cannot tolerate disorder and rebellion. As Christ fights against the enemy, He will speak that God is sovereign, righteous, and orderly. He will declare that God is the God over everyone and that He does not tolerate rebellion against His authority. Hence, the Warrior is the Word. His fighting is the speaking of God’s Word.

Suppose I come into the meeting hall and find everything is in a mess. Without saying a word, I begin to clean up the hall. My act of cleaning says that I am a neat person and that I cannot tolerate a messy environment. There is no need for me to say anything, because my cleaning speaks for me. Likewise, the Lord’s fighting in the war at Armageddon will be a powerful speaking. It will tell Satan, Antichrist, the false prophet, and the entire universe that God is sovereign and that no one can rebel against Him. God is a God of order and He will sweep away all rebellion.

The Word of God is mentioned both in the Gospel of John (1:1) and in the Revelation of John. In the Gospel of John the Word of God does not speak anything related to fighting; rather, He speaks redemption, light, life, and building. In the Gospel of John the Word of God speaks life and building. In the Revelation of John the Word of God speaks not only life and building, but also fighting. Before God can have the building He desires, He must first clean up His universe. In this book Christ’s fighting is also His speaking for God. As the Word of God, His fighting proclaims to the whole universe what kind of God He is. God is not a God of confusion—He is the sovereign God, a God of order who does not tolerate rebellion. By His fighting Christ declares this to the universe. (Life-study of Revelation, pp. 636-638)

Further Reading: Life-study of Revelation, msg. 55

第三周诗歌

109

赞美主 — 祂的得胜

8 7 8 7 8 7 (英 124)

降 B 大调

4/4

5 3 i 5 | 3̇ . 2̇ i 5 | 6 6 5 i | 5 4 3 - |
 一 赞 美、赞 美 基 督 得 胜! 赞 美 基 督 已 得 胜!
 5 3 i 5 | 3̇ . 2̇ i 7 | i 7 6 7i | 7 6 5 - |
 罪 孽 赎 清, 旧 人 同 钉, 救 赎 大 功 已 完 成!
 2̇ . 2̇ 7 5 | 3̇ . 2̇ i 6 | 4̇ 3̇ 2̇ i | i 7 i - ||
 毁 坏 撒 但, 掳 掠 邪 灵, 仗 着 十 架 而 夸 胜!

二 赞美、赞美基督复生! 赞美基督已复生!
 吞灭死亡顽强权能, 使人出死而入生!
 冲破阴府残忍幽冥, 显出复活的大能!

三 赞美、赞美基督高升! 赞美基督已高升!
 远超宇宙一切首领, 得着至高的尊名!
 领得天地所有权柄, 等候仇敌作脚凳!

四 阿利路亚, 基督得胜! 阿利路亚, 已得胜!
 阿利路亚, 基督复生! 阿利路亚, 已复生!
 阿利路亚, 基督高升! 阿利路亚, 已高升!

Praise Him! praise Him! Christ is Victor

Praise of the Lord — His Victory

124

1. Praise Him! praise Him! Christ is Vic - tor! He has won the vic - to - ry!
 Sin is judged, old A - dam fi - nished, Full re - demp - tion now we see!
 Van - quished all the e - vil pow - ers Thru the Cross tri - um - phant - ly!

2. Praise Him! Christ is resurrected!

God hath raised Him from the dead!
 All the pow'r of death is swallowed,
 Man from death to life is led!
 Broken through are hell and darkness
 And His pow'r exhibited!

3. Praise Him! Christ hath now ascended!

God hath raised Him to the throne!
 Far above all rule and power,
 He the highest Name doth own!
 All authority receiving
 Till His foe is overthrown!

4. Hallelujah, Christ the Victor

Triumphed on Mt. Calvary!
 Hallelujah, resurrected,
 He displays His victory!
 Hallelujah, now ascended,
 He shall reign eternally!

第四篇

借着在基督的升天里生活，
作复活里的新造，
成为基督的复制和配偶，
而打属灵的仗

纲要

读经：歌四 4、8、12～16，六 4、10、13，八 5～6、13～14

周一

壹 “你的颈项好象大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的挡牌”——歌四 4:

- 一 颈项表征人在神面前意志的降服；主看我们意志的降服是顶美丽的地方。
- 二 基督佳偶的美丽，乃在于她对基督的服从意志（颈项好象大卫的高楼），这意志富有防卫的能力（盾牌和勇士的挡牌）：
 - 1 我们若有服从的意志，就是象山羊群卧在山旁那样降服的意志（1下），我们的意志就要显得象大卫的高楼，收藏各种抵挡攻击的武器。
 - 2 基督的佳偶已从她天然的意志里出来，如今站在她复活的意志里抵挡仇敌——弗六 11、13。
 - 3 我们的意志越降服，我们就越被变化——罗十二 2。

Message Four

**Fighting the Spiritual Warfare
through Living in Christ's Ascension
as the New Creation in Resurrection
to Become Christ's Duplication and Counterpart**

Outline

Scripture Reading: S. S. 4:4, 8, 12-16; 6:4, 10, 13; 8:5-6, 13-14

Day 1

- I. “Your neck is like the tower of David, / Built for an armory: / A thousand bucklers hang on it, / All the shields of the mighty men”——S. S. 4:4:
 - A. The neck signifies the human will under God; the Lord considers the submission of our will a most beautiful thing.
 - B. The lover of Christ is beautiful in having a will that is submissive to Christ (neck like the tower of David) and that is rich in the defending power (bucklers and shields of the mighty men):
 1. If we have a submissive will, a will that has been subdued like a flock of goats on a mountainside (v. 1b), our will is expressed like the tower of David that holds all kinds of weapons against the attacks.
 2. The lover of Christ has come out of her natural will, and now she is standing in her resurrected will against the enemy——Eph. 6:11, 13.
 3. The more our will is subdued, the more we will be transformed——Rom. 12:2.

4 首先我们的意志必须降服，然后我们的意志才会在复活里刚强，象大卫的高楼，成为属灵争战用的军器库—弗六 10：

a 属灵争战用的武器，都保存在我们降服且复活的意志里—林后十 3～5。

b 保护我们抵挡仇敌之箭的盾牌和挡牌，乃是收藏在寻求主者降服且复活之意志的高楼里。

周二

贰 “我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看” —歌四 8：

一 对基督之死和复活的经历，把寻求者带到祂的升天；如今她是在基督升天的山顶上，活在升天里—弗一 20，二 5～6。

二 基督呼召祂的佳偶在祂的升天里与祂同活，正如祂曾呼召她驻留于祂的十字架一样—歌二 14：

1 基督要作祂新妇的佳偶，从祂的升天（利巴嫩），就是从真理（亚玛拿）的最高峰，并从基督在争战中得胜的最高峰（示尼珥，意“软的甲冑”，和黑门，意“毁灭”），从仇敌在天上所在的地方（有狮子的洞穴和有豹子的山岭），与祂一同观看—四 8。

2 当基督的佳偶活在升天里，她与基督就同活在升天的情形里，成为对偶；二者在生命和性情上相同，彼此完全相配。

4. First, our will must be subdued; then it will be strong in resurrection and be like the tower of David, the armory for the spiritual warfare—Eph. 6:10:

a. The weapons for spiritual warfare are kept in our subdued and resurrected will—2 Cor. 10:3-5.

b. The bucklers and shields that protect us against the arrows of the enemy are kept in the tower of the subdued and resurrected will of the Lord's seeking one.

Day 2

II. “Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains” —S. S. 4:8:

A. The experience of Christ's death and resurrection has brought the seeking one into His ascension, and now she is on the mountaintop of Christ's ascension and is living in ascension—Eph. 1:20; 2:5-6.

B. Christ calls His lover to live with Him in His ascension, as He had called her to remain in His cross—S. S. 2:14:

1. Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir, meaning “soft armor,” and Hermon, meaning “destruction”) and from the heavenly places of the enemies (the lions' dens and the leopards' mountains)—4:8.

2. When the lover of Christ is living in ascension, she and Christ are living in one condition, the condition of ascension, to be a couple; they are the same in life and nature, perfectly matching each other.

三 在基督的升天里，有祂的得胜；不再有争战，因为仇敌已经被击败了；我们穿戴软的甲冑，享受我们在基督里的得胜；祷告的地位乃是升天的地位，就是属天的地位—罗八 37，弗二 6。

周 三

叁 基督那得着变化的新妇借着在基督的升天里生活，作复活里的新造，成为园子，作基督私有的享受—歌四 12～16。

肆 当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷；然而对仇敌而言，她却威武如展开旌旗的军队—六 4、10：

一 基督的佳偶在主面前乃是美丽并秀美的，象属天的城那样的坚固，象圣所那样的安静；同时在仇敌和世人的面前，她显出她得胜的荣耀来—4 节：

1 军队在争战的时候，最紧要的乃是兵器；但在得胜的时候，最紧要的乃是表征得胜之荣耀的展开的旌旗—出十七 15。

2 旌旗指明预备好争战，也是得胜的记号—赛五九 19。

二 幔子里的生活，不只是在主面前的生活，也是在仇敌面前的生活—歌六 4，来十 19，林后三 18，弗六 10～12：

1 神从来没有意思要基督的佳偶只有属天的美丽而无争战的性质—林后十一 2，十 4～6。

C. In Christ's ascension is His victory; there is no more fighting, for the enemy has already been defeated, and we wear soft armor to enjoy our victory in Christ; the position of prayer is ascension, that is, a heavenly position—Rom. 8:37; Eph. 2:6.

Day 3

III. Through her living in Christ's ascension as the new creation in resurrection, Christ's transformed bride becomes a garden for Christ's private enjoyment—S. S. 4:12-16.

IV. When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem; however, to the enemy she is as terrible as an army with banners—6:4, 10:

A. The lover of Christ is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary; at the same time, she displays the glory of her victory before the enemy and the world—v. 4:

1. Weapons are the most important thing to an army in battle, but unfurled banners, signifying the glory of victory, are the most important thing in victory—Exo. 17:15.

2. Banners indicate a readiness to fight and are also a sign that the victory has been won—Isa. 59:19.

B. A life within the veil is not only a life before the Lord but also a life before the enemy—S. S. 6:4; Heb. 10:19; 2 Cor. 3:18; Eph. 6:10-12:

1. God has no intention that the lovers of Christ possess the heavenly beauty without possessing a warring nature—2 Cor. 11:2; 10:4-6.

2 基督得胜的佳偶不只有一个充满盼望的前途，也不只有了完全属天的生活，并且还是时常歌唱得胜的凯歌者—歌三 7 ~ 8。

周 四

三 基督的佳偶应该是可爱的，同时也该是可怕的；但许多信徒在主面前失去了他们的可爱，在仇敌面前也失去了他们的可怕—六 4、10。

四 神的建造总是一支军队；当我们向着主成为一座城时，我们对仇敌而言就是军队—4 节：

1 建造绝不能和属灵的争战分开；哪里有建造，哪里就有争战—尼四 1 ~ 23。

2 争战总是伴随着建造，而建造总是带进争战的得胜—太十六 18 ~ 19。

3 这是基督徒生活的总结；寻求基督的佳偶所能达到的最高成就，乃是成为一座城，又是一支军队。

五 威武的军队，表征主的得胜者使神的仇敌撒但惧怕—歌六 4、10：

1 撒但只怕一种人，就是那些不爱自己魂生命的人—启十二 11。

2 仇敌惧怕伯特利，神的家—创三五 1 ~ 5。

3 仇敌惧怕建造成为神城的召会—尼六 15 ~ 16，诗一〇二 12 ~ 16。

4 鬼魔和邪恶的天使惧怕基督在十字架上所创造的一个新人—弗二 15 ~ 16，西二 14 ~ 15。

5 撒但不怕个人的基督徒，即使他们为数成千上万，但他惧怕作基督身体的召会，就是与他和他的国争

2. The overcoming lover of Christ not only has a future that is full of hope and a life that is absolutely heavenly, but she also is a victor who constantly triumphs in her victory—S. S. 3:7-8.

Day 4

C. The lovers of Christ should be lovable and terrible at the same time; however, many believers have lost their loveliness before the Lord and their terribleness before the enemy—6:4, 10.

D. The building of God is always an army; when we become a city to the Lord, we are an army to the enemy—v. 4:

1. Building cannot be separated from spiritual warfare; wherever the building is, there is the battle—Neh. 4:1-23.

2. Fighting always accompanies the building, and the building always brings in the victory in the battle—Matt. 16:18-19.

3. This is the consummation of the Christian life; the uttermost completion that the seeking lover of Christ can attain is to be a city as an army.

E. A terrible army signifies that the Lord's overcomers terrify God's enemy, Satan—S. S. 6:4, 10:

1. Satan is afraid of only one kind of people—those who do not love their soul-life—Rev. 12:11.

2. The enemy is terrified of Bethel, the house of God—Gen. 35:1-5.

3. The enemy is frightened by the church that is built up as the city of God—Neh. 6:15-16; Psa. 102:12-16.

4. The demons and the evil angels are terrified of the one new man created by Christ on the cross—Eph. 2:15-16; Col. 2:14-15.

5. Satan is not afraid of individualistic Christians, even if they number in the thousands, but is terrified of the church as the Body of Christ, the

周 五

伍 在婚礼之日，基督要迎娶那些多年与神的仇敌争战的人；也就是说，基督要迎娶那已经胜过那恶者的得胜者—启十九 7 ~ 9、11 ~ 16:

一 当基督来与敌基督和他的军兵争战时，祂乃是作为人子而来，祂这位人子需要一个配偶，好与祂相配，使祂得以完全；这个配偶就是祂的新妇—十四 14，十九 7 ~ 9:

1 至终，得胜者要团体地成为新妇与基督成为婚配；在他们的婚礼之后，这新妇要成为军队，与她的丈夫基督并肩作战，击败敌基督和他的跟从者—11 ~ 16 节。

2 当新郎基督看见我们达到成熟，祂就要迎娶新妇，然后同着她来击败敌基督和他的军队，并了结人类的政权—但二 34 ~ 35、44 ~ 45。

二 构成基督新妇的得胜者，要与神的一切仇敌争战，并击败他们—启二 7、11、17、26，三 5、12、21:

1 得胜者与己—里面的对头并最棘手的敌人—争战，用那灵的剑击杀它，那灵就是神的话—弗六 17 ~ 18。

2 得胜者抵抗并击败敌基督的原则和敌基督的特征—约壹二 18、22，约贰 7，帖后二 3 ~ 12。

3 得胜者与不同的教训打那美好的仗，以完成神的经纶—提前一 3 ~ 4，六 3 ~ 5、12、20 ~ 21，提后二 3 ~ 4。

Day 5

V. On the day of His wedding, Christ will marry those who have been fighting the battle against God's enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one—Rev. 19:7-9, 11-16:

A. When Christ comes to fight against Antichrist and his army, He will come as the Son of Man, and as the Son of Man, He will need a counterpart to match Him and complete Him; this counterpart will be His bride—14:14; 19:7-9:

1. Eventually, the overcomers will be a bride collectively to marry Christ; after their wedding, this bride will become an army to fight alongside Christ, her Husband, to defeat Antichrist and his followers—vv. 11-16.

2. When Christ, the Bridegroom, sees that we have reached maturity, He will marry the bride and then come with her to defeat Antichrist and his army and to terminate human government—Dan. 2:34-35, 44-45.

B. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them—Rev. 2:7, 11, 17, 26; 3:5, 12, 21:

1. The overcomers fight against the self—the inward adversary and the most difficult foe—slaying it by the sword of the Spirit, which is the word of God—Eph. 6:17-18.

2. The overcomers resist and defeat the principle of antichrist and the characteristics of antichrist—1 John 2:18, 22; 2 John 7; 2 Thes. 2:3-12.

3. The overcomers war the good warfare against the differing teachings and to carry out God's economy—1 Tim. 1:3-4; 6:3-5, 12, 20-21; 2 Tim. 2:3-4.

4 得胜者所打的仗是生命抵挡死亡的仗，并在生命中作王，胜过死亡—太十六 18，提前六 19，提后一 10，约壹三 14，罗五 17、21。

5 得胜者征服撒但毁坏的混乱，而在建造的神圣经纶里得胜；他们不是从这当前的混乱里被拯救出来，乃是借着经过过程并终极完成之三一神作全足的恩典，得以征服混乱—提后一 9、15，二 1、17～18，四 22。

陆 基督的佳偶在基督生命的成熟里，成为书拉密女，这表征她成为基督的复制和复本，配得过祂，好与祂成为婚配—歌六 13，参八 13～14，启二二 20：

周 六

一 说我们在神的神格上与祂一样，是极大的亵渎，但我们若说，我们无法在生命、性情、彰显和功用上与神一样，乃是不信；圣经一再告诉我们，神要与我们成为一，并使我们与祂成为一—二一 2，二二 17 上，参来四 2。

二 书拉密女在神眼中被比作二营军兵或军队（希伯来文，玛哈念）在跳舞；雅各遇见神的众使者，就是神的二营军兵之后，将那地方起名叫玛哈念，并将他的妻子、孩子和他所有的分作“二营军兵”—歌六 13，创三二 1～2：

1 这二营军兵属灵的意义，乃是刚强的见证，见证我们按照基督身体的原则，借着祂这位爱我们的，得胜有余，“绝顶得胜”—罗八 37，十二 5。

4. The overcomers engage in the warfare of life against death and reign in life over death—Matt. 16:18; 1 Tim. 6:19; 2 Tim. 1:10; 1 John 3:14; Rom. 5:17, 21.

5. The overcomers conquer the destructive satanic chaos and triumph in the constructive divine economy; instead of being delivered out of the present chaos, they conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—2 Tim. 1:9, 15; 2:1, 17-18; 4:22.

VI. In the maturity of Christ's life, the lover of Christ becomes the Shulamite, signifying that she has become the reproduction and duplication of Christ to match Him for their marriage—S. S. 6:13; cf. 8:13-14; Rev. 22:20:

Day 6

A. To say that we are the same as God in the Godhead is a great blasphemy, but if we say that we cannot be the same as God in life, nature, expression, and function, this is unbelief; the Bible tells us repeatedly that God's intention is to be one with us and to make us one with Him—21:2; 22:17a; cf. Heb. 4:2.

B. The Shulamite is likened to the dance of two camps, or two armies (Heb. mahanaim), in the sight of God; after Jacob saw the angels of God, the two armies of God, he named the place where he was Mahanaim and divided his wives, children, and possessions into “two armies”—S. S. 6:13; Gen. 32:1-2:

1. The spiritual significance of the two armies is the strong testimony that we more than conquer, we “super-overcome,” through Him who loved us, according to the principle of the Body of Christ—Rom. 8:37; 12:5.

- 2 神不要那些在自己里面刚强的人；祂只要脆弱的人，较软弱的妇人和孩子—林前一 26 ~ 28，林后十二 9 ~ 10，十三 3 ~ 5。
- 3 神需要一班与祂成为一的人，就是一班服从祂（由编发所表征—歌一 11），并以柔顺的意志顺从祂（由戴上珠串的颈项所表征—10 节）的人。
- 4 那些被算为配作得胜者的人，将是较软弱、倚靠主的人—弗三 8，启三 8，加二 20。
- 5 我们来看如何达到神圣启示的最高峰时，不该信靠自己，乃是倚靠主作为爱、能力和怜悯，使我们成为蒙怜悯、得尊贵、得荣耀的器皿—罗九 16、21 ~ 23，歌八 5 ~ 6。

2. God does not want those who are strong in themselves; He wants only the feeble ones, the weaker ones, the women and children—1 Cor. 1:26-28; 2 Cor. 12:9-10; 13:3-5.
3. God needs a people who are one with Him, a people who are submissive to Him, signified by the plaited hair (S. S. 1:11), and obedient to Him with a flexible will, signified by the neck with strings of jewels (v. 10).
4. Those who are counted worthy to be overcomers will be the weaker ones who depend on the Lord—Eph. 3:8; Rev. 3:8; Gal. 2:20.
5. When we consider how to arrive at the highest peak of the divine revelation, we should not trust in ourselves but depend on the Lord as love, power, and mercy to make us vessels of mercy, honor, and glory—Rom. 9:16, 21-23; S. S. 8:5-6.

晨兴喂养

歌四 1 “看哪，我的佳偶，你是美丽的！你是美丽的！你的眼在帕子内好象鸽子；你的头发如同山羊群，安卧在基列山旁。”

4 “你的颈项好象大卫建造收藏军器的高楼，其上悬挂一千盾牌，都是勇士的盾牌。”

头发在圣经里总是表明出于意志的东西。〔佳偶〕所有分散的意志都已聚拢成行，象山羊群安卧在山旁〔歌四 1〕。…有些羊在山洼的地方，有些羊在山丘的部分。羊群不是分散，乃是聚拢的；不是在平原上，乃是在山旁，呈现出一幅服从的图画。这意思是说，因着从骏马进步到华轿，寻求者所有的意志都已经受了对付，已经被征服且被聚拢成列，满了服从（雅歌中所描绘的生命与建造，七二页）。

信息选读

雅歌…这卷书不仅说到爱，也说到意志被征服。要有完全、充分、彻底的变化，意志就必须被征服。我们的意志越降服，我们就越被变化。

我们许多人都爱主，但我们仍然持守着我们的意志。我们的观念改变了，我们的心思更新了，但我们的意志仍需要降服。我们许多人都很固执—不只是弟兄，姊妹也一样。问题不在于我们的心。我们实在爱主。我相信在已过的几个月中，主已经听到许多的声音说，“主耶稣，我爱你！”但我相信主会回答说，“是的，我知道你爱我，但你的意志如何？”我们光有观念的改变还不够，我们必须往前，使我们的意志降服。…成熟是借着意志的降服而达到的。

Morning Nourishment

S.S. 4:1 Oh, you are beautiful, my love! Oh, you are beautiful! Your eyes are like doves behind your veil; your hair is like a flock of goats that repose on Mount Gilead.

