

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.

第一周●周一

晨兴喂养

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。

神造人是按着他自己的形像（26），并给人他的管治权。形像是为着彰显。神要人作他的彰显。然而，管治权不是彰显的事，而是代表的事。神要人在他的权柄上代表他，为他管理。在旧造中，人被造有神的形像以彰显他，并有他的管治权以代表他（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他，神消极的目的是要人对付他的仇敌撒但，魔鬼。在宇宙中神有一个难处，就是对付他的仇敌。因为神的仇敌魔鬼是受造之物，所以神不会直接对付他；他乃要借着创造中的一个造物——人，来对付他。神要借着人来对付他的仇敌。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他；消极的目的是人有神的管治权，以代表他来对付他的仇敌。

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

<< WEEK 1 — DAY 1 >>

Morning Nourishment

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

第一周●周二

晨兴喂养

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）。

<< WEEK 1 — DAY 2 >>

Morning Nourishment

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祂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，指空中撒但和祂邪恶的属灵势力。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

第一周●周三

晨兴喂养

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

« WEEK 1 — DAY 3 »

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。这妇人不仅代表神的子民，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

第一周●周六

晨兴喂养

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，他说，“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。我听见天上有大声音说，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音说，神的救恩、能力、国度、基督的权

« WEEK 1 — DAY 6 »

Morning Nourishment

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？

第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

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

WEEK 1 — HYMN

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
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. | 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? |
| 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. | 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. |

