

第六篇

两个国度的冲突 以及召会的工作和职责

诗歌：641

读经：太六 10，十二 26、28 ~ 29，弗六 10 ~ 12，启十二 10，十一 15

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。
太 12:26 若撒但赶逐撒但，他就自相分争，他的国怎能站住？
太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。
太 12:29 人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。
弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。
弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，
弗 6:12 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 12:10 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。
启 11:15 第七位天使吹号，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。

壹 在宇宙中有两个国度——神的国和撒但的国——太六 10、33，十二 26、28：

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。
太 6:33 但你们要先寻求祂的国和祂的义，这一切就都要加给你们了。
太 12:26 若撒但赶逐撒但，他就自相分争，他的国怎能站住？
太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

一 一个国度乃是某种生命的总和：

1 神有祂的生命，从祂的生命产生了神的国——弗四 18，太十二 28。

弗 4:18 他们在悟性上既然昏暗，就因着那在他们里面的无知，因着他们心里的刚硬，与神的生命隔绝了；
太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

Message Six

The Conflict of the Two Kingdoms and the Work and Responsibility of the Church

Hymns: 893

Scripture Reading: Matt. 6:10; 12:26, 28-29; Eph. 6:10-12; Rev. 12:10; 11:15

Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.
Matt 12:29 Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.
Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.
Eph 6:11 Put on the whole armor of God that you may be able to stand against the stratagems of the devil,
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 12:10 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.
Rev 11:15 And the seventh angel trumpeted; 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.

I. In the universe there are two kingdoms—the kingdom of God and the kingdom of Satan—Matt. 6:10, 33; 12:26, 28:

Matt 6:10 Your kingdom come; Your will be done, as in heaven, so also on earth.
Matt 6:33 But seek first His kingdom and His righteousness, and all these things will be added to you.
Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?
Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

A. A kingdom is a totality of a certain life:

1. God has His life, out of which the kingdom of God comes into existence—Eph. 4:18; Matt. 12:28.

Eph 4:18 Being darkened in their understanding, alienated from the life of God because of the ignorance which is in them, because of the hardness of their heart;
Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.

2 撒但有他邪恶的生命，从撒但的生命产生了撒但的国——约八 44，太十二 26。

约 8:44 你们是出于那父魔鬼，你们父的私欲，你们愿意行。他从起初就是杀人的，并且不站在真理中，因为在他里面没有真理。他说谎是出于他自己的私有物，因他是说谎的，也是说谎者的父。

太 12:26 若撒但赶逐撒但，他就自相分争，他的国怎能站住？

二 创世记二章九节的两棵树，作为神与撒但的表号，乃是两个源头；这两个源头的结果成了两个国——神的国和撒但的国——太十二 26、28。

创 2:9 耶和華神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

太 12:26 若撒但赶逐撒但，他就自相分争，他的国怎能站住？

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

三 整个人类乃是一个国度，不仅是出于人的生命，甚至更是出于撒但的生命——十三 38，约八 44，徒十三 10，约壹三 10：

太 13:38 田地就是世界，好种就是国度之子，稗子就是恶者之子，

约 8:44 你们是出于那父魔鬼，你们父的私欲，你们愿意行。他从起初就是杀人的，并且不站在真理中，因为在他里面没有真理。他说谎是出于他自己的私有物，因他是说谎的，也是说谎者的父。

徒 13:10 你这满了各样诡诈和奸恶，魔鬼的儿子，众义的仇敌，你歪曲主的正路，还不止住么？

约壹 3:10 在此，神的儿女和魔鬼的儿女就显出来了。凡不行义的，就不是出于神；不爱他弟兄的也是如此。

1 人类已经变成撒但的生命及其一切活动的总和——五 19。

约壹 5:19 我们晓得我们是属神的，而整个世界都卧在那恶者里面。

2 人的国度已经变成属撒但的国度，就是撒但的国。

四 撒但是这世代的神，乃是这世界的王，和空中掌权者的首领——约十二 31，十四 30，十六 11，林后四 4，弗二 2：

约 12:31 现在这世界受审判，这世界的王要被赶出去。

2. Satan has his evil life, out of which the kingdom of Satan comes into existence——John 8:44; Matt. 12:26.

John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.

Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

B. The two trees in Genesis 2:9, as signs of God and Satan, are two sources; the outcome of the two sources becomes the two kingdoms—the kingdom of God and the kingdom of Satan——Matt. 12:26, 28.

Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

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

C. The entire human race is a kingdom not merely of the human life but even more of the satanic life——13:38; John 8:44; Acts 13:10; 1 John 3:10:

Matt 13:38 And the field is the world; and the good seed, these are the sons of the kingdom; and the tares are the sons of the evil one;

John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.

Acts 13:10 And said, O you who are full of all deceit and all unscrupulousness, son of the devil, enemy of all righteousness, will you not cease perverting the straight ways of the Lord?

1 John 3:10 In this the children of God and the children of the devil are manifest. Everyone who does not practice righteousness is not of God, neither he who does not love his brother.

1. Humanity has become the totality of the satanic life with all its activities——5:19.

1 John 5:19 We know that we are of God, and the whole world lies in the evil one.

2. The human kingdom has become the satanic kingdom, the kingdom of Satan.

D. Satan, the god of this age, is the ruler of the world and the ruler of the authority of the air——John 12:31; 14:30; 16:11; 2 Cor. 4:4; Eph. 2:2:

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

约 14:30 以后我不再同你们多说话，因为这世界的王将到，他在我里面是毫无所有；

约 16:11 为审判，是因这世界的王受了审判。

林后 4:4 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。

弗 2:2 那时，你们在其中行事为人，随着这世界的世代，顺着空中掌权者的首领，就是那现今在悖逆之子里面运行之灵的首领；

1 他有他的权势和他的使者——他的从属，就是这黑暗世界的执政者、掌权者和管辖者——徒二六 18，太二五 41，弗六 12。

徒 26:18 我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。

太 25:41 然后祂又要对那左边的说，你们这被咒诅的，离开我，进入那为魔鬼和他的使者所预备的永火里去。

弗 6:12 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。

2 撒但有他的国，就是黑暗的权势——西一 13。

西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

五 在地上有两个国——一个是黑暗的国，另一个是在光中神的国；如今这两国在地上互相对立——徒二六 18。

徒 26:18 我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。

贰 主耶稣这属天的君王已经来了，要在地上人间建立神的国；两国就有了冲突；有一场争战在激烈的进行，所以我们需要起来争战——弗六 12：

弗 6:12 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。

一 属灵的争战乃是神的国与撒但的国之间的争战——太十二 26、28：

太 12:26 若撒但赶逐撒但，他就自相分争，他的国怎能站住？

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

John 14:30 I will no longer speak much with you, for the ruler of the world is coming, and in Me he has nothing;

John 16:11 And concerning judgment, because the ruler of this world has been judged.

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

Eph 2:2 In which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit which is now operating in the sons of disobedience;

1. He has his authority and his angels, who are his subordinates as rulers, authorities, and world-rulers of the darkness of this world——Acts 26:18; Matt. 25:41; Eph. 6:12.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Matt 25:41 Then He will say also to those on the left, Go away from Me, you who are cursed, into the eternal fire prepared for the devil and his angels.

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.

2. Satan has his kingdom, the authority of darkness——Col. 1:13.

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

E. There are two kingdoms on earth—the kingdom of darkness and the kingdom of God in the light; these two kingdoms are now confronting each other on earth——Acts 26:18.

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

II. Because the Lord Jesus, the heavenly King, has come to establish the kingdom of God among men on earth, the two kingdoms are in conflict; a battle is raging, and there is the need for us to fight the battle——Eph. 6:12:

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.

A. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan——Matt. 12:26, 28:

Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand? Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God

1 属灵争战的目的，就是要把神的国带进来—后十二 10。

启 12:10 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。

2 神的国就是神意志的行使，以神的能力去推翻撒但的能力—太六 10，十二 28。

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

二 宇宙有两个大的原则：一是神权柄的原则，一是撒但背叛的原则；神与撒但之间所争执的惟一问题，与权柄和背叛有关—徒二六 18，西一 13：

徒 26:18 我差你到他们那里去，叫他们的眼睛得开，从黑暗转入光中，从撒但权下转向神，又因信入我，得蒙赦罪，并在一切圣别的人中得着基业。

西 1:13 祂拯救了我们脱离黑暗的权势，把我们迁入祂爱子的国里；

1 背叛乃是否认神的权柄，也拒绝神的管治—赛十四 12 ~ 14，结二八 2 ~ 19。

赛 14:12 明亮之星，清晨之子啊，你何竟从天坠落！你这攻败列国的，何竟被砍倒在地上！

赛 14:13 你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。我要坐在聚会的高山上，在北方的极处。