4 Your neck is like the tower of David, built for an armory: A thousand bucklers hang on it, all the shields of the mighty men.

Hair in the Bible always indicates something of the will. All her scattered wills have been gathered together into rows to appear as a flock of goats on a mountain [S.S. 4:1]....Some of the goats are standing on a lower part of the mountain, and some are standing on a higher part. The goats are not scattered but gathered; they are not on the plain but on the mountainside, giving a picture of submission. This means that by the improvement from a mare to a palanquin, all the wills of the seeking one have been dealt with. They have been subdued and gathered together to be made into rows full of submission. (CWWL, 1972, vol. 1, “Life and Building as Portrayed in the Song of Songs,” p. 272)

Today's Reading

Song of Songs...speaks not only of love but also of the subduing of the will. To have complete, adequate, and thorough transformation, there must be the subduing of the will. The more our will is subdued, the more we will be transformed.

Many of us love the Lord, but we still hold on to our will. Our concept has been changed, and our mind has been renewed, but our will needs subduing. Many of us are so stubborn—not only the brothers but also the sisters. The problem is not with our heart. We do love the Lord. I believe that in the past few months the Lord has heard many voices saying, “Lord Jesus, I love You!” But in answer to these voices, I believe the Lord would say, “Yes, I know that you love Me, but what about your will?” To have our concept changed is not enough. We must go on to have our will subdued....Maturity is reached by the subduing of the will.

在四章四节，主将〔佳偶〕的颈项比作大卫的高楼。我们已经看过，头发表征我们的意志；我们知道，颈项也表征我们的意志〔参赛三16〕。圣经中那些背叛神的人，都称作硬着颈项的人（出三二9，徒七51）。所以我们看见，山羊群安卧在山旁，乃是显示她意志的降服，而大卫的高楼则说明她的意志在复活里是何等的刚强。首先，我们的意志必须降服，然后我们的意志在复活里必须是刚强的。天然的意志必须受对付，然后我们才会有复活的意志。钉十字架且降服的意志，如同山羊群安卧在山旁；但复活的意志必须象大卫建造收藏军器的高楼。这是个军器库，是存放作战用之武器的地方。

我们只需要站住，抵挡仇敌所有的攻击。保护我们抵挡仇敌火箭的盾牌和挡牌，乃是收藏在高楼里；这高楼就是寻求主者降服且复活的意志。这是在生命里真实的成熟。

未降服的意志，一面是顽梗的，另一面是软弱的。当仇敌来时，这顽梗、未降服的意志总是无条件的投降。…然而，我们若有服从的意志，…当仇敌来时，我们的意志乃象大卫的高楼，收藏各种抵挡仇敌攻击的武器。

雅歌三章中寻求者成熟的秘诀，就是她的意志已完全降服且复活了。在八个表号中，头一个在意志上是最强的，而最后一个完全没有自己的意志。马有超强的意志，但华轿和冠冕却毫无意志。〔佳偶〕已从她天然的意志里出来，如今站在她复活的意志里抵挡仇敌。她象大卫建造收藏军器的高楼，为着属灵的争战（雅歌中所描绘的生命与建造，七三至七六页）。

参读：雅歌中所描绘的生命与建造，第六章；歌中的歌，第三段。

The Lord likens her neck to the tower of David (S.S. 4:4). We have seen that the hair signifies our will, and we know that our neck also signifies our will [cf. Isa. 3:16]. Those who are rebellious toward God in the Bible are called stiff-necked (Exo. 32:9; Acts 7:51). So we see that a flock of goats appearing on the mountain shows the subduing of her will, and the tower of David illustrates how strong her will is in resurrection. First of all, our will must be subdued; then it must be strong in resurrection. The natural will must be dealt with, and then we will have a resurrected will. The crucified and subdued will is just like a flock of goats standing on a mountainside, but the resurrected will must be like the tower of David builded up as an armory. An armory is a place where weapons for fighting are kept.

We simply need to stand and resist all the enemy's attacks. The bucklers and the shields that protect us against the arrows of the enemy are kept in this tower, which is the subdued and resurrected will of the Lord's seeking one. This is the real maturity in life.

An unsubdued will is, on the one hand, stubborn, and on the other hand, weak. When the enemy comes, the stubborn, unsubdued will always makes an unconditional surrender...But if we have a submissive will,...when the enemy comes, our will is like the tower of David that holds all kinds of weapons against his attacks.

The secret of the maturity of the seeking one in Song of Songs 3 is that her will has been completely subdued and resurrected. Of all eight figures, the first one is strongest in the will, and the last one has no will of its own at all. The mare has an exceedingly strong will, but the palanquin and the crown have no will at all. She has come out of her natural will and is now standing in her resurrected will against the enemy. She is like the tower of David builded as an armory for the spiritual warfare. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 272-275)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 6; CWWN, vol. 23, "The Song of Songs," sec. 3

歌二 14 “我的鸽子啊，你在磐石穴中，在陡岩的隐密处，求你让我得见你的面貌，得听你的声音；因为你的声音甘甜，你的面貌秀美。”

四 8 “我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看。”

基督要作祂新妇的佳偶，从祂的升天（利巴嫩），就是从真理（亚玛拿）的最高峰，并从基督在争战中得胜的最高峰（示尼珥与黑门），从仇敌在天上所在的地方（有狮子的洞穴和有豹子的山岭），与祂一同观看。…当佳偶活在升天里，她与基督就一同活在升天的情形里，成为对偶。基督是神圣而属人的，祂那变化过的佳偶是属人而神圣的。二者在生命和性情上相同，彼此完全相配（圣经恢复本，歌四 8 注 1）。

信息选读

基督的佳偶经历了基督甜美的死和馨香的复活之后，定意停留在基督甜美的死（没药山）和祂馨香的复活（乳香冈）里，直等到天亮，黑影飞去，她的良人回来的时候（歌四 6）。我们若有基督，就有祂甜美的死，因为祂与祂的死是一。…我们不能把基督的死与复活当作与基督分开、在基督之外的事来经历。

在雅歌二章十四节〔基督〕呼召〔佳偶〕在磐石穴中和陡岩的隐密处与祂同在。现今〔在四章八节〕祂再呼召她在升天里与祂同在，而不要留在没药山和乳香冈。

S.S. 2:14 My dove, in the clefts of the rock, in the covert of the precipice, let me see your countenance, let me hear your voice; for your voice is sweet, and your countenance is lovely.

4:8 Come with me from Lebanon, my bride; with me from Lebanon come. Look from the top of Amana, from the top of Senir and Hermon, from the lions' dens, from the leopards' mountains.

Christ asks His lover as His bride to look with Him from His ascension (Lebanon), the highest place of the truth (Amana) and of Christ's victory in His fighting (Senir and Hermon), and from the heavenly places of the enemies (the lions' dens and the leopards' mountains)...When the lover is living in ascension, she and Christ are living in one condition, the condition of ascension, to be a couple. Christ is divine and human, and His transformed lover is human and divine. They are the same in life and nature, perfectly matching one another. (S.S. 4:8, footnote 1)

Today's Reading

After the lover of Christ has experienced Christ in His sweet death and His fragrant resurrection, she determines to stay in the sweet death of Christ (the mountain of myrrh) and His fragrant resurrection (the hill of frankincense) until her Beloved comes back when the day dawns and the shadows flee away (S.S. 4:6). If we have Christ, we have His sweet death because He and His death are one...We cannot experience Christ's death and resurrection as something separate and apart from Christ.

In Song of Songs 2:14 He called her to be with Him in the clefts of the rock and in the covert of the precipice. Now [in 4:8] He calls her again to be with Him in His ascension instead of remaining on the mountain of myrrh and on the hill of frankincense.

在基督的升天里，有正面的高峰，有实际，有得胜，有仇敌的毁灭。〔在八节〕亚玛拿的意思是真理，实际。这是终极完成的三一神，包罗万有之基督连同祂完全的救赎，并包罗万有、复合、赐生命、七倍加强之灵的真理，实际。这些实际就是三一神的三者。

示尼珥的意思是软的甲冑，表征争战已经过去，胜利已经赢得。我们不需要穿戴硬的甲冑争战。撒但是被击败的仇敌。我们不需要争战，因为他已经被击败（来二 14，西二 15）。现今我们穿戴软的甲冑，享受我们在基督里的得胜。黑门的意思是毁灭。在升天里，仇敌已被毁灭。

对基督而言，撒但是被击败的仇敌，但对我们而言，他仍是麻烦者。所以，以弗所六章告诉我们，我们需要与那恶者摔跤。基督呼召我们从狮子的洞穴和豹子的山岭（歌四 8 下）所表征的诸天界（弗六 12）观看。这里有撒但和他的从属（12，二 2）。在这里信徒与撒但和他黑暗的权势争战（六 12），乃是借着在主里并在祂力量的权能里得着加力（10），借着穿戴神全副的军装（11 上、13 上），借着站住抵挡魔鬼的诡计（11 下），借着接受救恩的头盔和那灵（神的话）的剑（17），并借着时时在灵里祷告（18 上），为着建造基督的身体并开展福音（18 下～20）。这是在基督的升天里生活的实际。

与基督一同复活，就是享受复活、赐生命的基督。在升天里生活，就是在升天的情形里享受基督。我们需要活在升天里，在复活里作神的新造。…升天、神的新造、与复活乃是一。基督不仅是在祂的死、复活和升天的情形里，也是在赐生命之灵的情形里。祂对我们，乃是耶稣基督包罗万有、赐生命的灵。那灵在哪里，基督就在哪里；我们乃是在这灵里享受基督（雅歌结晶读经，八八至九〇页）。

参读：雅歌生命读经，第五篇；雅歌中所描绘的生命与建造，第八至九章。

In Christ's ascension there are the positive peaks of reality, victory, and the destruction of the enemy. Amana means "truth, reality." This is the truth, the reality, of the consummated Triune God; the all-inclusive Christ with His complete redemption; and the all-inclusive, compound, life-giving, sevenfold intensified Spirit. These realities are the three of the Triune God.

Senir means "soft armor," signifying that the war is over and victory has been gained. We do not need to wear the hard armor to fight. Satan is the defeated foe. We do not need to fight, because he has been defeated already (Heb. 2:14; Col. 2:15). We are now wearing the soft armor to enjoy our victory in Christ. Hermon means "destruction." In ascension the enemy is destroyed.

With Christ Satan is a defeated foe, but with us he is still a troublesome one. Therefore, Ephesians 6 says that we need to wrestle with the evil one. Christ calls us to look from the heavenlies (v. 12), signified by the lions' dens and the leopards' mountains (S.S. 4:8b). Here are Satan and his subordinates (Eph. 6:12; 2:2). Here the believers fight with Satan and his power of darkness (6:12) by being empowered in the Lord and in the might of His strength (v. 10), by putting on the whole armor of God (vv. 11a, 13a), by standing against the stratagems of the devil (v. 11b), by receiving the helmet of salvation and the sword of the Spirit, the word of God (v. 17), and by praying always in spirit (v. 18a) for the building up of the Body of Christ and the spreading of the gospel (vv. 18b-20). This is the reality of living in the ascension of Christ.

To be resurrected with Him is to enjoy the resurrected life-giving Christ. To live in ascension is to enjoy Christ in the condition of ascension. We need to live in ascension as God's new creation in resurrection...Ascension, God's new creation, and resurrection are one. Christ is not only in the conditions of His death, resurrection, and ascension but also in the condition of the life-giving Spirit. He is the all-inclusive life-giving Spirit of Jesus Christ to us. Where the Spirit is, Christ is, and it is in this Spirit that we enjoy Christ. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," pp. 320-321, 319-320)

Further Reading: Life-study of Song of Songs, msg. 5; CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," chs. 8-9

第四周●周三

晨兴喂养

歌四 12 “我妹子，我新妇，乃是关锁的园，禁闭的井，封闭的泉。”

六 4 “我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。”

借着〔佳偶〕在基督的升天里生活，在复活里作新造，使她在生命里长大，并借着生命而被变化，基督这变化过的新妇就在基督生命的丰富里成熟，使她成为四样事物：满足基督的园子（歌四 12～五 1，六 2～3）；神的居所及其保障（4 上）；天上的光体作宇宙的光（10 上）；以及威武的军队，就是团体的得胜者——书拉密女（4 下、10 下、13 与注）。这里的园子是关锁的，其中有禁闭的井和封闭的泉，作基督私有的享受；这指明我们这些有心寻求基督的信徒，在经历基督的事上，必须有一些私下、隐藏、禁闭、封闭、只为了基督的东西（圣经恢复本，歌四 12 注 2）。

信息选读

良人〔在雅歌六章四节〕的…赞美指明，〔佳偶〕成了天上的圣所和天上的耶路撒冷，乃是因着她胜过了众仇敌。唯有作得胜者，我们才能在幔内过生活。

当基督得胜的佳偶与神成为一，作神的居所时，她在神眼中就美丽如得撒，秀美如耶路撒冷。然而对仇敌而言，她却威武如展开旌旗的军队。旌旗指明预备好争战，也是得胜的记号。威武的军队表征主的得胜者使神的仇敌撒但惧怕。…这军队在神子民堕落时为神的国争战，成为答应主呼召的得胜者（启二 7、11、17、26，三 5、12、21）。至终，得胜者要集体的成为新妇，与基督成为婚配（十九 7～9）。婚礼

<< WEEK 4 — DAY 3 >>

Morning Nourishment

S.S. 4:12 A garden enclosed is my sister, my bride, a spring shut up, a fountain sealed.

6:4 You are as beautiful, my love, as Tirzah, as lovely as Jerusalem, as terrible as an army with banners.

Through her living in Christ's ascension as the new creation in resurrection for her growth in life and transformation by life, Christ's transformed bride becomes mature in the riches of the life of Christ so that she becomes four things: a garden to satisfy Christ (S.S. 4:12—5:1; 6:2-3), God's dwelling place with its protection (6:4a), the heavenly bodies as the universal light (6:10a), and a terrible army, which is the corporate overcomer—the Shulamite (6:4b, 10b, 13, and footnotes). Here the garden is enclosed, and there is a spring shut up, a fountain sealed, for Christ's private enjoyment, indicating that in experiencing Christ we, the seeking believers, must have something private, hidden, shut up, and sealed that is for Christ alone. (S.S. 4:12, footnote 1)

Today's Reading

This praise of the Beloved's [in Song of Songs 6:4] indicates that her becoming the heavenly sanctuary and the heavenly Jerusalem is due to her victory over the enemies. Only by being an overcomer can we live within the veil.

When the overcoming lover of Christ becomes one with God to be God's dwelling place, in the eyes of God she is as beautiful as Tirzah and as lovely as Jerusalem. However, to the enemy she is as terrible as an army with banners. Banners indicate a readiness to fight and also are a sign that the victory is won. A terrible army signifies that the overcomers of the Lord terrify God's enemy, Satan...This army fights the battle for God's kingdom in the degradation of God's people to become the overcomers who answer the Lord's call (Rev. 2:7, 11, 17, 26; 3:5, 12, 21). Eventually, the overcomers will be a bride collectively to marry

之后，这新妇就成为军队随着她的丈夫基督争战，以击败敌基督和他所有的跟从者（11～21）（圣经恢复本，歌六4注2）。

〔在雅歌六章四节，〕主…乃是从天上以圣所的眼光来看祂的信徒，所以这是幔子里的事。主曾说过〔佳偶〕的美丽和秀美，但是这里所提起的美丽和秀美，比从前是更有限的，所以祂说，“你美丽如得撒，秀美如耶路撒冷。”…“得撒”乃是王宫的所在（王上十四17）。“耶路撒冷”乃是大君的京城。得撒代表天上的圣所，神的住处。耶路撒冷乃是代表属天的耶路撒冷。所以我们看见，主现在乃是在这里察看我们属天的性质和我们圣所里的生活。在那一个耶路撒冷里，没有一样不是秀美的；在那一个得撒里，没有一样不是美丽的，因为此二者都是神的新造。这一个信徒在今天的时候，就已经显出将来圣所的美丽和秀美。

军队在争战的时候，最紧要的乃是兵器；在得胜的时候，最紧要的乃是旌旗。战争如果失利，就只有垂头丧气地将旌旗卷起来。所以展开的旌旗，意即得胜的荣耀。这里的意思就是：〔佳偶〕在主的面前乃是美丽并秀美的，象属天的城那样的坚固，象圣所那样的安静；而在仇敌和世人的面前，她又是显出她得胜的荣耀来。幔子里的生活，不只是在主面前的生活，也是在仇敌面前的生活。因为圣徒所住的天上，也正是仇敌所来攻击的天上。神从来没有意思要祂的信徒只有属天的美丽而无争战的性质。属天的争战，从来没有在主面前被忘记的。

“威武如展开旌旗的军队。”〔歌六4〕她不只有一个充满盼望的前途，也不只有了完全属天的生活，并且还是时常歌唱得胜的凯歌者。她乃是可畏如“展开旌旗的军队”，是从得胜一直到得胜的。你认识她是谁么？你见过她么？（歌中的歌，一一五至一一六、一二一页）

参读：歌中的歌，第四段；雅歌结晶读经，第九至十篇；雅歌生命读经，第七篇。

Christ (Rev. 19:7-9). After their wedding, this bride will become an army to fight alongside Christ, her Husband, to defeat Antichrist with all his followers (Rev. 19:11-21). (S.S. 6:4, footnote 2)

[In Song of Songs 6:4] the Lord is viewing the believers from heaven, from within the sanctuary. Hence, this is something which happens within the veil. The Lord has mentioned her beauty and comeliness previously. But the beauty and comeliness in this verse are more restricted than before. Tirzah is where the palace is (1 Kings 14:17). Jerusalem is the city of the great King. Tirzah signifies the heavenly sanctuary, the dwelling of God. Jerusalem signifies the heavenly Jerusalem. The Lord is examining our heavenly nature and life within the sanctuary. In that Jerusalem everything is comely, and in that Tirzah everything is beautiful, because both are God's new creation. Today believers are already displaying the beauty and comeliness of the coming sanctuary.

Weapons are the most important thing to an army in battle, whereas the banner is the most important thing in victory. If the battle is lost, the banner is put away in shame. An unfurled banner signifies the glory of victory...The maiden is beautiful and comely before the Lord, as solid as the heavenly city and as serene as the sanctuary [cf. S.S. 6:4]. At the same time, she displays the glory of her victory before the enemy and the world. A life within the veil is not just a life before the Lord, but a life before the enemy, because the heaven in which the saints dwell is the very heaven which the enemy assails. God has no intention for His believers to possess only the heavenly beauty without possessing a warring nature. The heavenly warfare is never abated before the Lord.

“Terrible as an army with banners” [S.S. 6:4]. Not only does she have a future that is full of hope, and a life that is absolutely heavenly, but she is a victor who constantly triumphs in her victory. She is “terrible as an army with banners.” She goes from victory to victory. Do you know such a one? Have you seen her? (CWWN, vol. 23, “The Song of Songs,” pp. 96-97, 101)

Further Reading: CWWN, vol. 23, “The Song of Songs,” sec. 4; CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” chs. 9-10; Life-study of Song of Songs, msg. 7

第四周●周四

晨兴喂养

歌六 10 “那向前观望如晨光，美丽如月亮，皎洁如日头，威武如展开旌旗军队的是谁呢？”

弗六 11 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

信徒应该是可爱的，同时也该是可怕的。今天的信徒，在主的面前失去了他们的可爱，在仇敌和世人面前也失去了他们的可怕。人真是怕我们么？圣经里常说到主的可怕，这乃是因为主的圣别。如果我们保守自己圣别而且得胜，许多的时候，你要看见仇敌退后，而世人不敢进前（歌中的歌，一一六页）。

信息选读

当寻求者成为一座城时，她也是军队。〔在雅歌用来描述寻求者的〕第十个表号〔一座城〕是最后一个表号，但还有第十一个，就是军队。“我的佳偶啊，你美丽如得撒，秀美如耶路撒冷，威武如展开旌旗的军队。”（六 4）为何我说第十是最后一个，却还有第十一呢？那是因为第十就是第十一，第十一就是第十。当我们向着主成为一座城时，我们对仇敌而言就是军队，不象以往只是个军器库（四 4）。军器库是防御性的，而军队是攻击性的，不仅是为着保卫国度，也是为着国度争战。她之于主是那样美丽，甚至象耶路撒冷一样美丽。但对仇敌来说，却威武如展开旌旗的军队。我们都知道，军队展开旌旗意即得胜。她不是没有旌旗的，这意思是说，她已经得胜了，难怪她向着仇敌是那样威武！

先是有军器库为着防卫，但如今寻求者已成为军队，在得胜中前进。六章四节里“展开旌旗的军队”

<< WEEK 4 — DAY 4 >>

Morning Nourishment

S.S. 6:10 Who is this woman who looks forth like the dawn, as beautiful as the moon, as clear as the sun, as terrible as an army with banners?

