

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.

第三周●周一

晨兴喂养

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

« WEEK 3 — DAY 1 »

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，引诱人堕落后，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，已把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

第三周●周六

晨兴喂养

启十九 11 “我看见天开了，并且看哪，有一匹白马，骑在上面的，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）踹神烈怒的酒醅（十九 15，赛

<< WEEK 3 — DAY 6 >>

Morning Nourishment

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、说明并彰显。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

WEEK 3 — HYMN

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 $\dot{1}$ 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 | 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!

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!