赛 14:14 我要升到高云之上；我要使自己与至高者一样。

结 28:2 人子啊，你对推罗的君王说，主耶和华如此说，因你心里高傲，说，我是神；我在海中心坐在神的位上。你虽然居心自比神，也不过是人，并不是神。

结 28:3 你比但以理更有智慧，什么秘密的事都不能向你隐藏；

结 28:4 你靠自己的智慧聪明得了财富，积聚金银在库中。

结 28:5 你靠自己的大智慧和贸易增添财富，却因财富心里高傲。

结 28:6 所以主耶和华如此说，因你居心自比神，

结 28:7 我必使外邦人，就是列国中最凶残的人临到你这里；他们必拔刀攻击你因智慧而有的美丽，污辱你的光彩。

结 28:8 他们必使你下坑；你必死在海中心，与被杀的人一样。

结 28:9 在杀你的人面前，你还能说我是神么？其实你在杀害你的人手中，不过是人，并不是神。

has come upon you.

1. The purpose of spiritual warfare is to bring in the kingdom of God—Rev. 12:10.

Rev 12:10 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.

2. 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; 12:28.

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

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

B. There are two great principles in the universe—God's authority and Satan's rebellion; the unique controversy between God and Satan concerns authority and rebellion—Acts 26:18; Col. 1:13:

Acts 26:18 To open their eyes, to turn them from darkness to light and from the authority of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.

Col 1:13 Who delivered us out of the authority of darkness and transferred us into the kingdom of the Son of His love,

1. Rebellion is the denial of God's authority and the rejection of God's rule—Isa. 14:12-14; Ezek. 28:2-19.

Isa 14:12 How you have fallen from heaven, / O Daystar, son of the dawn! / How you have been hewn down to earth, / You who made nations fall prostrate!

Isa 14:13 But you, you said in your heart: / I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north.

Isa 14:14 I will ascend above the heights of the clouds; / I will make myself like the Most High.

Ezek 28:2 Son of man, say to the prince of Tyre, Thus says the Lord Jehovah, Because your heart is lifted up, and you have said, I am a god—I sit in the seat of God in the midst of the seas; yet you are a man and not a god, although you set your heart as if it were the heart of God.

Ezek 28:3 Indeed you are wiser than Daniel; there is no secret hidden from you;

Ezek 28:4 By your wisdom and by your understanding you have made your wealth and accumulated gold and silver in your treasuries.

Ezek 28:5 By your great wisdom and by your trading you have increased your wealth, but your heart has become lifted up because of your wealth.

Ezek 28:6 Therefore thus says the Lord Jehovah, Because you have set your heart as if it were the heart of God,

Ezek 28:7 Therefore I am about to bring strangers upon you, the most ruthless of the nations; and they will draw their swords against the beauty of your wisdom, and they will defile your splendor.

Ezek 28:8 To the pit they will bring you down, and in the heart of the seas you will die the death of those who are slain.

Ezek 28:9 Will you indeed say in the presence of the one who slays you, I am God? But you are a man and not a god in the hand of the one who wounds you.

结 28:10 你必死在外邦人手中，与未受割礼的人一样，因为我已经说了，这是主耶和華说的。

结 28:11 耶和華的话又临到我，说，

结 28:12 人子啊，你要为推罗王举哀，对他说，主耶和華如此说，你完美全备，满有智慧，全然美丽。

结 28:13 你曾在伊甸神的园中，佩戴各样宝石，就是红宝石、黄玉、金钢石、黄璧玺、红玛瑙、碧玉、蓝宝石、红玉和绿宝石，带着黄金；又有精巧的鼓和笛在你那里，都是在你受造之日预备齐全的。