Eph. 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

Believers ought to be lovable and terrible at the same time. Believers today have lost their loveliness before the Lord, and they have lost their terribleness before the enemy and the world. Are men terrified by us? The Bible often mentions the terribleness of the Lord; He is terrible because He is holy. If we maintain our holiness and victory, we will see the enemy retreating and the world standing back. (CWWN, vol. 23, "The Song of Songs," p. 97)

Today's Reading

When the seeking one becomes the city, she is also an army. We mentioned that the tenth figure is the last one, but there is also the eleventh. This is the army. "You are as beautiful, my love, as Tirzah, / As lovely as Jerusalem, / As terrible as an army with banners" [S.S. 6:4]. Why do I say that the tenth is the last, yet there is still the eleventh? It is because the tenth is the eleventh, and the eleventh is the tenth. When we become a city to the Lord, we are an army to the enemy. It is not just an armory as in the past (4:4). An armory is defensive, but the army is offensive. It is not just a matter of defending the kingdom but also of fighting for the kingdom. She is so beautiful to the Lord, even as beautiful as Jerusalem. But to the enemy, she is as terrible as an army with banners. We all know that an army with banners means victory. She is not without banners. This means that she has won the victory already. No wonder she is so terrible to the enemy!

First, there was the armory for the defensive warfare. But now the seeking one has become an army marching in triumphant victory. The Hebrew word army in

一辞，希伯来文是复数的，所以有些译本说，她是万军、众军旅。不只是一支军队，而是许多展开旌旗的军旅。她已经变成这样一个奇妙的战斗部队，象展开得胜旌旗的众军旅。我们绝不能将建造和属灵的争战分开。那里有建造，那里就有争战。我们都记得尼希米记所说的，百姓一手作工，一手拿兵器（四 17）。当他们在建造时，他们也在争战。争战总是伴随着建造，而建造总是带进争战的得胜。这是基督徒生活的总结。这是寻求主的人所能达到的最高成就。她如今乃是一座城，又是一支军队。

我们在以西结三十七章二至十节读到同样的事。所有的骸骨得着生命的气息吹入之后，都活过来，被建造成神的居所。同时，他们更形成军队。建造总是一支军队。没有仇敌，就不需要建造一座城。在人类的历史中，城之所以存在，是因有仇敌的攻击。城是神居住的所在，但城向着仇敌也是争战的军队（雅歌中所描绘的生命与建造，九五至九七页）。

召会不仅是身体、新人、新妇、家、国和居所，召会也是战士，与神的仇敌争战。神的仇敌撒但惧怕这样的召会。撒但不怕个人的基督徒，即使他们为数成千上万。然而当信徒来在一起，显出召会是身体和这些其他的方面时，撒但就要颤抖。借着召会的这七方面，基督就得着彰显，父就得着安息，仇敌也要被击败。愿我们都看见这异象，召会不是个人圣别或属灵的问题；相反的，召会乃是建造在一起，作身体、新人、新妇、家、国、居所和战士。我们就是这样的召会，要击败仇敌并为主耶稣的回来预备道路（以弗所书生命读经，七五八至七五九页）。

参读：雅歌中所描绘的生命与建造，第十二章。

this verse is in the plural, so some versions say that she is the hosts, the troops. It is not just one troop but the many troops with banners. She has become such a marvelous fighting army as troops with the victory banners. We can never separate the building from the spiritual warfare. Wherever the building is, there is the battle. We all remember the account in Nehemiah: with one hand the people did the building work, and with the other hand they held the weapons for battle (4:17). While they were building, they were fighting. Fighting always accompanies the building, and the building always brings in the victory in the battle. This is the consummation of the Christian life. This is the uttermost completion that the seeking one of the Lord can attain. She is now a city as an army.

In Ezekiel 37:2-10 we read the same thing. All the dry bones, after being inbreathed with life, came alive to be built into the habitation of God. And at the same time they were formed into an army. The building is always an army. Without an enemy, there is no need to build a city. In human history, the city came into existence because of the attacks of the enemies. The city is God's dwelling place, but it is also the fighting army to the enemy. (CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," pp. 289-290)

Not only is the church the Body, the new man, the bride, the family, the kingdom, and the dwelling place; the church is also the warrior to fight against God's enemy. God's enemy, Satan, is terrified of such a church. Satan is not afraid of individualistic Christians, not even if they number in the thousands. But whenever the believers come together as the church in the aspect of the Body and in these other aspects, Satan trembles. By the church in these seven aspects Christ is expressed, the Father has rest, and the enemy is defeated. May we all see the vision that the church is not a matter of individual holiness or spirituality. On the contrary, it is a matter of being built up together as the Body, the new man, the bride, the family, the kingdom, the dwelling place, and the warrior. As such a church, we defeat the enemy and prepare the way for the Lord Jesus to come back. (Life-study of Ephesians, p. 627)

Further Reading: CWWL, 1972, vol. 1, "Life and Building as Portrayed in the Song of Songs," ch. 12

第四周●周五

晨兴喂养

启十九 7～8 “我们要喜乐欢腾，将荣耀归与祂；因为羔羊婚娶的时候到了，新妇也自己预备好了。又赐她得穿明亮洁净的细麻衣，这细麻衣就是圣徒所行的义。”

11 “我看见天开了，并且看哪，有一匹白马，骑在马上，称为忠信真实，祂审判、争战都凭着公义。”

当基督来与敌基督和他的军兵争战时，祂乃是作为人子而来。祂这位人子需要一个配偶，好与祂相配，使祂得以完全。这个配偶将是祂的新妇。基督得着并迎娶召会作祂的新妇后，就要作为砸人的石头而来。基督若没有新妇，就要单独与敌基督及其军队争战。然而基督将有一支军队，这军队就是祂的新妇。在婚娶之日，基督要迎娶那多年与神的仇敌争战的人。这就是说，基督要迎娶那已经胜过那恶者魔鬼的得胜者（启十二 11）。基督同其得胜者（团体的基督）乃是神所凿出的石头，要击打由大人像的十个脚趾所表征的十王和敌基督（十九 11～21）。如此，团体的基督要把大人像从脚趾到头砸得粉碎（但二 35）；也就是说，团体的基督—基督以及由得胜者所构成那刚迎娶的新妇—要作为非人手所凿的石头而来，砸碎人类的政权。如此，基督同其新妇便毁灭了人类的政权（新约总论第十四册，二七六至二七七页）。

信息选读

我要强调一个事实：新妇需要成熟。基督不会迎娶一个不成熟的新妇。只有等我们达到成熟，祂才会接我

<< WEEK 4 — DAY 5 >>

Morning Nourishment

Rev. 19:7-8 Let us rejoice and exult, and let us give the glory to Him, for the marriage of the Lamb has come, and His wife has made herself ready. And it was given to her that she should be clothed in fine linen, bright and clean; for the fine linen is the righteousnesses of the saints.

11 And I saw heaven opened, and behold, a white horse, and He who sits on it called Faithful and True, and in righteousness He judges and makes war.

When Christ comes to fight against Antichrist and his army, He will come as the Son of Man. As the Son of Man, He will need a counterpart to match Him and complete Him. This counterpart will be His bride. After gaining and marrying the church as His bride, Christ will come as the smiting stone. If Christ did not have a bride, He would have to fight alone against Antichrist and his army. However, Christ will have an army, and this army will be His bride. On the day of His wedding, Christ will marry the one who has been fighting the battle against God's enemy for years. This means that Christ will marry the overcomers, who have already overcome the evil one, the devil (Rev. 12:11). As the God-cut stone, Christ with His overcomers—the corporate Christ—will strike the ten kings with Antichrist (19:11-21), signified by the ten toes of the great human image. In so doing, the corporate Christ will crush the great image from the toes to the head (Dan. 2:35); that is, the corporate Christ—Christ with His newly-married bride composed of the overcomers—will come as a stone cut without hands and smite the human government into pieces. In this way, Christ with His bride will annihilate human government. (The Conclusion of the New Testament, p. 4346)

Today's Reading

I want to stress the fact that the bride requires maturity. Christ will not marry a bride who is immature. Only when we have reached maturity will He take us to

们作祂的新妇。我们必须承认，我们在主的恢复中尚未达到成熟；我们还是太幼嫩，不能呈献给基督作祂的新妇。因此我们急切需要成熟。当新郎基督看见新妇达到成熟，祂就要迎娶新妇，然后带着她作祂的军队回来砸碎人类政权（但以理书生命读经，九七页）。

我们需要为着以别的事物顶替基督而悔改。我们需要为着日常生活 在敌基督者的原则里，让文化、宗教、伦理和天然观念顶替基督而悔改。我们需要祷告：“主，拯救我们，搭救我们，释放我们脱离一切的顶替。主，带我们回到你的膏油涂抹。我们不要在任何一面敌挡基督，我们不要反对膏油涂抹。主，我们要在膏油涂抹里面，同着、借着并凭着膏油涂抹生活行动。我们要凭着 我们里面三一神的运行、工作和浸透生活行动。”这是圣经的启示，这也是今天我们在主恢复里的负担（约翰一书生命读经，三五八至三五九页）。

随着信心，我们也需要无亏的良心（徒二四 16）。无亏的良心是基督徒信仰和生活的保护。信心和无亏的良心是并行的。我们的良心一有亏欠，就有漏洞，我们的信心就要漏掉。在受搅扰的地方召会中，要打那美好的仗，对抗不同的教训，无亏的良心同着信心，乃是必需的（提摩太前书生命读经，二七页）。

“书拉密女”是“所罗门”的女性写法，指明如今得胜者已成为与基督一样。所有的得胜者必须与神是一，也必须是基督。书拉密女原是乡村女子；如今她是所罗门的配偶，在生命、性情、彰显和功用上，已成为与所罗门一样，为要完成神的经纶（雅歌结晶读经，一二三至一二四页）。

参读：雅歌结晶读经，第九、十二篇；新约总论，第四百二十六篇。

be His bride. We must admit that in the Lord's recovery we have not yet reached maturity; we are still too young to be presented to Christ as His bride. Thus, there is the urgent need for maturity. When Christ, the Bridegroom, sees that we have reached maturity, He will marry the bride and then come with her as His army to crush the human government. (Life-study of Daniel, p. 82)

We need to repent for replacing Christ with other things. We need to repent for having a daily living that is in the principle of antichrist, that allows culture, religion, ethics, and natural concepts to replace Christ. We need to pray, "Lord, save us, rescue us, and deliver us from all replacements. Lord, bring us back to Your anointing. We don't want to be anti Christ in any way. We don't want to be anti the anointing. Lord, we want to live and walk in, with, through, and by the anointing. We want to live and walk by the moving, working, and saturating of the Triune God within us." This is the revelation of the Bible, and this is also our burden in the Lord's recovery today. (Life-study of 1 John, p. 297)

Along with faith, we also need a good conscience, a conscience without offense (Acts 24:16). A good conscience is a safeguard of Christian faith and life. Faith and a good conscience go together. Whenever there is an offense in our conscience, there will be a leakage, and our faith will leak away. A good conscience accompanying faith is needed for warring the good warfare against the dissenting teachings in a troubled local church. (Life-study of 1 Timothy, pp. 21-22)

Shulammitte is the feminine form of Solomon, indicating that now the overcomers have become the same as Christ. All the overcomers must be one with God and must be Christ. The Shulammitte was a country girl. Now, as a counterpart of Solomon, she has become the same as Solomon in life, in nature, in expression, and in function for the carrying out of God's economy. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 349)

Further Reading: CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," chs. 9, 12; The Conclusion of the New Testament, msg. 426

歌六 13 “回来，回来，书拉密女啊；回来，回来，使我们得观看你。你们为何要观看书拉密女，象观看二营军兵跳舞呢？”

创三二 2 “雅各看见他们就说，这是神的军营，于是给那地方起名叫玛哈念。”

在这四件事—生命、性情、彰显和功用上，我们成为与神和基督一样，但我们无分于祂们的神格。说我们在神的神格上与祂一样，是极大的亵渎，但我们若说，我们无法在生命、性情、彰显和功用上与神一样，这就是不信。圣经一再告诉我们，神要与我们成为一，并使我们与祂成为一。这是神的心意（雅歌结晶读经，一二四页）。

信息选读

看见雅歌里这样高的异象之后，我们也许问：“谁能成为这样的人？”要答复这点，我们需要六章十三节下半附加的解释，这里说，“你们为何要观看书拉密女，象观看二营军兵跳舞呢？”这时候书拉密女在神眼中象二营军兵或军队。这二营军兵在跳舞庆祝他们的得胜。

“二营军兵”这辞在希伯来文里是玛哈念。这不是普通的辞，乃是来自旧约创世记三十二章二节的历史名称。雅各逃离他哥哥以扫，与他舅父拉班同住，后来，当他无法再留在拉班那里时，就定意回到他列祖之地。…雅各回去时，惧怕以扫仍要杀他。他带着家眷前行，同行的没有强壮的人；只有软弱的人，妇女和孩子。雅各非常害怕遇见以扫。在路上“神的众使

Morning Nourishment

S.S. 6:13 Return, return, O Shulammitte; return, return, that we may gaze at you. Why should you gaze at the Shulammitte, as upon the dance of two camps?

Gen. 32:2 And Jacob said when he saw them, This is God's camp. So he called the name of that place Mahanaim.

In these four things—life, nature, expression, and function—we become the same as God and Christ but not in Their Godhead. To say that we are the same as God in His Godhead is a great blasphemy, but if we say that we cannot be the same as God in life, nature, expression, and function, this is unbelief. The Bible tells us again and again that God wants to be one with us and to make us one with Him. This is God's intention. (CWWL, 1994-1997, vol. 3, "Crystallization-study of Song of Songs," p. 349)

Today's Reading

After seeing such a high vision in Song of Songs, we may ask, "Who can be such persons?" In order to answer this we need an additional interpretation of 6:13b, which says, "Why should you gaze at the Shulammitte, / As upon the dance of two camps?" By this time the Shulammitte is like two camps, or armies, in the eyes of God. These two armies are dancing in celebration of their victory.

This phrase two armies in Hebrew is Mahanaim. This is not a common word; it is a historical name from the Old Testament in Genesis 32:2. Jacob decided to go back to his fathers' land when he could no longer stay with his uncle Laban, to whom he had fled from his brother Esau...Jacob was returning with the fear that Esau still wanted to kill him. As he journeyed with his family, there were no strong ones with him. There were only feeble ones, women and children. Jacob was very frightened at the prospect of meeting Esau. On the way "the angels of God met

者遇见他”，雅各说，“这是神的军营，于是给那地方起名叫玛哈念。”（1～2）

雅各看见神的二营军兵之后，作了一件奇妙的事。他将他的妻子、孩子，和他其余所有的分作两队〔7〕，或“二营军兵”。他以为他哥哥以扫若攻击一队，另一队就能逃避被击杀。这满了属灵的意义。这两队不只是神单数的军兵，乃是“二营军兵”。这就是说，我们得胜有余。这也表征刚强的见证。神不要“大汉”，祂只要脆弱的人，较软弱的妇人和孩子。他们能成为神的军兵，因为争战不在他们手中，乃在神手中。神需要一班与祂是一的人，一班服从祂并顺从祂的人；编发表征服从祂（歌一11），戴上珠串的颈项表征以柔顺的意志顺从祂（10）。

我们来看如何达到雅歌里启示的高峰时，不该信靠自己。我们也许以为使徒保罗是刚强的，所以他能做到。但使徒保罗自己告诉我们，他比众圣徒中最小者还小（弗三8）。他说，“有谁软弱，我不软弱？”（林后十一29）…在罗马九章十六节保罗说，“这不在于那定意的，也不在于那奔跑的，只在于那施怜悯的神。”我们也许以为我们能奔跑，但我们不能。能奔跑的乃是基督。保罗也说，“现在活着的，不再是我，乃是基督在我里面活着。”（加二20上）

凡在自己里面刚强的人都要被淘汰。…较软弱、倚靠主的人，将被算为配作得胜者。…在启示录三章八节主说，那些在非拉铁非的人“稍微有一点能力”。…请记得，这二营军兵是由雅各的妻子和孩子所组成。至终，他们没有一个与以扫争战。与以扫争战的乃是神，祂改变了以扫的态度（雅歌结晶读经，一二〇至一二三页）。

参读：雅歌结晶读经，第十二篇；雅歌生命读经，第八篇。

him,” and Jacob said, “This is God’s camp.” So he “called the name of that place Mahanaim” (vv. 1-2).

After he saw the two armies of God, Jacob did a marvelous thing. He divided his wives, children, and the rest of his possessions into two groups, or “two armies.” He thought that if his brother Esau attacked one group, the other group could escape being slaughtered. This is full of spiritual significance. These two groups are not just the singular army of God but “two armies.” This means that we are more than conquerors. It also signifies a strong testimony. God does not want “giants.” He wants only the feeble ones, the weaker ones, the women and children. They can become His armies because the fighting is not in their hands but in His hands. He needs a people who are one with Him, a people who are submissive to Him, signified by the plaited hair (S.S. 1:11), and obedient to Him with a flexible will, signified by the neck with strings of jewels (v. 10).

When we consider how to arrive at the high peak of the revelation in Song of Songs, we should not trust in ourselves. We may think that because the apostle Paul was strong, he could do it. But the apostle Paul himself says that he was less than the least among the saints (Eph. 3:8). He says, “Who is weak, and I am not weak?” (2 Cor. 11:29)…In Romans 9:16 Paul says, “It is not of him who wills, nor of him who runs, but of God who shows mercy.” We may think that we can run, but we cannot. It is Christ who can run. Paul also says, “It is no longer I who live, but it is Christ who lives in me” (Gal. 2:20a).

All who are strong in themselves will be disqualified…The weaker ones…who depend on the Lord will be counted worthy to be the overcomers…In Revelation 3:8 the Lord said that those in Philadelphia had “a little power.”…Remember that these two armies were composed of Jacob’s wives and children. Eventually, none of them fought against Esau. It was God who fought Esau by changing his attitude. (CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” pp. 347-349)

Further Reading: CWWL, 1994-1997, vol. 3, “Crystallization-study of Song of Songs,” ch. 12; Life-study of Song of Songs, msg. 7-8

第四周诗歌

补 349

先是园子，终为圣城

(雅歌)(英1156)

降 E 大调

4/4

3 · 3 4 3 2 1 | 4 4 - 0 | 4 · 2 5 4 3 2 | 3 - - 0 |
 一 对 主 我 们 如 同 园 子， 流 露 各 种 的 馨 香；
 5 · 5 5 3 4 5 | 6 6 - 0 | 5 3 1 4 3 2 | 1 - - 0 |
 耶 稣 所 有 宝 贵 果 子， 园 中 自 由 地 生 长。
 3 · 3 4 3 0 | 5 · 5 6 5 0 | 1 · 5 6 5 4 3 | 2 - - 0 |
 哪 哒、凤 仙 并 番 红 花， 菖 蒲、肉 桂、乳 香 木、
 3 · 3 4 3 2 1 | 5 5 0 5 6 | 5 3 1 4 3 2 | 1 - - 0 ||
 没 药、沉 香 在 此 长 出， 甜 美 芬 芳 全 为 归 给 主。

二 “主，请进入你的园子； 良人，请来随意尝，
 佳美果子、上等香品， 甘美丰盈供你享。”
 “我的妹子，我的新妇， 园中蜂房滴甘蜜，
 还有酒奶丰美、滋养， 在此吃喝，满足实无比。”

三 园内所产复活果品， 经过变化成珍宝，
 不仅甘美，更为建造， 成为圣城主所要。
 先是园子，终为圣城， 生长变化何美妙；
 基督在此得着彰显， 神的荣光辉煌全显耀。

四 如今这城美丽、秀美， 得胜如晨光显明，
 且是军队刚强有能， 在得胜里向前行。
 城与军队一团体圣徒， 变化、建造成为一；
 向着仇敌，何等威武， 向着主又是何等美丽！

WEEK 4 — HYMN

To the Lord we're as a garden

Experience of Christ — Loving Him

1156

1. To the Lord we're as a gar - den, Out from which the spic - es flow;
 All the precious fruits of Je - sus Free-ly in this gar - den grow.
 Spike - nard, saf-ron, hen - na flow-er, Cin - na-mon and cal - a - mus,
 Fran - kincense and myrrh and a - loes; O Lord, we would ev - er grow Thee thus.

2. O Lord, come into Thy garden,
 Come, Beloved, come and eat
 Freely for Thy satisfaction
 Of Thy fruit, abundant, sweet.
 “Yea,” Thou answerest, “I am eating
 Honeycomb with honey pure.”
 All sweet spices from Thy garden,
 Doth Thy satisfaction, Lord, secure.

3. All the produce of the garden
 Is with resurrection filled
 That the Lord may have a city,
 Fruits of resurrection build.
 From the garden to the city,
 Growth transformed to precious stone;
 Christ is thus expressed, reflected—
 God in all His glory fully shown.

4. Now the city, fair and comely,
 As the dawn, triumphantly,
 Is an army strong and mighty
 Marching forth in victory.
 Lo, the city and the army—
 Saints transformed in one accord.
 What a terror to the devil,
 And so beautiful unto the Lord!

第五篇

形成团体的约书亚， 击败撒但的权势，以据有美地

纲要

读经：申八 7～10，书一 2～3、6～9、16～18，五 11～12，西一 12

周一

壹 美地，迦南地，预表包罗万有的基督；这位基督是一切，又在一切之内，祂对我们乃是一切——申八 7～10：

一 唯有迦南地是基督完满的预表，就是完整且终极的预表；美地的预表显示基督是包罗万有者。

二 在歌罗西书保罗用包罗万有之地的观念，说到“所分给众圣徒的分”——12，书五 11～12：

1 这分就是包罗万有的基督作我们的享受——西三 4、11。

2 “分”这字，原文也可译为“业分”，指约书亚十四章一节所提分得的产业。

3 迦南地对以色列人是一切，基督是美地这预表的实际，对我们也是一切——申八 7～10。

周二

贰 我们若要据有美地，以成就神的定旨，就必须从事争战，击败撒但的权势——书五 2～六 16：

Message Five

The Formation of a Corporate Joshua to Possess the Good Land by Defeating the Satanic Forces

Outline

Scripture Reading: Deut. 8:7-10; Josh. 1:2-3, 6-9, 16-18; 5:11-12; Col. 1:12

Day 1

I. The good land, the land of Canaan, is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us—Deut. 8:7-10:

A. Only the land of Canaan is a full type, the complete and ultimate type, of Christ; the type of the good land shows that Christ is the all-inclusive One.

B. In Colossians Paul employs the concept of the all-inclusive land, speaking of “the allotted portion of the saints”—1:12; Josh. 5:11-12:

1. This portion is the all-inclusive Christ for our enjoyment—Col. 3:4, 11.

2. The Greek word rendered “portion” can also be rendered “lot,” referring to an allotment of the inheritance, as mentioned in Joshua 14:1.

3. The land of Canaan was everything to the children of Israel, and Christ, the reality of the type of the good land, is everything to us—Deut. 8:7-10.

Day 2

II. If we would possess the good land for the fulfillment of God’s purpose, we must engage in warfare to defeat the satanic forces—Josh. 5:2-6:16:

一 神的仇敌撒但一直竭力阻挠神的子民享受基督这包罗万有者；他要尽所能地拦阻我们对基督这美地的享受—西二 8、18：

- 1 直到今天，邪恶的权势还是一直蒙蔽神的子民，使其无法看见基督的包罗万有一林后四 3 ~ 4。
- 2 在这里有一个非常真实的属灵争战是我们需要参与的；我们必须争战，好得着包罗万有的基督，为着建造召会作基督的身体—弗六 10 ~ 12，四 16。

周 三

二 基督是我们的美地，神要我们得着基督，但在我们与美地之间，有一层属鬼魔的权势；我们若要据有美地作我们的享受，就必须击败这些撒但的权势—西一 12 ~ 13，二 15，弗三 18，六 11 ~ 12。

三 我们必须是今天的约书亚和迦勒，敌挡并击败撒但的权势，使我们能得着更多的基督，为着建造基督的身体，好成就神永远的定旨—四 16。

叁 若没有约书亚记，我们就无法完全领会以弗所六章十至二十节里属灵的争战：

一 以色列人与那地的民争战，描绘在地上那看得见的景象背后，那看不见的属灵争战正在发生—但十 10 ~ 21，弗六 10 ~ 20。

二 在那看得见的景象背后，那看不见的景象中，有属灵的争战，意即除了在地上的争战以外，在空中还有神与撒但之间的争战—12 节。

三 以弗所二章指明，诸天界里有好几层：

- 1 基督是在最高的一层，就是三层天上，作我们的一

A. Satan, the enemy of God, has been doing his utmost to hinder the people of God from enjoying Christ as the all-inclusive One; he will do whatever he can to keep us from enjoying Christ as the good land—Col. 2:8, 18:

1. To this day, evil forces are veiling the all-inclusiveness of Christ from God's people—2 Cor. 4:3-4.
2. There is an exceedingly real spiritual warfare in which we must engage; we must fight the battle to gain the all-inclusive Christ for the building up of the church as the Body of Christ—Eph. 6:10-12; 4:16.

Day 3

B. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land; if we would take possession of the good land for our enjoyment, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:11-12.

C. We need to be today's Joshua and Caleb, fighting against and defeating the satanic forces so that we can gain more of Christ for the building up of the Body of Christ, for the fulfillment of God's eternal purpose—4:16.

III. Without the book of Joshua we cannot fully understand the spiritual warfare in Ephesians 6:10-20:

A. Israel's fighting against the inhabitants of the land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth—Dan. 10:10-21; Eph. 6:10-20.

B. That there is a spiritual warfare in the invisible scene behind the visible scene means that in addition to war on the earth, there is a war between God and Satan in the air—v. 12.

C. Ephesians 2 indicates that in the heavenlies there are different layers:

1. Christ is in the highest layer, the third heaven, to be our everything as

切，就是我们的美地——3，申八7~10。

2 诸天界里还有较低的一层，就是空中，在那里撒但是空中掌权者的首领，拦阻地上的人接触神并接受基督；这是由那些拦阻以色列人进入美地的迦南人所预表的一弗二2。

四 我们若要据有基督作我们的享受，就必须敌挡并击败撒但的权势，好得着更多的基督，以建造基督的身体——三8，四16，二21~22。

周 四

肆 我们要据有美地并击败撒但的权势，就必须形成团体的约书亚——书一2~3、6~9。

一 基督这美地预备好给祂的信徒取得并据有；然而，需要有人预备好来取得、据有、经历并享受祂的包罗万有一申一21，民十四6~9、24，书一3：

1 约书亚一章三节指明，虽然神已经将美地赐给以色列人，他们仍然需要去取得那地。

2 他们需要与神合作，起来完成神的使命去据有那地——10~15节。

周 五

二 约书亚领以色列人进入应许之地，并且得着、据有、享受那地——6节：

1 以色列人对约书亚的回答含示他们是乐意的，是预备好的，并且他们不只与约书亚同心合意，也与耶

our good land——1:3; Deut. 8:7-10.

2. There is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and receiving Christ; this is typified by the Canaanites, who were frustrating Israel from entering into the good land—Eph. 2:2.

D. If we would take possession of Christ for our enjoyment, we must fight against and defeat the satanic forces in order to gain more of Christ for the building up of the Body of Christ—3:8; 4:16; 2:21-22.

Day 4

IV. In order to possess the good land and defeat the satanic forces, we need to be formed into a corporate Joshua—Josh. 1:2-3, 6-9:

A. As the good land, Christ is ready to be taken and possessed by His believers; however, there is the need for those who are ready to take Him, possess Him, experience Him, and enjoy Him in His all-inclusiveness—Deut. 1:21; Num. 14:6-9, 24; Josh. 1:3:

1. Joshua 1:3 indicates that although God had given Israel the good land, Israel still needed to take the land.

2. They needed to cooperate with God by rising up to fulfill God's commission to possess the land—vv. 10-15.

Day 5

B. Joshua led the children of Israel to enter the promised land and to take it, possess it, and enjoy it—v. 6:

1. The response of Israel to Joshua implied their willingness, their readiness, and their being in one accord not only with Joshua but also

和华他们的神同心合意；这显于他们在他们神的名里给约书亚祝福的事上—16 ~ 18 节。

2 以色列人成了团体的约书亚，蒙神拣选、呼召、救赎、拯救、训练并预备好，已经合格了；他们已经预备好，与神是一，往前去得着迦南地—三 10 ~ 11、17。

3 为要赢得包罗万有的基督，我们必须作团体的约书亚，争战取得那地，并享受基督作我们的产业—1 ~ 3、6、9。

三 神的百姓被形成、被构成、受管教、受训练并且合格了，就来到摩押平原，等候着要进入美地，取得这地并据有这地为业—民三六 13：

周 六

1 以色列人形成军队，为神争战，预表新约的信徒被建造成为基督生机的身体，为要争战，以完成神的经纶—弗四 16，六 12。

2 神的军队，团体的约书亚，蒙神在祂神圣三一里的祝福，并蒙神人摩西的祝福，预备好去取得美地—民六 22 ~ 27，林后十三 14，申三十 16，三三 1。

伍 “我们都需要认识什么是恢复，这恢复在哪里，怎样的人能带这恢复往前。我们都需要看见，今天在主的恢复里，我们是在战场上。我们该是今日的约书亚和迦勒，与撒但空中的权势争战，使我们得着更多的基督以建造基督的身体，建立并扩展神的国，使基督能回来承受地。”（约书亚记生命读经，第七五页）

with Jehovah their God, as expressed by their blessing Joshua in the name of their God—vv. 16-18.

2. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God, ready to go on with God as one to take the land of Canaan—3:10-11, 17.

3. To gain the all-inclusive Christ, we need to be a corporate Joshua, fighting the battle, taking the land, and enjoying Christ as our inheritance—1:1-3, 6, 9.

C. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab, where they were waiting to enter into the good land, to take it, and to possess it—Num. 36:13:

Day 6

1. The formation of the children of Israel into an army to fight for God typifies the New Testament believers' being built up into the organic Body of Christ to fight for the carrying out of His economy—Eph. 4:16; 6:12.

2. God's army, a corporate Joshua, was prepared and ready to take the good land under the blessing of God in His Divine Trinity and also under the blessing of Moses, the man of God—Num. 6:22-27; 2 Cor. 13:14; Deut. 30:16; 33:1.

V. “We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord's recovery today we are on a battlefield. We should be today's Joshua and Caleb, fighting against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth” (Life-study of Joshua, p. 61).

申八 10 “你吃得饱足，就要颂赞耶和华你的神，因祂将那美地赐给你了。”

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

美地，迦南地（申八 7～10），预表包罗万有的基督；这位基督是一切，又在一切之内，祂对我们乃是一切。逾越节、吗哪、帐幕同其器具以及一切的祭，都是描述基督不同方面的预表。唯有迦南地是基督完全的预表，完整且包罗万有的预表。在旧约里，在美地以外没有一个预表显示基督是包罗万有者。因此，美地是圣经里所看到基督终极的预表（新约总论第二册，二八二页）。

信息选读

在圣经里，地是基督终极的表号，象征。第三日从死水出来的地（创一 9～10、13），预表第三日从死里出来的复活基督。然后许多不同种类的生命，包括植物、动物和人类的生命，从地里出来（11～12、24～25）。这表征基督是各种生命的源头。神为人类所预备的一切，都集中于那地。圣经里所启示神的心意，乃是基督作我们的地。基督作美地，从死水出来的地，高过死水且被死水包围的地，由迦南地所描述。

这地是旧约重要的中心。为这缘故，主一再说到那地。祂召出亚伯拉罕，并且告诉他，祂要将他带进一

Deut. 8:10 And you shall eat and be satisfied, and you shall bless Jehovah your God for the good land which He has given you.

Col. 1:12 Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light.

The good land, the land of Canaan (Deut. 8:7-10), is a type of the all-inclusive Christ, the Christ who is all and in all and who is everything to us. The Passover, the manna, the tabernacle with its furniture, and all the offerings are types depicting various aspects of Christ. Only the land of Canaan is a full type, the complete and all-inclusive type, of Christ. In the Old Testament no type other than the good land shows that Christ is the all-inclusive One. Therefore, the good land is the ultimate type of Christ found in the Scriptures. (The Conclusion of the New Testament, pp. 466-467)

Today's Reading

In the Bible the land is a figure, a symbol, of Christ. The land that came out of the death water on the third day (Gen. 1:9-10, 13) is a type of the resurrected Christ who came out of death on the third day. Many different kinds of life, including vegetable, animal, and human life, then came out of the land (Gen. 1:11-12, 24-25). This signifies that Christ is the source of all kinds of life. Everything God prepared for mankind is concentrated in the land. God's intention revealed in the Scriptures is that Christ should be our land. Christ as the good land, the land that came out of the death water, the land that was elevated above and surrounded by the death water, is depicted by the land of Canaan.

This land is the crucial focus of the Old Testament. For this reason the Lord speaks of the land again and again. He called out Abraham and told him that He

地，就是迦南地（创十二1）。按预表说，神计划的中心就是美地连同殿与城。

在歌罗西书保罗使用包罗万有之地的观念。在一章十二节，他说到“众圣徒的分”。这分就是包罗万有的基督作我们的享受。这节的“分”字，原文也可译为“业分”。保罗写歌罗西书时，无疑心里有以色列人分得美地的图画（书十四1）。他以旧约对地的记载为背景，使用“分”字。神将美地赐给祂的选民以色列人，作他们的产业，给他们享受。歌罗西书启示基督是我们的分。迦南地对以色列人怎样是一切，基督，美地这预表的实际，对我们也照样是一切。

美地供应以色列人所需要的一切：水、小麦、大麦、葡萄树、无花果树、石榴树、橄榄树、动物、奶、蜜、石头、铁、铜。这一切项目都是基督的预表，这些多半在申命记八章七至十节提起。祂是从谷和山涌出的水。祂是小麦，表征成为肉体且钉十字架的基督；祂是大麦，表征复活的基督。葡萄树预表基督是使神和人喜悦的牺牲者；无花果树预表基督作我们生命供应的甜美和满足；石榴树预表基督生命的丰盛和美丽；橄榄树预表基督是被那灵充满，且被那灵这欢腾的油所膏的人；动物的生命预表带着救赎生命的基督；奶与蜜预表在丰富和甜美里的基督；石头、铁和铜，预表基督是为着建造和争战的材料。

在行传二十六章十八节，保罗说到包罗万有的基督是我们的基业。我们的眼睛得开，并从撒但权下转向神，结果，我们不仅罪得赦免，也得着神圣的基业（新约总论第二册，二八三至二八五页）。

参读：包罗万有的基督，第一章。

would bring him into a certain land, the land of Canaan (Gen. 12:1). The center of God's plan, speaking according to type, is the good land with its temple and city.

In Colossians Paul employs the concept of the all-inclusive land. In Colossians 1:12 he speaks of "the allotted portion of the saints." This portion is the all-inclusive Christ for our enjoyment. The Greek word in this verse can be rendered "portion" and can also be rendered "lot," referring to an allotment; [hence, it is an "allotted portion"]. When Paul was writing the Epistle to the Colossians, he no doubt had in mind the picture of the allotting of the good land to the children of Israel (Josh. 14:1). He used the word portion with the Old Testament record of the land as the background. God gave His chosen people, the children of Israel, the good land for their inheritance for their enjoyment. In Colossians Christ is revealed as our portion, our lot. Just as the land of Canaan was everything to the children of Israel, so Christ, the reality of the type of the good land, is everything to us.

The good land provided whatever the children of Israel needed: water, wheat, barley, vines, fig trees, pomegranates, olive trees, animals, milk, honey, stones, iron, copper. All these items, most of which are mentioned in Deuteronomy 8:7-10, are types of Christ. He is the water that springs from valleys and hills. He is the wheat, which signifies the incarnated and crucified Christ, and the barley, which signifies the resurrected Christ. The vine typifies Christ as the sacrificing One who cheers God and man; the fig tree, the sweetness and satisfaction of Christ as our life supply; the pomegranate, the abundance and beauty of the life of Christ; the olive tree, Christ as the man filled with the Spirit and anointed with the Spirit as the oil of exultant joy; the animal life, Christ with His redeeming life; milk and honey, Christ in His richness and sweetness; stones, iron, and copper, Christ as the materials for building and fighting.

In Acts 26:18 Paul refers to the all-inclusive Christ as our inheritance. As the result of having our eyes opened and of being transferred from the authority of Satan to God, we not only have the forgiveness of sins, but we also receive a divine inheritance. (The Conclusion of the New Testament, pp. 467-468)

Further Reading: The All-inclusive Christ, ch. 1

第五周●周二

晨兴喂养

林后四 3～4 “如果我们的福音真的受蒙蔽，也是蒙蔽在灭亡的人身上；在他们里面，这世代的神弄瞎了他们这不信者的心思，叫基督荣耀之福音的光照，不照亮他们；基督本是神的像。”

〔我们的〕基业就是三一神自己带着祂所有的一切、所作的一切以及祂为赎民所要作的一切。这三一神具体化身在包罗万有的基督里面（西二 9）；祂是所分给众圣徒的分，作他们的基业。所赐给众圣徒的圣灵，就是这神圣基业的预尝、印记、凭质和保证（罗八 23，弗一 13～14）；今天我们有分于且享受这基业作预尝，来世要完满的有分于且享受这基业，直到永远（彼前一 4）。美地的确预表包罗万有的基督，经过过程之三一神的具体化身，已赐给我们作我们的基业（新约总论第二册，二八五页）。

信息选读

旧约的中心乃是在美地上所建造之城里的圣殿。我们若认识圣经，也有从神来的亮光，我们就明白，神永远计划的中心，按预表说，乃是美地连同殿和城。从创世记开始，旧约就以美地为中心，并且一再提到和美地有关的事物。我们已经再三指出，美地乃是包罗万有之基督的图画，预表基督之于我们乃是一切。

神的仇敌撒但，不断尽其全力阻挠神的子民，使他们无法享受美地。他尽其所能地破坏神的子民对作美地之基督的享受。

<< WEEK 5 — DAY 2 >>

Morning Nourishment

2 Cor. 4:3-4 And even if our gospel is veiled, it is veiled in those who are perishing, 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.

[Our] inheritance is the Triune God Himself with all that He has, all He has done, and all He will do for His redeemed people. This Triune God is embodied in the all-inclusive Christ (Col. 2:9) who is the portion allotted to the saints as their inheritance. The Holy Spirit, who has been given to the saints, is the foretaste, the seal, the pledge, and the guarantee of this divine inheritance (Rom. 8:23; Eph. 1:13-14), which we are sharing and enjoying today as a foretaste and will share and enjoy in full in the coming age and for eternity (1 Pet. 1:4). The good land truly is a type of the all-inclusive Christ. Christ, the embodiment of the processed Triune God, has been given to us as our inheritance. (The Conclusion of the New Testament, p. 468)

Today's Reading

The center of the Old Testament is the temple within the city built in the good land. If we know the Scriptures and have light from God, we shall realize that the center of God's eternal plan, speaking according to the type, is the land with its temple and city. Beginning with the book of Genesis, the Old Testament takes the land as the center and mentions again and again something related to the land. As we have pointed out repeatedly, the land is the figure of the all-inclusive Christ, a type of Christ as everything to us.

Satan, the enemy of God, has been doing his utmost continually to frustrate the people of God from enjoying the good land. He will do whatever he can to spoil the enjoyment of Christ as the land.

神从因撒但而背叛的堕落族类中，呼召了一个人——亚伯拉罕，告诉他要把他带到一个地方。然而，连这位蒙神拣选的人，也从那地逐渐飘离到埃及，所以主必须把他带回那地。最终，他的后裔离开了那地，下到埃及去。经过一段长的时期，神把祂的子民带出埃及，回到美地。几世纪之后，仇敌再次行动，差派巴比伦的军兵破坏美地，将神的子民掳去。但七十年之后，神又把他们带回美地。我们从这些事例看见，旧约的历史乃是与这地有关的。神的工作总是要恢复地，而仇敌的工作总是要阻挠、破坏并拦阻人对地的享受，使地成为一片混乱。仇敌的目的就是要攻击这地，好接管这地。但每当仇敌这样作过之后，神就进来为祂的子民争战，再次恢复这地（歌罗西书生命读经，二〇三至二〇五页）。

我们必须与仇敌争战。虽然我们是在享受包罗万有之基督的一分，但是仇敌和他的恶势力仍然霸占那地。你和我必须争战，去得着整块的地。弟兄姊妹们，当我们这样享受基督的时候，我们在灵中就能体会到空中的恶势力。这些恶势力还是在将基督的包罗万有向神的儿女们蒙蔽起来。神的百姓很少能经历基督的包罗万有，就是由于空中邪恶权势的控告。直到今天，那些恶势力还是一直蒙蔽着基督的包罗万有性。因此我们必须争战。在这里有一个非常真实的属灵争战是我们需要参与的。借着对包罗万有的基督有所享受，我们就有负担去打这个仗，我们就有负担为着这个争战。就是为这缘故，我们形成军队。争战就在我们的前面（包罗万有的基督，一九七至一九八页）。

参读：歌罗西书生命读经，第六、二十篇。

Out of the fallen race made rebellious by Satan, God called one man, Abraham, and told him that He would bring him into a certain land. However, even this chosen one gradually drifted away from the land into Egypt, and the Lord had to bring him back to the land. Eventually, his descendants left this land and went down into Egypt. After a long period of time, the Lord brought His people out of Egypt and back to the good land. Centuries later, the enemy moved again and sent the army from Babylon to spoil the land and capture the people. But after seventy years the Lord brought them back once more to the good land. By all this we see that the history of the Old Testament is related to the land. God's work is always to recover the land, whereas the enemy's work is always to frustrate, spoil, and hinder the enjoyment of the land and do something to bring the land into chaos. The enemy's intention is to assault the land and take it over. But after the enemy makes his attempt, God moves to fight for His people and to recover the land again. (Life-study of Colossians, pp. 165-167)

We must fight the battle with the enemy. Though we are enjoying a portion of the all-inclusive Christ, yet the enemy and his evil forces in the heavenlies are still usurping and occupying the land. You and I have to fight the battle to take possession of the entire land. Brothers and sisters, as soon as we enjoy Christ in such a way, we realize in our spirit the reality of the evil forces in the heavenlies. These evil forces are veiling the all-inclusiveness of Christ from the Lord's children. Very few of the Lord's people can realize the all-inclusiveness of Christ simply because of the accusations of the evil powers in the heavenlies. To this very day, the evil forces are still veiling the all-inclusiveness of Christ. Therefore, we must fight the battle. There is an exceedingly real spiritual warfare in which we must engage. By enjoying something of the all-inclusive Christ, we will be burdened for this fighting; we will be burdened for this battle. That is why we have been formed as an army. The conflict is before us. (The All-inclusive Christ, p. 165)

Further Reading: Life-study of Colossians, msgs. 6, 20

弗六 11 ~ 12 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。”

若没有约书亚记，我们就无法完全领会以弗所六章里的属灵争战。在那看得见的景象背后，在看不见的景象中有属灵的争战。这就是说，除了在地上的争战以外，在空中还有神与撒但之间的争战。在诸天界里满了撒但的势力。基督是我们的美地，神要我们赢得基督，但在我们和美地之间，有一层属鬼魔的势力。我们要据有美地作我们的享受，就必须击败这些撒但的势力（约书亚记生命读经，七三页）。

信息选读

约书亚征服了许多国，杀了许多王，但他只征服了一块狭长的土地。照着约书亚一章，那美地从地中海延伸到幼发拉底河。那地是广大、宽阔的；然而，以色列的领土从未扩展到幼发拉底河。在约书亚的时代以后，因有许多争战和背叛，神的百姓就没有机会建殿。等到大卫得着更多的土地，有一段太平的时候，大卫的儿子所罗门才能建造神的殿，在地上建立神的国。

原则上，今天我们在主恢复里的情况是一样的。…我们是神的以色列，我们也有我们的元帅，但主的恢复仍在奋斗之中。每天我们都需要打属灵的仗。…每一处都…很难得着扩增。…我们的仇敌不是地上的

Morning Nourishment

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Without [the book of] Joshua we cannot fully understand the spiritual warfare in Ephesians 6. There is spiritual warfare in the invisible scene behind the visible scene. This means that in addition to war on the earth, there is a war between God and Satan in the air. The heavenlies are full of Satan's forces. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land. If we would take possession of the good land for our enjoyment, we have to defeat these satanic forces. (Life-study of Joshua, p. 60)

Today's Reading

Joshua conquered many nations and killed many kings, but he conquered only a narrow strip of land. According to Joshua 1, the land stretched from the Mediterranean to the Euphrates. The good land was wide and spacious; however, Israel's territory never spread to the Euphrates. Since there was much fighting and rebellion after the time of Joshua, there was not the opportunity for God's people to build a temple. When David gained more land and there was a time of peace, Solomon, David's son, was able to build the temple of God to set up God's kingdom on earth.

In principle, our situation is the same in the Lord's recovery today...We are God's Israel, and we have our Captain, but the Lord's recovery is still involved in a struggle. Every day we need to engage in spiritual warfare. It is hard to get an increase...Our enemies are not humans on the earth but evil forces in the air, who

人，乃是空中邪恶的势力；这邪恶的势力拦阻人信入主耶稣的名，并阻挠得救的人追求基督到极点。

我们都需要认识什么是恢复，是在何处恢复，怎样的人能带这恢复往前。我们都需要看见，今天在主的恢复里，我们是在战场上。我们该是今天的约书亚和迦勒，与撒但空中的势力争战，使我们更多得着基督，以建造基督的身体，建立并扩展神的国，使基督能回来承受这地。我们仅仅属灵、圣别还不够。我们需要向约书亚和迦勒学习，代表神今时代的权益，击败仇敌，使基督给人得着，并使基督借祂的追求者得着扩增。

在约书亚一章所预表的以弗所一章里，我们可以看见一切已经完成、完全了，一切在基督里的福分都在诸天界里，等待神所拣选、救赎并成全的子民，来取得并享受，作他们的基业。根据这一章，我们已经蒙神拣选，有分于祂的圣别性情，也被神预定，要得着祂的生命，好成为祂的儿子（4～5）。不仅如此，基督的救赎已经把我们带进基督这三一神的具体化身里，祂乃是那个范围和元素，我们在这范围里并借这元素，就能被作成神的基业（7、11）。我们既已蒙救赎，并被摆在基督这范围和元素里，就天天被这元素重新构成并变化，成为珍宝，作神的基业。我们取得基督，并享受祂作我们的基业时，就成为神的基业。

以弗所二章指明，诸天界里有几层。基督是在最高的一层，就是三层天上，作我们的一切，就是我们的美地。但诸天界里还有较低的一层，就是空中，在那里撒但是空中掌权者的首领，阻挠地上的人接触神、接受基督（2）。这就是那些阻挠以色列人进入美地的迦南人所预表的（约书亚记生命读经，七三至七四、一九至二〇页）。

参读：包罗万有的基督，第十二至十三章。

hinder people from believing into the name of the Lord Jesus and who frustrate the saved ones from pursuing Christ to the uttermost.

We all need to know what the recovery is, where the recovery is, and what kind of persons can take the recovery on. We all need to see that in the Lord's recovery today we are on a battlefield. We should be today's Joshua and Caleb, fighting against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth. It is not adequate for us simply to be spiritual and holy. We need to learn of Joshua and Caleb to represent God's interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers.

In Ephesians 1, which is typified by Joshua 1, we can see that everything has been finished and completed and that every blessing in Christ is there in the heavenlies, waiting for God's chosen, redeemed, and perfected people to take and enjoy as their inheritance. According to Ephesians 1 we have been chosen by God to partake of His holy nature and we have been predestinated by God to have His life in order to become His sons (vv. 4-5). Furthermore, Christ's redemption has brought us into Christ as the embodiment of the Triune God to be the realm in which and the element by which we can be made God's inheritance (vv. 7, 11). Having been redeemed and having been put into Christ as the realm and the element, we are daily being reconstituted and transformed by this element to be a treasure for God's inheritance. As we take Christ and enjoy Him as our inheritance, we become God's inheritance.

Ephesians 2 indicates that in the heavenlies there are different layers. Christ is in the highest layer, the third heaven, to be our everything as our good land. But there is a lower layer of the heavenlies—the air, where Satan as the ruler of the authority of the air is frustrating the people on earth from contacting God and from receiving Christ (v. 2). This is typified by the Canaanites, who were frustrating Israel from entering into the good land. (Life-study of Joshua, pp. 60-61, 14)

Further Reading: The All-inclusive Christ, chs. 12-13

书一 3 “凡你们脚掌所踏之地，我都照着我所应许摩西的话赐给你们了。”

6 “你当刚强壮胆，因为你必使这百姓承受那地为业，就是我向他们列祖起誓要赐给他们的。”

在创世记，神应许亚伯拉罕要将美地赐给他的后裔。四百多年后，神差遣摩西去拯救以色列人出埃及，告诉他说，祂要差遣他将百姓带进美地。神已将那地赐给以色列人，这是个事实，但尚未成为实际；这乃是仍待应验的应许。甚至以色列人在约书亚的带领下，来到摩押平原时，神将美地赐给以色列人，还不是实际的事实，因那地还没有成为以色列的产业。唯有以色列人得着美地，据有美地以后，那地才真正成为他们的，成为实际的事实（约书亚记生命读经，四〇页）。

信息选读

美地已应许给以色列人，环境也预备好，使那地能真正地赐给以色列人。神这赐与者作了一切，但仍需要以色列人这接受者作些事，好据有神所赐给的。

今天传福音的原则是一样的。神的救恩已在基督里且凭着基督应许、预备并完成了。一切都预备好，使这救恩能赐给罪人。神要将救恩赐给罪人，但他们需要借着接受祂救恩的恩赐来回应祂。借着接受神的救恩回应神，就是为神作有助益的事。事实上，接受

Morning Nourishment

Josh. 1:3 Every place on which the sole of your foot treads I have given to you, as I promised Moses.

6 Be strong and take courage, for you will cause this people to inherit the land which I swore to their fathers to give to them.

In Genesis God promised Abraham that He would give the good land to Abraham's descendants. More than four hundred years later, God sent Moses to deliver Israel out of Egypt, telling him that He was sending him to bring the people into the good land. It was a fact that God had given the land to Israel, but this fact was not yet practical. Rather, it was a promise that still needed to be fulfilled. Not even at the time when Israel came to the plains of Moab under the leadership of Joshua was the giving of the good land to Israel a practical fact, for the land had not yet become Israel's possession. Only after Israel had gained the good land and had taken possession of it did the land actually become theirs as a practical fact. (Life-study of Joshua, pp. 31-32)

Today's Reading

The good land had been promised to Israel, and the situation was ready for the land to be given to Israel in actuality. God, the Giver, had done everything, but there was still the need for Israel, the receiver, to do something to take possession of what God had given.

The principle is the same with the preaching of the gospel today. God's salvation has been promised, prepared, and completed in Christ and with Christ. Everything is ready for this salvation to be given to sinners. God wants to give salvation to sinners, but they need to respond to Him by receiving His gift of salvation. To respond to God by receiving His salvation is to do something helpful for God. Actually, to receive God's salvation is to do God a favor. If you know the

神的救恩就是帮助神。你若知道神的心，就会领悟每当罪人悔改并接受基督时，那个罪人就是在帮助神。

在约书亚记的开头，以色列人预备好可以往前，取得美地，据有美地并享受美地。以色列人这样作，意思就是他们在为美地所预表的基督作些事；否则，美地就闲置在那里。今天，基督这美地预备好给祂的信徒取得并据有。然而，那些预备好取得祂，据有祂，并享受祂作包罗万有之美地的人在哪里？许多罪人不愿回应基督，甚至祂许多的信徒也不愿意借着取得祂，据有祂，并享受祂来回应祂。

为了让神从仇敌篡夺的手中重新得着这地，我们需要在成为肉体的原则里，与神完全合作、配合。我们需要在神的心愿和祂在地上的行动上与祂是一。今天神要拯救人，但要作这事，祂需要我们照着成为肉体的原则与祂是一。

神的吩咐（一1~4）乃是要约书亚进入神应许之地。祂对这些上去得地者的吩咐，乃是基于祂的命定、发起和拣选。得地者需要牺牲自己，否认自己，在一切事上放下自己的权益和偏爱，甘冒生命的危险，以完成神永远的经纶。

在一章二节，神对约书亚说，“我的仆人摩西死了；现在你要起来，和众百姓过这约但河，往我所要赐给以色列人的地去。”这里我们看见，神已将美地赐给以色列人。…“凡你们脚掌所踏之地，我都照着我所应许摩西的话赐给你们了。”（3）这节指明，虽然神已将美地赐给以色列人，他们仍然需要去取得那地。一面，神已经赐给了美地；另一面，神的子民需要与神合作，起来完成神的使命去据有那地（约书亚记生命读经，四〇至四一、一二至一三页）。

参读：约书亚记生命读经，第一至二篇。

heart of God, you will realize that whenever a sinner repents and receives Christ, that sinner is doing God a favor.

At the beginning of the book of Joshua, Israel was ready to go forward, to take the good land, to possess it, and to enjoy it. For Israel to do this meant that they were doing something for Christ, who is typified by the good land. Otherwise, the good land would have lain there idle. Today, Christ as the good land is ready to be taken and possessed by His believers. However, where are those who are ready to take Him, possess Him, and enjoy Him as the all-inclusive good land? Many sinners are not willing to respond to Christ, and even many of His believers are not willing to respond to Him by taking Him, possessing Him, and enjoying Him.

In order for God to regain the earth from the usurping hand of the enemy, we need to be in full cooperation and coordination with Him in the principle of incarnation. We need to be one with God in His heart's desire and in His move on earth. Today God wants to save people, but in order to do this, He needs us to be one with Him according to the principle of incarnation.

God's charge (Joshua 1:1-4) was that Joshua should enter into God's promised land. His charge to the land-takers was based upon His ordination, initiation, and choosing. The land-takers needed to sacrifice themselves, deny themselves, give up their own interest and preference in all things, and run the risk of their lives for the carrying out of God's eternal economy.

In verse 2 God said to Joshua, "Moses My servant is dead; now then arise, and cross over this Jordan, you and all this people, into the land which I am giving to them, to the children of Israel." Here we see that the good land had been given to Israel by God. "Every place on which the sole of your foot treads I have given to you, as I promised Moses" (v. 3). This verse indicates that even though God had given Israel the good land, Israel still needed to take the land. On the one hand, there was God's giving of the good land; on the other hand, there was the cooperation of God's people in rising up to fulfill God's commission to possess the land. (Life-study of Joshua, pp. 32, 9-10)

Further Reading: Life-study of Joshua, msgs. 1-2

书一 16 ~ 17 “他们回答约书亚说，你所吩咐我们行的，我们都必行；你所差遣我们去的，我们都必去。我们从前怎样在一切事上听从摩西，现在也必照样听从你；唯愿耶和華你的神与你同在，象与摩西同在一样。”

约书亚记的内容乃是：约书亚领以色列人进入神应许的地，并且取得、据有、分配、享受这地。这里的次序是相当有意义的。首先以色列人进入应许之地，之后他们得着并占有这地；接着是用特别的方法将这地拈阄分给各支派，然后他们享受这地（约书亚记生命读经，五页）。

信息选读

以色列人同意约书亚，接受神的任命〔书一 16 ~ 18〕。他们的回答含示他们是乐意的，是预备好的，并且他们不只与约书亚同心合意，也与耶和華他们的神同心合意；这显于他们在他们神的名里给约书亚祝福的事上。他们在神经纶的大轮里与三一神是一，目的是要得着美地（约书亚记生命读经，一七页）。

占据应许之地的异族表征天然生命不同的各方面。…神已经应许要剪除一切的异族，就是我们天然生命的每一方面。祂要将其剪除、撵走。…然而，重要的是，我们要领悟，神撵出天然生命在于两件事。第一，在于我们的长大、扩增、复制与繁增。我们越长大，神就越多撵走天然的生命。第二，神撵出异族在于我们主动的将这些族类撵出。在出埃及二十三章二十八至三十节神指明祂要撵出各族，但在三十一节祂说，“你要将他们从你面前撵出去。”不错，神

Josh. 1:16-17 And they answered Joshua, saying, All that you have commanded us we will do, and wherever you send us we will go. As in all things we listened to Moses, so we will listen to you. Only may Jehovah your God be with you, as He was with Moses.

The content of the book of Joshua is that Joshua led the children of Israel to enter the promised land and to take it, possess it, allot it, and enjoy it. The sequence here is quite significant. First, the children of Israel entered the promised land, and then they possessed it and occupied it. Following this, the land was allotted, apportioned, to each tribe in a particular way. Then they enjoyed the land. (Life-study of Joshua, p. 4)

Today's Reading

The children of Israel agreed with Joshua in taking God's commission [Josh. 1:16-18]. Their response implied their willingness, their readiness, and their being in one accord not only with Joshua but also with Jehovah their God as expressed by their blessing of Joshua in the name of their God. They were one with the Triune God in the great wheel of His economy for the purpose of gaining the good land. (Life-study of Joshua, p. 12)

The pagan tribes which occupied the promised land signify the different aspects of the natural life...God has promised to cut off all the pagan tribes, all the aspects of our natural life. However, it is important for us to realize that God's driving out of the natural life depends on two matters. First, it depends on our growth, on our increase, reproduction, and multiplication. The more we grow, the more God drives away the natural life. Second, God's driving out the pagan tribes depends on our taking the initiative to drive out these tribes. In Exodus 23:28-30 God indicates that He will drive out the tribes, but in verse 31 He says, "You shall drive them out from before you." Yes, God promises to drive them out, but we

应许要撵出他们，但是我们必须主动的将他们撵出去（出埃及记生命读经，一〇二七页）。

约书亚一章给我们看见，一切都预备好了。以色列人借着数百年在埃及，以及四十年在旷野，神在他们身上的对付，已经预备好了。以色列人成了团体的约书亚，蒙神拣选、呼召、救赎、拯救、训练并预备好，已经合格了。在摩押平原那里，他们没有任何地或基业。他们已经预备好，与神是一，往前去取得迦南地，那地乃是预表丰富、包罗万有的基督。

在约书亚一章，神的行动已经达到一种情形。那时全地满了偶像、满了鬼。就某种意义说，神被赶逐离开了地，而这地乃是神为祂自己所创造的；神无法作地上的主，象祂作诸天的主那样。然而，神从列国和万民中，把祂的选民以色列人分别出来，为着完成祂的经纶。他们与偶像和鬼无分无关；反之，他们乃是被天地的神所占有。神的百姓被形成、被构成、受管教、受训练，并且合格了，就来到摩押平原，等候着要进入美地，取得并据有这地。

神进来呼召约书亚，吩咐他起来领头，使他和以色列人能进入美地并据有这地。约书亚接受了耶和華的话，就吩咐以色列人执行神的任命（1～15）。这些上去得地者必须预备自己，在神的行动里与神一同行动，…在神的行动里与神完全配合。以色列人若看自己，就会说这是不可能的。但他们的能，乃在于独一的神；神需要祂的选民在祂执行祂经纶的行动上、在祂经纶大轮里行动的愿望上与祂合作。神好象在说，“我的选民以色列啊，你们必须知道，你们不需要作任何事，只要与我合作。我在推动大轮转动，你们必须与我是一。你们进去据有这地，我就要借着你们把那些拜偶像的人杀死。没有你们，我不能作什么。”（约书亚记生命读经，一九、一一至一二页）

参读：约书亚记生命读经，第四、六、十篇。

must take the initiative. (Life-study of Exodus, p. 881)

Joshua 1 shows us that everything was ready. Israel had been prepared through God's dealing with them for several hundred years in Egypt and for forty years in the wilderness. Israel had become a corporate Joshua, chosen, called, redeemed, saved, trained, prepared, and qualified by God. There in the plains of Moab they did not have any land or inheritance. They were ready to go on with God as one to take the land of Canaan, which typifies the rich, all-inclusive Christ.

In Joshua 1, God's move had reached a certain situation. At that time the entire earth was full of idols and demons. In a sense, God had been chased away from the earth, which He had created for Himself, and did not have a way to be the Lord of the earth as well as of the heavens. However, among all the nations and peoples, God had separated Israel, His elect, for the carrying out of His economy. They had nothing to do with any idols or demons. On the contrary, they were occupied with the God of the heavens and the earth. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab where they were waiting to enter into the good land, to take it, and to possess it.

God came in to call Joshua and to tell him to take the lead so that he and the children of Israel could enter into the good land and possess it. Joshua took the word from Jehovah and charged the children of Israel to perform God's commission (vv. 1-15). The land-takers had to prepare themselves to move with God in His move....To take the good land, they had to enter into a full coordination with God in His move. If the children of Israel had looked at themselves, they would have said that there was no possibility. But their possibility was the unique God, who needed His elect people to cooperate with Him in His move to carry out His economy, in His desire to move in His economy as the great wheel. Here God seemed to be saying, "Israel, My elect, you must know that there is no need for you to do anything. Simply cooperate with Me. I am motivating the wheel to run. You need to be one with Me. Go in to possess the land, and I will slaughter the idol worshippers through you. Without you I cannot do anything." (Life-study of Joshua, pp. 13-14, 8-9)

Further Reading: Life-study of Joshua, msg. 4, 6, 10

第五周●周六

晨兴喂养

民三六 13 “这是耶和华在摩押平原与耶利哥相对的约但河边，借着摩西所吩咐以色列人的命令和典章。”

六 27 “他们要如此将我的名赐给以色列人，好使我赐福给他们。”

以色列人被编组成为一体，作战士为神争战，并作祭司事奉神，以完成神的定旨。神的定旨是要得着新耶路撒冷，将祂自己与祂所救赎的人调和。以色列人编组成为一体，为神争战并事奉神，这预表新约的信徒被建造成为基督生机的身体，为神争战，好在事奉神的事上执行神永远的经纶。

以色列人形成军队，能为着护卫神的见证（帐幕里的约柜）而争战。就实际来说，这是指明今天的召会为着护卫成为肉体的神而争战。神在祂自己里面不需要护卫，但神在祂的具体化身里需要借着召会的争战而得着护卫（民数记生命读经，一四至一五页）。

信息选读

事奉主并为祂的国争战，不是一件肤浅、微小或轻忽的事。反之，这些事非常高深而且奥妙。我们必须达到拿细耳人的水平，就是胜过天然的情感、属地的欢乐、背叛和料不到的死亡。我们若胜过并远离这四件事，就会在领受神自己作我们福分的地位上。

在拿细耳人许愿的记载之后，耶和华吩咐摩西告诉亚伦和他儿子——与神十分亲近的众祭司——用神的神圣三一祝福祂的子民。耶和华是三一神。祂这位三一神在祂的神性并神圣的三一里，将祂自己分赐到我们里

<< WEEK 5 — DAY 6 >>

Morning Nourishment

Num. 36:13 These are the commandments and the ordinances which Jehovah commanded through Moses to the children of Israel in the plains of Moab by the Jordan at Jericho.

6:27 So shall they put My name upon the children of Israel, that I Myself may bless them.

The children of Israel were formed into a body to fight for God as warriors and serve God as priests for the carrying out of God's purpose. God's purpose is to have the New Jerusalem, to mingle Himself with His redeemed people. The formation of the children of Israel into a body to fight for God and to serve God typifies the New Testament believers being built up into the organic Body of Christ to fight for God for the carrying out, in its service to God, of God's eternal economy.

The children of Israel were formed into an army able to fight for the protection of God's testimony (the Ark in the tabernacle). This indicates that, in a very real sense, the church today is fighting for the protection of the incarnated God. God in Himself needs no protection, but God in His embodiment needs to be protected by the fighting of the church. (Life-study of Numbers, pp. 12-13)

Today's Reading

To serve the Lord and to fight for His kingdom are not shallow, small, or light matters. On the contrary, these matters are very deep, high, and profound. We must be up to the level of a Nazarite, one who overcomes natural affection, earthly pleasure, rebellion, and unexpected death. If we overcome these four things and stay away from them, we will be in a position to receive God Himself as our blessing.

After the record of the Nazarite vow, the Lord told Moses to tell Aaron and his sons—all the priests, who were so close to Him—to bless His people in the way of His Divine Trinity. Jehovah is the Triune God. As the Triune God, He dispenses Himself into us in His divinity and in His Divine Trinity. Without being triune, God

面。神若不是三一，就无法将自己分赐到祂的选民里面，作他们的福分。这福分就是神自己分赐到祂的选民里面。神渴望这样祝福祂的选民，但他们需要达到符合祂祝福的标准。

全宇宙中唯一的福分就是神自己。在神以外，任何的事物都是虚空。整个宇宙是神创造的，但若没有神，离了神，甚至神所创造的宇宙也是虚空。宇宙的存在是很大的神迹，但若没有神，宇宙神奇的存在也是虚空。离了神，一切都是“虚空的虚空”（传一2）唯有神自己是真实的。唯有祂对我们是福分。倘若我们得着整个宇宙而失去神，我们就是最可怜的人。历史中满了这种人的事例，他们得着许多财富和物质的事物，但他们至终领悟，没有神，这一切全是虚空。神自己才是我们的福分，而这福分是借着那圣者在祂神圣三一—父、子、圣灵—里分赐到我们里面，而临到我们。

关于神的神圣三一，传统甚至基本的神学都没有这观点，看见神圣三一是为着神将祂自己分赐到我们里面。这亮光是近三十年才临到我们的。

以弗所一章有一段记载，说到三一神如何在祂神圣的三一里，祝福祂所拣选、救赎并变化的人。这章主要的是论到神在祂神圣的三一里祝福我们的三步，就是祂在父里（3～6）、在子里（7～12）并在灵里（13～14）祝福我们。至终，因这神圣三一的流作了神选民的福分，就有一个结果，产生召会作基督的身体，作那在万有中充满万有者的丰满（22～23）。召会作基督的身体，是神圣三一这流将神的一切所是分赐到祂选民里面的整个结果。这基督的身体乃是在万有中充满万有者的丰满、总和（民数记生命读经，八五至八七页）。

参读：出埃及记生命读经，第十一、七十三至七十四篇。

could not dispense Himself into His chosen people as their blessing. The very blessing is God Himself dispensed into His chosen people. Although God desires to bless His chosen people in this way, they need to come up to a standard that matches His blessing.

The unique blessing in the whole universe is God Himself. Anything besides God is vanity. The entire universe was created by God, yet without God, apart from God, even the universe created by God is vanity. The existence of the universe is a great miracle, but without God the miraculous existence of the universe is vanity. Apart from God, everything is “vanity of vanities” (Eccl. 1:2). Only God Himself is real. Only He is the blessing to us. If we gained the entire universe yet missed God, we would be the most pitiful persons. History is filled with cases of people who gained many riches and many material things but who eventually realized that, without God, it was all vanity. God Himself is our blessing, and this blessing comes to us through the dispensing of the divine Being into us in His Divine Trinity—in the Father, the Son, and the Holy Spirit.

The traditional and even the basic theology concerning God’s Divine Trinity does not have the view that the Divine Trinity is for God to dispense Himself into us. This light has come to us only in the last thirty years.

Ephesians 1 gives us a record of how the Triune God blesses His chosen, redeemed, and transformed people in His Divine Trinity. This chapter is mainly on the three steps of God’s blessing us in His Divine Trinity, that is, on how He blesses us in the Father (vv. 3-6), in the Son (vv. 7-12), and in the Spirit (vv. 13-14). Eventually, because of such a flow of the Divine Trinity as the blessing to God’s chosen people, there is an issue, and the issue of this blessed flow is the church as the Body of Christ, the fullness of the One who fills all in all (vv. 22-23). The church as the Body of Christ is the total issue of the Divine Trinity as a flow to dispense all that God is into His chosen people. The Body of Christ is the fullness, the totality, of the One who fills all in all. (Life-study of Numbers, pp. 77-78)

Further Reading: Life-study of Exodus, msgs. 11, 73-74

第五周诗歌

WEEK 5 — HYMN

645 属灵的争战 — 借主的权柄

8 8 8 8 (英 892)

G 大调

4/4

5̣ | 3 3 3 4 3 | 2 1 2 3 5̣ | 6̣ 7̣ 1 2 | 7̣ 6̣ 5̣
一天上地下所 有权柄,都已赐给复活基督;
5̣ | 3 3 3 4 3 | 2 1 2 3 5̣ | 6̣ 7̣ 1 3 2 | 1 7̣ 1̣ ||
与祂联合,靠祂生命,所有仇敌都要屈服。

二 你当借主说你必定 胜过魔鬼一切能力!
应当从主支取权柄, 践踏地上蛇头、龙体。

三 管你什么,你这高山! 管你哪里,或天或地!
无论如何我总要铲, 奉主的名,你当快离!

四 信心命你离开此地, 你当顺服投在海里!
我当、我要、我能、我必 成功我神所有目的。

Christ has put on human nature

Gospel — Life

1017

1. Christ has put on hu - man na - ture and be - come a man like me, He has
died up - on the cross that I from A - dam might be free, He has
ris - en and as Spir - it He has come to live in me That He might be my life.
Chorus
(C) Glo - ry! glo - ry! Hal - le - lu - jah! Glo - ry! glo - ry! Hal - le - lu - jah!
Glo - ry! glo - ry! Hal - le - lu - jah! For Christ is now my life!

2. Christ has put on human nature

and become a man like me,
He has died upon the cross that I from Adam
might be free,
He has risen and as Spirit He has come
to live in me
That He might be my life.

Vict'ry! vict'ry! Hallelujah!
Vict'ry! vict'ry! Hallelujah!
Vict'ry! vict'ry! Hallelujah!
For Christ is now my all!

第六篇

时代的祷告完成神的经纶， 以及赞美的祭展示基督的得胜

纲要

读经：徒二 36，弗一 19～23，诗二二 3，一一九 164，
来十三 15，代下二十 20～22

周一

壹 时代的祷告乃是召会作基督的身体，作一个新人的祷告，运用基督这升天之主和身体之元首的权柄，以完成神的经纶；要进入这种祷告，需要属天的异象，看见一些远超过我们天然观念的事—弗一 17：

一 我们需要看见基督升天的意义：

- 1 基督的升天指明救赎的全部工作已经彻底完成—来一 3，十 12。
- 2 基督的升天指明基督为主的身分得着建立—徒二 36：
 - a 主所得着并所达到的一切，正“向着召会”传输—弗一 19～23，三 20～21。

Message Six

The Prayer of the Age to Fulfill God's Economy and the Sacrifice of Praise to Display Christ's Victory

Outline

Scripture Reading: Acts 2:36; Eph. 1:19-23; Psa. 22:3; 119:164; Heb. 13:15; 2 Chron. 20:20-22

Day 1

I. The prayer of the age is the prayer of the church as the Body of Christ, as the one new man, the prayer that exercises the authority of Christ as the ascended Lord and Head of the Body to fulfill God's economy; to enter into this kind of prayer, we need a heavenly vision to see something that is far beyond our natural concept—Eph. 1:17:

A. We need to see the meaning of the ascension of Christ:

1. The ascension of Christ indicates that the entire work of redemption has been completely accomplished—Heb. 1:3; 10:12.
2. The ascension of Christ indicates that the lordship of Christ has been established—Acts 2:36:
 - a. Everything that the Lord has obtained and attained is being transmitted “to the church”—Eph. 1:19-23; 3:20-21.

b 我们需要看见属天的事实，就是基督已被神高举，被立为宇宙的主，并向着召会作万有的头；万有都在祂的脚下，并且祂所得着并所达到的一切，都向着那作祂身体的召会传输——22 ~ 23。

二 我们需要看见作基督身体之召会的地位；因着召会是基督的身体，召会的地位与基督的地位完全一样；身体既与头是一，身体的地位就与头的地位完全一样——林前十二 12、27，弗五 30。

三 我们需要看见作基督身体之召会的权柄：

1 身体的权柄乃是身体所运用之头的权柄。

2 我们作为召会，基督的身体，需要取用基督的权柄——太二八 18 下 ~ 19 上，路十 19。

周二

四 我们需要看见作基督身体之召会的祷告：

1 这种祷告不是个别信徒的祷告，乃是召会作为基督身体的祷告；在肉身一面，我们可能在自己的房间里独自祷告，但在属灵一面，我们与基督的身体是一——参王上八 48。

2 在这种祷告里，我们不是乞求主为我们作一些事；我们乃是支取主已经得着并达到的：

a 基督已经得着为主的身分和元首的身分；祂乃是主，是向着召会作万有的头。

b 基督已经达到宇宙的最高处；神已经使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过宇宙中一切执政的、掌权的、有能的、主治的一弗 1:20 ~ 21。

b. We need to see the heavenly fact that Christ has been exalted by God, established as the Lord of the universe, and made Head over all things to the church; all things are under His feet, and everything that He has obtained and attained is being transmitted to the church, which is His Body—1:22-23.

B. We need to see the church's position as the Body of Christ; because the church is the Body of Christ, the position of the church is exactly the same as that of Christ; since the Body is one with the Head, the position of the Body is exactly the same as that of the Head—1 Cor. 12:12, 27; Eph. 5:30.

C. We need to see the authority of the church as the Body of Christ:

1. The authority of the Body is the authority of the Head exercised by the Body.

2. As the church, the Body of Christ, we need to assume the authority of Christ—Matt. 28:18b-19a; Luke 10:19.

Day 2

D. We need to see the prayer of the church as the Body of Christ:

1. This kind of prayer is not the prayer of individual believers but the prayer of the church as the Body of Christ; physically, we may be praying in our room only by ourselves, but spiritually, we are one with the Body—cf. 1 Kings 8:48.

2. In this kind of prayer, we do not beg the Lord to do something for us; instead, we claim what the Lord has obtained and attained:

a. Christ has obtained the lordship and the headship; He is the Lord and the Head over all things to the church.

b. Christ has attained the highest place in the universe; He has been raised from the dead and is seated at God's right hand in the heavenlies, far above all rule, authority, power, and lordship in the universe—Eph. 1:20-21.

3 当我们根据主在升天里所得着的祷告，我们可以祷告说，“主，我们不同意目前的光景；作为你的身体，我们取用你升天的立场，并支取你的为主身分，以应付目前的光景。”

周三

4 当我们根据主在升天里所达到的祷告，我们只要宣告我们是谁，以及我们在哪里；我们在身体里，身体在头里，而头是超越的；我们若有异象，看见我们是头的身体，并且头现今是超越的，我们会取用这立场，支取主所已经达到的，并告诉一切消极的事物：“不要搅扰我；到火湖里去！我是超越的，你不能摸我，你是在我脚下。”

5 因着身体与在诸天之上的头是一，身体就有权柄捆绑并释放在诸天之上所已经捆绑并释放的一太十六 19，十八 18。

6 召会是建造在磐石上，这磐石就是升天的基督；结果，阴间的门不能胜过召会一十六 18。

五 我们要完全进入这种祷告，能运用元首赐给身体的权柄，有两件事是我们必须领悟的：

1 我们必须领悟，我们是身体的肢体，我们必须在身体里生活、行事并行动；例如，保罗虽然被囚，却没有与基督的身体隔绝，断绝这身体的供应一腓一 19。

2 在我们的日常生活中，我们必须借着在心里的灵里得更新，一直脱去旧人并穿上新人；新人是由头同着身体，就是基督同着召会所组成一弗四 22 ~ 24，二 15 ~ 16。

3. When we pray according to what the Lord has obtained in ascension, we may pray, “Lord, we do not go along with the present situation; as Your Body, we take the ground of Your ascension and claim Your lordship over the present situation.”

Day 3

4. When we pray according to what the Lord has attained in ascension, we should simply declare who we are and where we are; we are in the Body, the Body is in the Head, and the Head is transcendent; if we have the vision that we are the Body of the Head and that the Head is now transcendent, we will take the ground to claim what the Lord has attained and tell all the negative things, “Do not bother me. Go to the lake of fire! I am transcendent. You cannot touch me. You are under my feet.”

5. Because the Body is one with the Head in the heavens, the Body has the authority to bind and loose what has already been bound and loosed in the heavens—Matt. 16:19; 18:18.

6. The church is built upon a rock, and this rock is the ascended Christ; as a result, the gates of Hades cannot prevail against the church—16:18.

E. To fully enter into this kind of prayer and be able to exercise the authority given by the Head to the Body, there are two things that we must realize:

1. We must realize that we are members of the Body, and we must live, act, and move in the Body; as an example, imprisonment did not isolate Paul from the Body of Christ or cut him off from the supply of the Body—Phil. 1:19.

2. In our daily life we must always put off the old man and put on the new man by being renewed in the spirit of our mind; the new man is composed of the Head with the Body, Christ with the church—Eph. 4:22-24; 2:15-16.

六 “我们需要看见升天基督的异象，并学习权柄的祷告。两千年来这些事被忽略了，但我们相信在这末后的日子，主要恢复这些事。我们太多时候不取用基督升天的立场，不支取祂所得着并所达到的。然而，我们相信主要恢复这失去的立场。这是美地的最高峰，最高的山。在这末后的日子，主要恢复这最高峰，这最高的山。我们必须领悟这事实，取用这立场，支取头所得着并所达到的。这是召会得胜的祷告。这是时代的祷告。”（李常受文集一九六三年第一册，二〇七页）

周 四

貳 赞美乃是神的儿女最高的工作：

- 一 圣徒属灵生命的最高表示，就是赞美神。
- 二 神的宝座是神在宇宙中的最高点，而神“是用以色列的赞美为宝座的”——诗二二3。
- 三 神的名字，神的自己，乃是因着赞美而被高举的：
 - 1 大卫一天七次赞美神；基督徒的生活是从赞美爬上去的；赞美乃是超越一切去摸着主——一九164。
 - 2 大卫派了一些利未人，在神的约柜前，弹奏乐器，颂扬、称谢、赞美神——代上十六4~6。
 - 3 所罗门作完了耶和华殿的一切工，祭司把耶和华的约柜抬进了至圣所；祭司出圣所的时候，有一班歌唱的利未人站在坛边，吹号、唱歌、敲钹、鼓瑟、弹琴，一齐发声赞美神；那时，耶和华的荣光就充满了神的殿——代下五7、12~14。

F. “We need to see the vision of the ascended Christ and learn to pray the prayer of authority. For two thousand years these matters have been neglected, but we believe that in these last days the Lord is going to recover them. Too often we do not take the ground of Christ’s ascension and claim what He has obtained and attained. Nevertheless, we believe that the Lord will recover this lost ground. This is the highest peak, the highest mountain of the good land. In these last days the Lord will recover this highest peak, this highest mountain. We must realize the facts, take the ground, and claim what the Head has obtained and attained. This is the prevailing prayer of the church. This is the prayer of the age”—The Collected Works of Witness Lee, 1963, vol. 1, p. 165.

Day 4

II. Praise is the highest work carried out by God’s children:

- A. The highest expression of a saint’s spiritual life is his praise to God.
- B. God’s throne is the highest point in the universe, yet He sits “enthroned / Upon the praises of Israel”—Psa. 22:3.
- C. God’s name and even God Himself are exalted through praise:
 1. David praised God seven times a day; the Christian life soars through praises; to praise is to transcend everything to touch the Lord—119:164.
 2. David appointed Levites to play instruments to commemorate, thank, and praise God before the Ark of the Covenant of God—1 Chron. 16:4-6.
 3. When Solomon completed the building of Jehovah’s temple, the priests brought the Ark of the Covenant of Jehovah into the Holy of Holies; when the priests came out of the Holy Place, the Levites stood beside the altar, sounded the trumpets, and sang with cymbals, harps, and lyres; together they sounded praise to God, and at that moment

- 4 我们应当一生赞美主；我们应当歌颂我们的神—诗一四六2，诗歌五二一首，一〇九首，英文诗歌一六六首（中文翻译见“职事文摘”第二卷第八期新诗分享）。
- 5 我们这些神的众子，就是召会，聚集赞美父的时候，长子就在我们的赞美里赞美父—来二12。

四 “我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子” —十三15:

- 1 诗篇乃是旧约中一卷赞美的书；然而，诗篇不但有赞美的篇，并且有受苦的篇；神要祂的子民知道，发出赞美的人，神曾带他们经过困难的境地，叫他们的感觉受了伤；而在这些人身上，神使赞美得以完全—八1~2，八四4~6，四二7、11，四五1~2。
- 2 赞美声音最高的，常是那些在神面前经过困难、逆境、感觉被践踏的人；就是这一种的赞美，能够最蒙神的悦纳，最蒙神的赐福—参二三4。

周 五

- 3 赞美的性质乃是一个祭，一个牺牲；换句话说，赞美乃是从艰苦、困难、损失中出来的；神喜欢祂的儿女在各行各业上，在各种情形中赞美祂—来十三15。

五 赞美是展示基督得胜并胜过属灵攻击的路:

- 1 如果能把赞美神的话都堵住，那是撒但最盼望的；祷告乃是属灵的争战，赞美乃是属灵的夸胜；每逢我们赞美，撒但就逃跑。

the glory of Jehovah filled His house—2 Chron. 5:7, 12-14.

4. We should praise the Lord all our life; we should sing praises to our God—Psa. 146:2; Hymns, #717, #124, #166.

5. When we, the many sons of God, meet as the church and praise the Father, the firstborn Son sings hymns of praise to the Father in our singing—Heb. 2:12.

D. “Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name”—13:15:

1. The book of Psalms is, in fact, a book of praise in the Old Testament; however, the Psalms contain chapters not only of praises but also of sufferings; God wants His people to know that the praising ones are the very ones who have been led through trying situations and whose feelings have been wounded, yet God perfected praises out of these ones—8:1-2; 84:4-6; 42:7, 11; 45:1-2.
2. The loudest praise comes very often from the ones who are passing through hardships, adverse environments, and downtrodden feelings; this kind of praise is most pleasing to God and is blessed by Him—cf. 23:4.

Day 5

3. The nature of praise is an offering, a sacrifice; in other words, praise comes from pain, suffering, and loss; God desires His children to praise Him through everything and in every situation—Heb. 13:15.

E. Praise is the way to display Christ’s victory and overcome spiritual attacks:

1. The ultimate goal of Satan is to stop all praises to God; prayer signifies spiritual warfare, but praise signifies spiritual victory; whenever we praise, Satan flees.

- 2 “约在半夜，保罗和西拉祷告唱诗赞美神，众囚犯也侧耳听他们”——徒十六 25：
- a 保罗和西拉在监牢里献上赞美的祭；他们身上的伤痕还没有好，疼痛还没有好，并且两脚上了木狗，关在罗马的内监里。
 - b 有什么可喜乐的呢？有什么可歌唱的呢？但是，在那里有两个人，他们的灵是爬得高的，是超过一切的；当他们那样赞美的时候，监门全开，锁链松落，连禁卒和他全家也喜乐地得救了——19 ~ 34 节。

周 六

- c 什么时候你没有力量祷告，你的灵被压得太重，觉得完全受伤，喘不过气来，你就试试赞美祂看；不能祷告就发出赞美。
 - d 如果你遇见非常的事，难处非常多，也许你整个人都瘫了，你不知道怎么作才好，在那样的时候，你要记得一句话：“为什么不赞美？”就在那时你若赞美，神的灵就作工，所有的门都要打开，锁链都要落掉。
- 3 “次日清早，众人起来出到提哥亚的旷野去。出去的时候，约沙法站着说，犹大人和耶路撒冷的居民哪，你们听我说；相信耶和华你们的神，就必稳固；相信祂的申言者，就必亨通。约沙法既与民商议了，就设立一些人，穿着圣别的礼服走在军前，向耶和华歌唱，称谢说，当称谢耶和华，因祂的慈爱永远长存。众人一开始欢呼歌唱赞美，耶和华就派伏兵击杀那来攻击犹大人的亚扪人、摩押人和西珥山人，他们就被打败了”——代下二十 20 ~ 22：

2. “About midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them”——Acts 16:25:
- a. Paul and Silas offered the sacrifice of praise in the jail; the wounds on their bodies were not yet healed, their pain was not soothed, their feet were in the stocks, and they were shut in an inner jail of the Roman Empire.
 - b. What was there to be joyful about? What was there to sing about? But there were two persons with transcendent spirits, who had surpassed everything; when they praised in such a way, the doors of the jail opened, the chains fell off, and even the jailer and his whole family were saved in a joyful way—vv. 19-34.

Day 6

- c. Whenever you run out of strength to pray and you find your spirit heavily oppressed, wounded, or sagging, praise Him; if you cannot pray, try to praise.
 - d. When you encounter unusual circumstances and problems and are bewildered and feel like collapsing, just remember one thing: “Why not praise?”; if you offer your praise at that moment, God’s Spirit will operate in you, open all the doors, and break all the chains.
3. “They rose up early in the morning and went out to the wilderness of Tekoa. And as they went out, Jehoshaphat stood up and said, Hear me, O Judah and you inhabitants of Jerusalem. Believe in Jehovah your God, and you will be established; believe in His prophets, and you will succeed. And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever. And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck”——2 Chron. 20:20-22:

- a 请注意“众人一开始”这辞；这意思是，就在那个时候，正当众人歌唱赞美耶和华的时候，耶和华就起来击杀亚扪人、摩押人和西珥山人；没有一件事能够动主的手象赞美一样。
- b 你每一次遇见困难，要求神怜悯，禁止你用手段，禁止你出计谋，而叫你学习赞美的功课；多少的争战，都能借着赞美胜过。
- c 赞美是永远继续的，赞美是永远不停止的一启五8～14，七9～12，十四1～3，十五2～4，十九1～8，参二一6，二二20。
- d 一个赞美神的人，乃是超越过一切的；他能够借着赞美一直得胜；这是原则，这也是事实。
- e 赞美就是荣耀神；神是该得着一切荣耀的神；愿神多多得着祂儿女们的赞美。

- a. Please note the words when they began; this means that at the very moment when everyone was singing praises to Jehovah, He rose up to smite the Ammonites, Moabites, and the people of Mount Seir; nothing moves the Lord's hand as quickly as praise.
- b. Every time you encounter a problem, you should pray for mercy that you would stop manipulating and plotting and that you would learn the lesson of praising instead; much warfare can be won by praise.
- c. Praise will last for eternity; it will never cease—Rev. 5:8-14; 7:9-12; 14:1-3; 15:2-4; 19:1-8; cf. 21:6; 22:20.
- d. A person who praises God transcends everything; he overcomes continually by his praise; this is a principle, and this is also a fact.
- e. To praise is to glorify God; God is worthy of all glory; may God gain abundant praises from His children.

弗一 22 ~ 23 “将万有服在祂的脚下，并使祂向着召会作万有的头；召会是祂的身体，是那在万有中充满万有者的丰满。”

徒二 36 “所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”

召会得胜的祷告…乃是时代的祷告。在这些日子里，我们需要学习关于得胜祷告的事。我们基督徒也许懂得一些祷告的事，但在圣经里，特别在新约里，有一种祷告远超过我们人的观念。进入这种祷告，需要属天的异象。

这属天异象的头一方面是基督的升天（李常受文集一九六三年第一册，一九八页）。

信息选读

基督的升天指明，主的救赎工作已经完成。主升到天上以后，就坐在神的右边（来一 3，十 12）。在这里，坐下的意思是安息。当人坐下时，意思是他必须作的每一件事都完成、成就了。当人再没有事要作，他就坐下安息。主在天上坐在神的右边，意思是祂作完了祂必须作的每一件事。

基督的升天指明基督为主的身分得着建立。基督为主的身分乃是借着基督的升天得着建立的。一般说来，所有的信徒都承认基督是主。…今天主基督不仅仅是创造宇宙的主。今天主基督也是神成了肉体来作人。今天有一个人已经被高举到天上，被立为宇宙的主。

Eph. 1:22-23 And He subjected all things under His feet and gave Him to be Head over all things to the church, which is His Body, the fullness of the One who fills all in all.

Acts 2:36 Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified.

The prevailing prayer of the church...is the prayer of the age. In these days we need to learn something concerning prevailing prayer. As Christians we may know something concerning prayer, but in the Scriptures, especially in the New Testament, there is one kind of prayer that is far beyond our human concept. To enter into this kind of prayer, we need a heavenly vision.

The first main point of this heavenly vision is the ascension of Christ. (CWWL, 1963, vol. 1, p. 159)

Today's Reading

The ascension of Christ indicates that the Lord's redemptive work is fully complete. After the Lord ascended to the heavens, He sat down at the right hand of God (Heb. 1:3; 10:12). Here, to sit down means to rest. When someone sits down, it means that everything that he had to do has been finished and accomplished. When someone has nothing more to do, he sits down to rest. The fact that the Lord is in the heavens sitting down at the right hand of God means that He has done everything that He had to do.

The ascension of Christ indicates that the lordship of Christ has been established. The lordship of Christ was established by the ascension of Christ. Generally speaking, all believers recognize that Christ is the Lord...Today the Lord Christ is not merely the Lord who created the universe. The Lord Christ today is also God who was incarnated to be a man. Today there is a man in the heavens who has been exalted and established to be the Lord of the universe.

在五旬节那天彼得宣告：“所以，以色列全家当确实地知道，你们钉在十字架上的这位耶稣，神已经立祂为主为基督了。”（徒二36）使徒保罗也告诉我们，神“将万有服在祂的脚下，并使祂…作万有的头”（弗一22）。这与我们的天然观念迥然不同。

再者，以弗所一章二十二节告诉我们，基督“向着召会”作万有的头。主所得着并所达到的一切，不仅是为着祂自己，也是向着召会。这意思是说，祂所得着并所达到的一切，正向着召会传输。我们需要看见这属天事实的属天异象。仇敌，就是魔鬼和他的邪灵，对这事比我们知道得更清楚。邪恶的势力知道基督被立为主是什么意思。因此，我们需要领悟这事实，并真有所看见。我们需要看见属天的事实，就是基督已被神高举，被立为宇宙的主，并向着召会作万有的头。万有都在祂的脚下，并且祂所得着并所达到的一切，都向着那作祂身体（23）的召会传输。

〔这属天异象的〕第二个要点是作基督身体之召会的地位。因着召会是基督的身体，召会的地位与基督的地位完全一样。无论头在哪里，身体也必定在哪里。无论头有什么，身体也必定有什么。除此之外，我们需要领悟，我们是基督身体的肢体（林前十二27，弗五30）。身体既与头是一，身体的地位就与头的地位完全一样。

〔这属天异象的〕第三个要点是关于基督身体的权柄。…〔在此〕特别使用“权柄”这辞，而不用“能力”一辞，甚至不用“权利”一辞。身体的权柄是什么？身体的权柄乃是身体所运用之头的权柄。因此，身体的权柄就是头的权柄。…我们作为召会，基督的身体，需要取用基督的权柄（李常受文集一九六三年第一册，一九九至二〇二页）。

参读：李常受文集一九六三年第一册，在基督升天的立场上祷告，第二章。

On the day of Pentecost Peter declared, “Therefore let all the house of Israel know assuredly that God has made Him both Lord and Christ, this Jesus whom you have crucified” (Acts 2:36). The apostle Paul also tells us that God “subjected all things under His feet and gave Him to be Head over all things” (Eph. 1:22). This is very different from our natural concept.

Moreover, Ephesians 1:22 tells us that Christ was given to be Head over all things “to the church.” Everything that the Lord has obtained and attained is not only for Himself but is also to the church. This means that everything that He has obtained and attained is being transmitted to the church. We need to see a heavenly vision of this heavenly fact. The enemy—the devil and his evil spirits—knows this much better than we do. The evil forces know what it means for Christ to be made Lord. Therefore, we need to realize this fact and to genuinely see it. We need to see the heavenly fact that Christ has been exalted by God, established as Lord of the universe, and made Head over all things to the church. All things are under His feet, and everything that He has obtained and attained is being transmitted to the church, which is His Body (v. 23).

The second main point [of this heavenly vision] is the position of the church as the Body of Christ. Because the church is the Body of Christ, the position of the church is exactly the same as that of Christ. Wherever the Head is, the Body also must be. Whatever the Head has, the Body also must have. In addition, we need to realize that we are members of the Body of Christ (1 Cor. 12:27; Eph. 5:30). Since the Body is identified with the Head, the position of the Body is exactly the same as that of the Head.

The third main point...concerns the authority of the Body. I specifically use the word authority rather than the word power or even the word right. What is the authority of the Body? The authority of the Body is the authority of the Head exercised by the Body. Thus, the authority of the Body is the authority of the Head....As the church, the Body of Christ, we need to assume the authority of Christ. (CWWL, 1963, vol. 1, pp. 159-161)

Further Reading: CWWL, 1963, vol. 1, pp. 153-157

弗一 20 ~ 22 “就是祂在基督身上所运行的，使祂从死人中复活，叫祂在诸天界里，坐在自己的右边，远超过一切执政的、掌权的、有能的、主治的、以及一切受称之名，不但是今世的，连来世的也都在内，…并使祂向着召会作万有的头。”

〔属天异象的〕第四个要点是作基督身体之召会的祷告。这种祷告不是个别信徒的祷告，乃是召会作为基督身体的祷告。我们也许并不熟悉这种祷告。我们对这种祷告也许一无所知，因为这种祷告不是我们自然就想到的。这祷告是基于我们已经得着基督的地位和权柄这个事实。在这种祷告里，我们不是乞求主为我们作一些事；我们乃是支取主已经得着并达到的。然而，我们要这样祷告，就必须看见主已经得着并达到了什么。基督已经得着为主的身分和元首的身分；祂乃是主，是万有的头。为主的身分和元首的身分是主所得着的最重要方面（李常受文集一九六三年第一册，二〇二至二〇三页）。

信息选读

我们一领会主得着什么，就需要应用。事实上，运用基督为主的身分和元首的身分很简单。…你遇见〔一位弟兄〕时，可能感觉他在主面前的光景和地位不对。结果，你也许有负担为他祷告。在这情形中，你可以有两种方式祷告。一种方式…是大部分信徒为别人祷告时所采取的方式。你可能以这种一般的方式到主面前，告诉祂：“主，这位弟兄的光景很可怜。主，怜悯他。在他身上作一些事。在他灵里作工。”这是为别人祷告一般的方式。然而，还有另一种祷告的方式。这种方式很特别，并且对我们似乎是陌生的。

Eph. 1:20-22 Which He caused to operate in Christ in raising Him from the dead and seating Him at His right hand in the heavenlies, far above all rule and authority and power and lordship and every name that is named not only in this age but also in that which is to come;...and gave Him to be Head over all things to the church.

The fourth main point [of the heavenly vision] is the prayer of the church as the Body of Christ. This kind of prayer is not the prayer of individual believers but the prayer of the church as the Body of Christ. This kind of prayer may be unfamiliar to us. We may know nothing about it because this kind of prayer is not something that we naturally consider. This is prayer that is based on the fact that we have the position and authority of Christ. In this kind of prayer we do not beg the Lord to do something for us. Instead, we claim what the Lord has obtained and attained. However, to pray in this way, we must have some realization of what the Lord has obtained and attained. Christ has obtained the lordship and the headship; He is the Lord, the Head over all things. The lordship and the headship are the most important aspects of what the Lord has obtained. (CWWL, 1963, vol. 1, p. 162)

Today's Reading

Once we realize what the Lord has obtained, we need to apply it. Actually, it is very simple to exercise the lordship and the headship of Christ...When you meet [a brother], you may sense that his condition and position are not right with the Lord. As a result, you may become burdened to pray for him. In this situation there are two ways you can pray. One way is...the way taken by most believers when praying for others. In this general way you may go to the Lord and tell Him, “Lord, this brother is in a poor condition. Lord, be merciful to him. Do something with him. Work within his spirit.” This is the general way to pray for someone. However, there is another way to pray. This way is very special and may seem strange to us. It is not an ordinary way of praying; rather, it is an extraordinary

这不是普通祷告的方式，乃是超特的方式。在这种祷告的方式里，你对主是放胆的。你可以到主面前，说，“主，这里有一位弟兄，还不在于你的元首身之下。我不同意这事。我不赞成这种情形。主，我站起来宣告你的为主身分，在这情形里取用它。”我们可以用同样的方式为罪人祷告：“主，你的为主身分必须运用在这人身上。主，我支取这个。”我们需要领悟一般祷告的方式和这第二种祷告的方式之间的不同。

在这第二种祷告的方式里，我们摸着基督的权柄。然而，我们必须看见，我们绝不能凭自己这样祷告。这意思不是说，我们必须始终在肉身一面与其他一些弟兄们聚在一起。在肉身一面，你可能在自己的房间里独自祷告，但在属灵一面，你与基督的身体是一。当你独自在你的房间里时，有时你也许选择不用“我”这个代名词，反而用“我们”这个代名词，祷告说，“主，我们不同意目前的光景。作为你的身体，我们取用你升天的立场，并支取你的为主身分，以应付目前的光景。”这是一种不同的祷告。这不是祷告乞求主为你作什么事；而是祷告支取主所已经得着的。

这些日子，我们需要学习祷告支取主所已经得着的。我们也需要学习如何运用主所已经达到的，因为主不仅得到最大的限度，祂也达到最高的高度。举例来说，假设你生病了。你若对主已经得着并达到的有异象，当你在这种光景中，你会祷告：“主，你是超越的一位。你已被高举到诸天之上。主，我们是你的身体。我们与你一同坐在诸天界里。万有都已经服在你的脚下，因此万有也在我们脚下。这小病包括在‘万有’里，所以这小病也必须在我的脚下。我现在与你一同超越。”你看见这种祷告与我们一般的祷告方式的不同么？（李常受文集一九六三年第一册，二〇三至二〇五页）

参读：李常受文集一九六三年第一册，在基督升天的立场上祷告，第二章。

way. In this way of prayer you are bold with the Lord. You may go to the Lord and say, “Lord, here is a brother who is still not under Your headship. I do not agree with this. I do not go along with this kind of situation. Lord, I am standing up to proclaim Your lordship and to claim it over this situation.” We can pray in this same way for a sinner: “Lord, Your lordship must be exercised over this person. Lord, I claim this.” We need to realize the difference between the general way of prayer and this second way of prayer.

In this second way of prayer we touch the authority of Christ. We must see, however, that we can never pray in this way by ourselves. This does not mean that we must always physically gather together with a few other brothers. Physically, you may be praying in your room by yourself, but spiritually, you are one with the Body. When you are alone in your room, sometimes you may choose not to use the pronoun I; instead, you may use the pronoun we, praying, “Lord, we do not go along with the present situation. As Your Body, we take the ground of Your ascension and claim Your lordship over the present situation.” This is a different kind of prayer. This is not prayer that begs the Lord to do something for you; this is prayer that claims what the Lord has obtained.

In these days we need to learn to pray by claiming what the Lord has obtained. We also need to learn how to exercise what the Lord has attained, because the Lord has not only obtained to the highest extent; He has also attained to the highest height. Suppose, for example, that you become ill. If you have the vision of what the Lord has obtained and attained, when you are in this situation, you will pray, “Lord, You are the transcendent One. You have been exalted to the heaven of heavens. Lord, we are Your Body. We are sitting with You in the heavenlies. All things have been subjected under Your feet, and therefore all things are also under our feet. This little sickness is included in ‘all things,’ so this little sickness also must be under my feet. I am now transcendent with You.” Do you see the difference between this kind of prayer and the way in which we generally pray? (CWWL, 1963, vol. 1, pp. 162-163)

Further Reading: CWWL, 1963, vol. 1, pp. 159-166

第六周●周三

晨兴喂养

太十六 19 “我要把诸天之国的钥匙给你，凡你在地上捆绑的，必是在诸天之上已经捆绑的；凡你在地上释放的，必是在诸天之上已经释放的。”

十八 18 “我实在告诉你们，凡你们在地上捆绑的，必是在诸天之上已经捆绑的；凡你们在地上释放的，必是在诸天之上已经释放的。”

我们若有异象，看见我们是头的身体，并且头已经升到天上，现今是超越的，我们会取用这立场，支取主所已经达到的。我们只要向疾病宣称、宣扬并宣告：“不要搅扰我；你是在我脚下！”我们能以同样的方式对付罪、软弱和世俗。我们不该象乞丐般对付这些事。我们能告诉这一切消极的事物说，“不要搅扰我；到火湖里去！我是超越的，你不能摸我，你是在我脚下。”每当魔鬼听见这种祷告，他就逃走。我们只要宣告我们是谁，以及我们在哪里。我们在身体里，身体在头里，而头是超越的（李常受文集一九六三年第一册，二〇五页）。

信息选读

在一九四五年八月十日，日军宣布愿意向第二次大战的联军投降。在那天以前，中国在日本的占领下，许多中国人饱受恶待。然而，日本投降那天，连中国孩子也得着权柄宣告胜利。在投降之前数小时，他们还受到惊吓，但日军一宣布投降，他们就能支取为他们所赢得的胜利。一旦取得胜利，他们就能采取立场并宣告胜利。同样的，我们也能支取主为我们所得着并所达到的。

<< WEEK 6 — DAY 3 >>

Morning Nourishment

Matt. 16:19 I will give to you the keys of the kingdom of the heavens, and whatever you bind on the earth shall have been bound in the heavens, and whatever you loose on the earth shall have been loosed in the heavens.

18:18 Truly I say to you, Whatever you bind on the earth shall have been bound in heaven, and whatever you loose on the earth shall have been loosed in heaven.

If we have the vision that we are the Body of the Head and that the Head has ascended to the heavens and is now transcendent, we will take the ground and claim what the Lord has attained. We will simply claim, proclaim, and declare to the sickness, “Do not trouble me; you are under my feet!” We can deal with sins, weakness, and worldliness in the same way. We should not deal with these things like a beggar. We can tell all these negative things, “Do not bother me. Go to the lake of fire! I am transcendent. You cannot touch me. You are under my feet.” Whenever the devil hears this kind of prayer, he runs away. We should simply declare who we are and where we are. We are in the Body, the Body is in the Head, and the Head is transcendent. (CWWL, 1963, vol. 1, p. 164)

Today's Reading

On August 10, 1945, the Japanese army declared their willingness to surrender to the Allied forces in World War II. Before that day China had been under Japanese occupation, and many of the Chinese people had been treated very badly. However, on the day of the Japanese surrender, even the Chinese children gained the authority to claim victory. A few hours prior to the surrender, they had been very frightened, but once the surrender had been announced, they could claim what had been won for them. Once the victory had been obtained, they could take the ground and claim victory. In the same way, we can claim what the Lord has already obtained and attained for us.

身体既分享头的权柄，主就告诉祂的门徒，凡他们在地上捆绑的，必是在诸天之上已经捆绑的；凡他们在地上释放的，必是在诸天之上已经释放的（太十六19，十八18）。当我们用身体的权柄祷告，我们在地上释放的任何事物，就是在诸天之上已经释放的；我们在地上捆绑的任何事物，就是在诸天之上已经捆绑的。因着身体与在诸天之上的头是一，身体就有权柄捆绑或释放在诸天之上所已经捆绑或释放的。

召会是建造在磐石上，这磐石就是升天的基督。结果，阴间的门不能胜过召会（十六18）。我们有胜过阴间的立场。因此，我们必须学习祷告，运用头派定给身体的权柄。

要完全进入这种祷告，有另外两件事是我们必须领悟的。第一，我们必须领悟，我们是身体的肢体，我们必须在身体里生活、行事并行动。第二，在我们的日常生活中，我们必须一直穿上新人（弗四24）。新人是由头同着身体，就是基督同着召会所组成（二15~16）。在消极一面，我们需要脱去旧人；在积极一面，我们需要穿上新人。我们借着在身体里生活，并穿上新人，就能运用头赐给身体的权柄。

我们需要看见升天基督的异象，并学习权柄的祷告。两千年来这些事被忽略了，但我们相信在这末后的日子，主要恢复这些事。我们太多时候不取用基督升天的立场，不支取祂所得着并所达到的。然而，我们相信主要恢复这失去的立场。这是美地的最高峰，最高的山。在这末后的日子，主要恢复这最高峰，这最高的山。我们必须领悟这事实，取用这立场，支取头所得着并所达到的。这是召会得胜的祷告。这是时代的祷告（李常受文集一九六三年第一册，二〇六至二〇七页）。

参读：李常受文集一九六三年第一册，在基督升天的立场上祷告，第二章。

Since the Body shares the authority of the Head, the Lord told His disciples that whatever they bound on earth would have been bound in heaven, and whatever they loosed on earth would have been loosed in heaven (Matt. 16:19; 18:18). When we pray with the authority of the Body, anything that we loose on the earth will be something that has already been loosed in the heavens, and anything that we bind on the earth will be something that has already been bound in the heavens. Because the Body is one with the Head in the heavens, the Body has the authority to bind or loose what has already been bound or loosed in the heavens.

The church is built upon a rock, and this rock is the ascended Christ. As a result, the gates of Hades cannot prevail against the church (16:18). We have the ground over Hades. Thus, we must learn to pray, exercising the authority that has been assigned to the Body by the Head.

To fully enter into this kind of prayer, there are two additional things that we must realize. First, we must realize that we are members of the Body, and we must live, act, and move in the Body. Second, in our daily life we must always put on the new man (Eph. 4:24). The new man is composed of the Head with the Body, Christ with the church (2:15-16). On the negative side, we need to put off the old man, and on the positive side, we need to put on the new man. By living in the Body and putting on the new man, we will be able to exercise the authority given to the Body by the Head.

We need to see the vision of the ascended Christ and learn to pray the prayer of authority. For two thousand years these matters have been neglected, but we believe that in these last days the Lord is going to recover them. Too often we do not take the ground of Christ's ascension and claim what He has obtained and attained. Nevertheless, we believe that the Lord will recover this lost ground. This is the highest peak, the highest mountain of the good land. In these last days the Lord will recover this highest peak, this highest mountain. We must realize the facts, take the ground, and claim what the Head has obtained and attained. This is the prevailing prayer of the church. This is the prayer of the age. (CWWL, 1963, vol. 1, pp. 164-165)

Further Reading: CWWL, 1963, vol. 1, pp. 157-166

第六周●周四

晨兴喂养

诗二二 3 “但你是圣别的，是用以色列的赞美为宝座的。”

八 2 “你因敌人的缘故，从婴孩和吃奶的口中，建立了能力，使仇敌和报仇的，闭口无言。”

太二一 16 “... ‘从婴孩和吃奶的口中，你使赞美得以完全。’ 难道你们没有念过么？”

赞美乃是神的儿女最高的工作。或者说，圣徒属灵生命的最高表示，就是赞美神。神的宝座是神在宇宙中的最高点，而神“是用以色列的赞美为宝座的”。神的名字，神的自己，乃是因着赞美而被高举的（初信造就上册，二九一页）。

〔希伯来二章十二节〕是长子在召会的聚集中，在父的许多儿子中赞美父。我们这些神的许多儿子，就是召会，聚集赞美父的时候，长子就在我们的赞美里赞美父。祂...在我们里面，借着我们的赞美与我们一同赞美父。祂在我们的歌唱里歌颂父。因此，我们若不歌唱，祂怎能歌唱？我们越向父歌唱，就越享受祂在我们里面的同在、运行、施膏、并生命的分赐（圣经恢复本，来二 12 注 3）。

信息选读

大卫作诗说，一天要三次祷告神（诗五五 17），大卫又作诗说，一天要七次赞美神（一一九 164）。大卫被圣灵感动，承认赞美是何等要紧的事，祷告一天不过三次，可是赞美却有七次。不只这样，他还派了一些利未人，在神的约柜前，鼓瑟弹琴，颂扬、称谢、赞美神（代上十六 4～6）。所罗门作完了耶和

<< WEEK 6 — DAY 4 >>

Morning Nourishment

Psa. 22:3 But You are holy, You who sit enthroned upon the praises of Israel.

8:2 Out of the mouths of babes and sucklings You have established strength because of Your adversaries, to stop the enemy and the avenger.

Matt. 21:16 ...Have you never read, “Out of the mouth of infants and sucklings You have perfected praise”?

Praise is the highest work carried out by God’s children. We can say that the highest expression of a saint’s spiritual life is his praise to God. God’s throne is the highest point in the universe, yet He sits “enthroned upon the praises of Israel” (Psa. 22:3). God’s name and even God Himself are exalted through praise. (CWWN, vol. 48, “Messages for Building Up New Believers (1),” p. 247)

[Hebrews 2:12] is the firstborn Son’s praising of the Father within the Father’s many sons in the church meetings. When we, the many sons of God, meet as the church and praise the Father, the firstborn Son praises the Father in our praising....He praises within us and with us through our praising. In our singing He sings hymns of praise to the Father. If then we do not sing, how can He sing? The more we sing to the Father, the more we enjoy His presence, His moving, His anointing, and His life-imparting within us. (Heb. 2:12, footnote 3)

Today’s Reading

David said in a psalm that he prayed to God three times a day (Psa. 55:17). Yet in another psalm, he said that he praised God seven times a day (119:164). David was inspired by the Holy Spirit when he acknowledged the importance of praising. He prayed only three times a day, but he praised seven times a day. Furthermore, he appointed Levites to play psalteries and harps to exalt, thank, and praise God before the Ark of the Covenant of God (1 Chron. 16:4-6). When Solomon completed

华殿的一切工；祭司把约柜抬进了至圣所；祭司出圣所的时候，也有一班歌唱的利未人，站在坛边，吹号、唱歌，用各样乐器，一齐发声赞美神。那时，耶和华的荣光就充满了神的殿（代下五12~14）。大卫和所罗门都摸着了神的心意，把神所悦纳的赞美献给神。耶和华是用以色列的赞美为宝座的，我们应当一生赞美耶和华。

基督徒的生活是从赞美爬上去的。赞美乃是超越一切去摸着主。…你不是望着天叹气，在那里受试炼，你乃是爬在试炼的上面。你一赞美，你就在试炼的上面。

赞美，在圣经中是非常注意的。…尤其在诗篇，更是充满了许多赞美的话。诗篇乃是旧约中一卷赞美的书。有许多人的赞美，是采自诗篇的。…可是要注意，诗篇不但有赞美的篇，并且有受苦的篇。神特意给我们看见，发出赞美的人，神曾带他们经过困难的境地，叫他们的感觉受了伤。我们看见许多圣徒，被神带到阴暗里，被人弃绝，被人毁谤，被人逼迫——“波浪洪涛，都漫过我身”（四二7），而在这些人身上，神使赞美得以完全。赞美的话不都是从顺利的人口中出来的，赞美更是从受管教、受熬炼的人身上出来的。在诗篇中，能摸着最受伤的感觉；也就是在诗篇中，赞美的声音最大，也是最高。神的子民因着经过许多的艰苦、许多的难为、许多的毁谤，神就在那一个时候在他们身上造出赞美来，叫他们在那种境遇中学习在神面前作赞美神的人。

不是觉得最喜乐的人才是赞美声音最高的人；赞美声音最高的，常是那些有神面前经过困难的人。而就是这一种的赞美，能够最蒙神的悦纳，最蒙神的赐福（初信造就上册，二九一至二九二、三〇五、二九二至二九三页）。

参读：初信造就，第十六篇。

the building of Jehovah's temple, the priests carried the Ark of the Covenant into the Holy of Holies. When the priests came out of the Holy Place, the Levites stood beside the altar, sounded the trumpets, and sang with cymbals, psalteries, and harps. Together they sounded praises to God. At that moment, the glory of Jehovah filled His house (2 Chron. 5:12-14). Both David and Solomon touched God's heart and offered up sacrifices of praise that were pleasing to God. Jehovah is enthroned upon the praises of Israel [Psa. 22:3]. We should praise the Lord all our life.

The Christian life soars through praises. To praise is to transcend everything to touch the Lord...We should not murmur against heaven when we are under trials. We should soar above the trials. Once we praise, we are above the trials.

The Bible pays much attention to praise...The book of Psalms is full of praises. The book of Psalms is in fact a book of praise in the Old Testament. Many praises are quoted from Psalms. However, the Psalms contain chapters not only of praises but also of suffering. God wants His people to know that the praising ones are the very ones who have been led through trying situations and whose feelings have been wounded. These psalms show us men led by God through shadows of darkness. They were rejected, slandered, and persecuted. "All Your waves and Your billows / Pass over me" (42:7). Yet God perfected praises out of these ones. Words of praise do not always come from the mouths of the smooth-sailing ones. They come much more from those who are under discipline and trial. In the Psalms we can touch the most wounded feelings, and in the Psalms we also can find the greatest and highest praises. God uses many hardships, difficulties, and slanders to create praises in His people. He causes them to learn through difficult circumstances to become praising persons before the Lord.

The happiest persons are not always the ones who have the loudest praise. The loudest praise comes very often from the ones who are passing through hardships. This kind of praise is most pleasing to God and is blessed by Him. (CWWN, vol. 48, "Messages for Building Up New Believers (1)," pp. 247, 257, 247-248)

Further Reading: CWWN, vol. 48, "Messages for Building Up New Believers (1)," ch. 16

第六周●周五

晨兴喂养

来十三 15 “所以我们应当借着耶稣，常常向神献上赞美的祭，这就是承认主名之嘴唇的果子。”

徒十六 25 “约在半夜，保罗和西拉祷告唱诗赞美神，众囚犯也侧耳听他们。”

赞美在神面前的性质…乃是一个祭，一个牺牲〔来十三 5〕。换句话说，赞美乃是从艰苦困难中出来的。…什么叫作祭？祭就是牺牲。…本来这一只牛、这一只羊是你的，今天你拿去献祭，你就牺牲了这一只牛，牺牲了这一只羊。献祭不是有所得，献祭乃是有所失。圣徒献上赞美的时候，就是损失了东西来将一个祭献上给神。…神要祂的儿女自己有所损失，而来赞美祂。不是有所得的时候才来赞美。有所得的时候的赞美，虽是赞美，却不是祭。祭的原则乃是根据于损失。…神要我们虽然受损失，仍然能赞美，那就是祭了（初信造就上册，二九三至二九四页）。

信息选读

赞美乃是我们属灵争战得胜的方法。我们常听见人说，撒但最怕的是神儿女祷告，什么时候神的儿女跪下来祷告，也就在什么时候撒但逃跑；所以，撒但常常攻击神的儿女，使他们不能祷告。这是一个很普通的攻击。这里我们再说一句话：撒但最攻击的，还不是祷告；撒但最攻击的，乃是赞美。这不是说，撒但不攻击祷告。基督徒一祷告，撒但就要来攻击。所以，和人讲话是很容易的，一祷告就难；往往撒但给你难处，叫你觉得祷告没有那样容易，这的确是事实。可是，撒但不只攻击祷告，撒但更攻击神儿女们的赞美。如果能把赞美神的

<< WEEK 6 — DAY 5 >>

Morning Nourishment

Heb. 13:15 Through Him then let us offer up a sacrifice of praise continually to God, that is, the fruit of lips confessing His name.

Acts 16:25 And about midnight Paul and Silas, while praying, sang hymns of praise to God; and the prisoners were listening to them.

In the eyes of God...the nature of praise is an offering, a sacrifice [Heb. 13:15]. In other words, praise comes from pain and suffering....What is a sacrifice? A sacrifice is an offering....The bull and the lamb are yours. When you offer them up, you are sacrificing them. To offer up something does not mean to gain anything; it means to suffer a loss. When a person offers up his praise, he is losing something; he is offering a sacrifice to God....God wants His children to praise Him in the midst of their sufferings. We should not praise only when there is gain. Although praise offered as a result of gain is praise, it cannot be considered an offering. The principle of offering is based on loss....God wants us to praise Him in the midst of our loss. This makes a real offering. (CWWN, vol. 48, "Messages for Building Up New Believers (1)," pp. 248-249)

Today's Reading

Praising is the way to overcome spiritual attacks. Many people say that Satan is afraid of the prayers of God's children; he flees whenever God's children kneel down to pray. This is why he often attacks God's children and frustrates them from praying. This is a common attack. But we will point out another fact: Satan's greatest attacks are not aimed at prayers; his greatest attacks are aimed at praise. This does not mean that Satan does not attack prayers. The moment a Christian prays, Satan begins to attack. It is very easy to talk to people, but the moment one prays, Satan comes with problems. He will make one feel that it is hard to pray. This is a fact. But Satan does not attack just prayer; he also attacks the praise of God's children. The ultimate goal of Satan is to stop all praises to

话都堵住，那是撒但最盼望的。祷告，在许多时候是争战，而赞美乃是得胜。祷告乃是属灵的争战，赞美乃是属灵的夸胜。什么时候我们能够赞美，也就在那个时候撒但一定要逃跑。所以赞美是他最恨的事，若是可能，他要尽他所有的力量使我们不能赞美。神的儿女愚昧的时候，就看自己的处境，看自己的感觉，停止了赞美。神的儿女如果越认识神，就越要看见，连腓立比的监牢也是可唱诗的地方（徒十六 25）。保罗、西拉在里面赞美神，结果，把监牢的门都打开了。…锁链脱落，禁卒就在那一天信主了，全家都得救了，都快乐了（19～34）。在那里，有人在监牢里献上赞美的祭。身上的伤痕还没有好，疼痛还没有止，并且两脚上了木狗，关在罗马的内监里，有什么可喜乐的呢？有什么可歌唱的呢？但是，在那里有两个人，他们的灵是爬得高的，是超过一切的；他们看见神是坐在天上，没有改变。虽然他们会改变；他们的处境会改变，他们的感觉会改变，他们的身体正在受苦，但是神仍然坐在宝座之上，祂仍然是配得着他们的称颂的神。在那里，我们的弟兄保罗和西拉就祷告唱诗赞美神。这一种的赞美是从他们的痛苦和损失中发出来的，这一种的赞美是祭。这一种的赞美也就是得胜。

当你祷告的时候，你乃是在那个遭遇里；当你赞美的时候，你是爬到那个遭遇的上面去。当我们在那里祷告、在那里苦求的时候，我们还是在那一件事情里面，还没有出去。你在神面前越苦求，就越看见你被那一件事情捆住了，那一件事情压在你的上面。…保罗和西拉…被神带到一个地步，监牢不成问题，羞辱不成问题，痛苦也不成问题，他们在神面前就能够赞美。当他们那样赞美的时候，监门全开，锁链松落，连禁卒也得救了（初信造就上册，二九六至二九八页）。

参读：初信造就，第十六篇。

God. Prayer is a warfare, but praise is a victory. Prayer signifies spiritual warfare, but praise signifies spiritual victory. Whenever we praise, Satan flees. Therefore, Satan hates our praising the most. He will use all his strength to stop our praising. God's children are foolish if they stop praising when they suffer under adverse environments and downtrodden feelings. But as they come to know God more, they will find that even a Philippian jail can become a place of songs (Acts 16:25). Paul and Silas were praising God inside the jail cell. Their praise broke loose all the jail doors...and the chains broke. The jailer believed in the Lord on that day, and his whole family was saved in a joyful way (16:19-34). Paul and Silas offered the sacrifice of praise in the jail. The wounds on their bodies were not yet healed; their pain was not soothed. Their feet were in the stocks, and they were shut in an inner jail of the Roman Empire. What was there to be joyful about? What was there to sing about? But there were two persons with transcendent spirits, who had surpassed everything. They saw that God was still sitting in the heavens; He had not changed at all. They themselves might have changed, their environment might have changed, their feelings might have changed, and their bodies might have been suffering, but God was still sitting on the throne. He was still worthy of their blessings. Our brothers, Paul and Silas, were praying, singing, and praising God. This kind of praise, which arises out of pain and loss, is a sacrifice of praise. This kind of praise is a victory.

When you pray, you are still in the midst of your situation. But when you praise, you soar above your situation. While you are praying and pleading, you are bound by your affairs; you are not out of them. The more you plead, the more you find yourself bound and pressed...Paul and Silas...were brought by God to the point where the jail, the shame, and the pain were no longer a problem to them. They could praise God. When they praised in such a way, the doors of the jail opened, the chains fell off, and even the jailer was saved. (CWWN, vol. 48, "Messages for Building Up New Believers (1)," pp. 250-251)

Further Reading: CWWN, vol. 48, "Messages for Building Up New Believers (1)," ch. 16

第六周●周六

晨兴喂养

代下二十 21 ~ 22 “约沙法既与民商议了，就设立一些人，穿着圣别的礼服走在军前，向耶和華歌唱，称谢说，当称谢耶和華，因祂的慈爱永远长存。众人一开始欢呼歌唱赞美，耶和華就派伏兵击杀那来攻击犹太人的亚扪人、摩押人、和西珥山人，他们就被打败了。”

什么时候你没有力量祷告，你的灵被压得太重，觉得完全受伤，喘不过气来，你就试试赞美祂看。能祷告就祷告，不能祷告就赞美。我们总是想，担子重的时候就祷告，担子过去的时候要赞美。…也有许多时候，担子重到没有方法祷告的时候，就当赞美。不是等到担子没有的时候才赞美，乃是在担子最重的时候就赞美。如果你遇见非常的事，难处非常多，也许你整个人都瘫了，你不知道怎么作才好，在那样的时候，你要记得一句话：“为什么不学习赞美？”这是很好的机会。就是在那一个时候，你如果赞美，神的灵就作工，要把你带到一个地步，所有的门都要打开，锁链都要落掉（初信造就上册，二九八页）。

信息选读

我们看代下二十章二十至二十二节。…约沙法作犹太王的时候，是犹太国快到末了的时候，非常软弱，完全不行。摩押人、亚扪人和西珥山人起来攻打犹太人，犹太人完全失望，非被打败灭亡不可。约沙法是一个复兴的王，也是一个敬畏神的人，…一个要神的人。他在那里对犹太人说，我们应当相信神。他们怎样作呢？他们设立了歌唱的人，在那里赞美耶和華。就叫这些歌颂赞美耶和華的人，穿上圣别的礼服，走在前面赞美耶和華说，“当称谢耶和華，因祂的慈爱

<< WEEK 6 — DAY 6 >>

Morning Nourishment

2 Chron. 20:21-22 And when he had taken counsel with the people, he appointed them to sing to Jehovah and give thanks in holy array as they went out before the army and say, Give thanks to Jehovah, for His lovingkindness endures forever. And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

Whenever you run out of strength to pray and you find your spirit heavily oppressed, wounded, or sagging, praise Him. If you cannot pray, try to praise. We invariably think that we should pray when the burden is heavy and praise when the burden is over...There are times when the burden is so heavy that you cannot pray. That is the time for you to praise. We do not praise when there is no burden; we praise when the burden becomes too heavy. When you encounter unusual circumstances and problems and are bewildered and feel like collapsing, just remember one thing, “Why not praise?” Here is a golden opportunity. If you offer your praise at that moment, God’s Spirit will operate in you, open all the doors, and break all the chains. (CWWN, vol. 48, “Messages for Building Up New Believers (1),” p. 252)

Today’s Reading

Let us look at 2 Chronicles 20:20-22...The nation of Judah was coming to an end at the time of Jehoshaphat’s rule. It was very weak; everything was in a state of shambles. The Moabites, Ammonites, and the people of Mount Seir came to invade Judah. Judah was completely in despair; they felt that defeat was certain. Jehoshaphat was a revived king and a God-fearing person...seeking after God. He told Judah to believe in God. What did he do? He appointed singers to sing praises to Jehovah. He also asked these ones to praise the beauty of holiness and to walk out before the army and say, “Give thanks to Jehovah, for His lovingkindness endures forever” [v. 21]. Please

永远长存。”请注意，在二十二节里的“众人一开始”这辞，实在非常宝贵。那里说，“众人一开始欢呼歌唱赞美，耶和华就派伏兵击杀那来攻击犹太人的亚扪人、摩押人、和西珥山人。”“众人一开始”，就是正在那个时候，正当众人歌唱赞美耶和华的时候，耶和华就起来击杀亚扪人、摩押人和西珥山人。我们要说，没有一件事能够动主的手象赞美一样。你要叫主的手动，祷告还不是最快的，赞美才是最快的。…我们是需要祷告，我们还是需要天天好好的祷告，但是，许多事情是需要赞美来胜过的。

初信的弟兄姊妹，不要以为要经过了多少年，才能学习赞美的功课。要知道，赞美的功课是从起头就可以学的。你每一次遇见困难，要求神怜悯，禁止你用手段，禁止你出计谋，而叫你学习赞美的功课。多少的争战，都能借着赞美胜过；但因为缺少赞美，所以没有胜过。你如果相信神，那你即使在困难之中，也能够对主说，“我赞美你的名，你比一切高，你比一切强，你的慈爱永远长存！”每一个赞美神的人，都是超越过一切的，他能够借着赞美一直得胜。这是原则，这是事实。

诗篇五十篇二十三节，神说，“凡献上感谢祭的，便是荣耀我。”这里的“感谢”，也可译作“赞美”。主在那里等候我们的赞美。没有一件事能够荣耀神，象赞美一样。有一天，所有的祷告都要过去，所有的工作也都要过去，所有的宣言也都要过去，所有的劳碌也都要过去；但…赞美是永远继续的，赞美是永远不停止的。…今天，我们先要学习相信主是良善的，主总没有错，虽然我们不明白。我们能相信，就能赞美。我们的赞美，就是祂的荣耀。赞美就是荣耀神。神是该得着一切荣耀的神。愿神多多得着祂儿女们的赞美（初信造就上册，二九九至三〇〇、三〇二、三〇六、三〇八页）。

参读：初信造就，第十六篇。

note the words when they began in the following verse. It is a very precious word. “And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir” [v. 22]. When they began means at that very moment. When everyone was singing praises to Jehovah, He rose to strike the Ammonites, Moabites, and the people of Mount Seir. Nothing moves the Lord’s hand as quickly as praise. Prayer is not the fastest way to move the Lord’s hand; praise is the fastest way... We need to pray, and we need to pray every day. However, we can overcome many things only by praising.

New believers should not think that they have to pass through many years before they can learn the lesson of praise. They should realize that they can start praising immediately. Every time you encounter a problem, you should pray for mercy that you would stop manipulating and plotting and that you would learn the lesson of praising instead. Much warfare can be won by praise. Many battles are lost because of the lack of praise. If you believe in God, you can tell the Lord in the midst of your problems, “I praise Your name. You are higher than everything. You are stronger than everything. Your lovingkindness endures forever!” A person who praises God transcends everything. He overcomes continually by his praise. This is a principle, and this is also a fact.

Finally, in Psalm 50:23 God says, “Whoever offers a sacrifice of thanksgiving glorifies Me.” Here, the word thanksgiving can also be translated as “praise.” The Lord is waiting for our praises. Nothing can glorify our God as praises can. One day, all the prayers, works, prophesying, and labor will be over... Praise will last for eternity; it will never cease. Today we have to learn to believe that the Lord is good and that He is never wrong, even though we cannot always understand what He is doing. If we believe, we will praise. Our praises are His glory. To praise is to glorify God. God is worthy of all glory. May God gain abundant praises from His children. (CWWN, vol. 48, “Messages for Building Up New Believers (1),” pp. 253-255, 258-259)

Further Reading: CWWN, vol. 48, “Messages for Building Up New Believers (1),” ch. 16

WEEK 6 — HYMN

第六周诗歌

Praise Him! praise Him! Christ is Victor

Praise of the Lord — His Victory

124

109

赞美主 — 祂的得胜

8 7 8 7 8 7 (英 124)

降 B 大调

4/4

5 3 $\dot{1}$ 5 | $\dot{3} \cdot \dot{2}$ $\dot{1}$ 5 | 6 6 5 $\dot{1}$ | 5 4 3 - |

一 赞美、赞美基督得胜! 赞美基督已得胜!

5 3 $\dot{1}$ 5 | $\dot{3} \cdot \dot{2}$ $\dot{1}$ 7 | $\dot{1}$ 7 6 $\underline{7 \dot{1}}$ | 7 6 5 - |

罪孽赎清, 旧人同钉, 救赎大功 已完成!

$\dot{2} \cdot \dot{2}$ 7 5 | $\dot{3} \cdot \dot{2}$ $\dot{1}$ 6 | $\dot{4}$ $\dot{3}$ $\dot{2}$ $\dot{1}$ | $\dot{1}$ 7 $\dot{1}$ - ||

毁坏撒但, 掳掠邪灵, 仗着十架而夸胜!

二 赞美、赞美基督复生! 赞美基督已复生!
吞灭死亡顽强权能, 使人出死而入生!
冲破阴府残忍幽冥, 显出复活的大能!

三 赞美、赞美基督高升! 赞美基督已高升!
远超宇宙一切首领, 得着至高的尊名!
领得天地所有权柄, 等候仇敌作脚凳!

四 阿利路亚, 基督得胜! 阿利路亚, 已得胜!
阿利路亚, 基督复生! 阿利路亚, 已复生!
阿利路亚, 基督高升! 阿利路亚, 已高升!

1. Praise Him! praise Him! Christ is Vic - tor! He has won the vic - to - ry!
Sin is judged, old A - dam fi - nished, Full re - demp - tion now we see!
Van - quished all the e - vil pow - ers Thru the Cross tri - um - phant - ly!

2. Praise Him! Christ is resurrected!

God hath raised Him from the dead!
All the pow'r of death is swallowed,
Man from death to life is led!
Broken through are hell and darkness
And His pow'r exhibited!

3. Praise Him! Christ hath now ascended!

God hath raised Him to the throne!
Far above all rule and power,
He the highest Name doth own!
All authority receiving
Till His foe is overthrown!

4. Hallelujah, Christ the Victor

Triumphed on Mt. Calvary!
Hallelujah, resurrected,
He displays His victory!
Hallelujah, now ascended,
He shall reign eternally!