结 28:14 你是那受膏遮掩约柜的基路伯；我将你安置在神的圣山上；你在发光如火的宝石中间往来。

结 28:15 你从受造之日所行的都完全，直到在你中间察出不义。

结 28:16 因你贸易很多，你中间就被强暴的事充满，以致你犯了罪。所以我将你当作俗污之物，从神的山驱逐你。遮掩约柜的基路伯啊，我已将你从发光如火的宝石中除灭。

结 28:17 你因美丽心中高傲，又因荣光败坏智慧；我已将你摔倒在地，将你摆在君王面前，好叫他们目睹眼见。

结 28:18 你因罪孽众多，贸易不义，亵渎了你的圣所。故此，我使火从你中间发出，烧灭你，使你在所有观看的人眼前变为地上的炉灰。

结 28:19 众民中凡认识你的，都必因你惊奇。你令人惊恐，永不再存留。

2 撒但虽然背叛神的权柄，人也干犯神的权柄，背叛神，神却不让这个背叛继续下去，祂要在地上建立祂的国——启十一 15。

启 11:5 若有人想要伤害他们，就有火从他们口中出来，烧灭仇敌。凡想要伤害他们的，都必这样被杀。

3 神的国是征服背叛的能力——可四 35 ~ 41。

可 4:35 当天黄昏，耶稣对门徒说，我们渡到对岸去。

可 4:36 门徒离开群众，耶稣仍在船上，他们就把祂带去，也有别的船和祂同行。

可 4:37 忽然起了大风暴，波浪打入船内，甚至船要满了水。

可 4:38 耶稣竟在船尾靠着枕头睡着。门徒叫醒了祂，对祂说，夫子，我们丧命，你不顾么？

可 4:39 耶稣醒来，斥责风，又向海说，安静罢！不要发声！风就止住，大大地平静了。

可 4:40 耶稣对他们说，为什么这样胆怯？你们怎么没有信心？

可 4:41 他们就大大地惧怕，彼此说，这人到底是谁，连风和海也听从了祂？

Ezek 28:10 You will die the death of the uncircumcised by the hand of strangers, for I have spoken, declares the Lord Jehovah.

Ezek 28:11 Moreover the word of Jehovah came to me, saying,

Ezek 28:12 Son of man, take up a lamentation for the king of Tyre, and say to him, Thus says the Lord Jehovah, O you who sealed up perfection, full of wisdom and perfect in beauty,

Ezek 28:13 You were in Eden, the garden of God. Every precious stone was your covering, sardius, topaz, diamond, chrysolite, onyx, jasper, sapphire, carbuncle, and emerald, with gold. The workmanship of your tambourines and your pipes was prepared with you on the day that you were created.

Ezek 28:14 You were the anointed cherub who covered the Ark; indeed I set you, so that you were upon the holy mountain of God; you walked up and down in the midst of the stones of fire.

Ezek 28:15 You were perfect in your ways from the day that you were created, until unrighteousness was found in you.

Ezek 28:16 By the abundance of your trading they filled your midst with violence, and you sinned. So I cast you out as profane from the mountain of God, and I destroyed you, O covering cherub, from the midst of the stones of fire.

Ezek 28:17 Your heart was lifted up because of your beauty; you corrupted your wisdom by reason of your brightness. I cast you to the ground; I presented you before kings that they may look at you.

Ezek 28:18 By the multitude of your iniquities in the unrighteousness of your trading you have profaned your sanctuaries. Therefore I sent forth fire from your midst; it consumed you, and I reduced you to ashes upon the earth in the sight of all those who look at you.

Ezek 28:19 All who know you among the peoples are astonished at you. You have become a source of terror, and you will be no more forever.

2. Although Satan rebelled against God's authority and although man violates His authority by rebelling against Him, God will not let this rebellion continue; He will establish His kingdom on the earth—Rev. 11:15.

Rev 11:5 And if anyone desires to harm them, fire proceeds out of their mouth and devours their enemies. And if anyone desires to harm them, thus must he be killed.

3. The kingdom of God is the power to subdue rebellion—Mark 4:35-41.

Mark 4:35 And He said to them on that day when evening had fallen, Let us go over to the other side.

Mark 4:36 And leaving the crowd, they took Him along, just as He was, in the boat; and other boats were with Him.

Mark 4:37 And there arose a great windstorm, and the waves beat into the boat, so that the boat was already beginning to fill up.

Mark 4:38 And He was in the stern, sleeping on the cushion. And they woke Him and said to Him, Teacher, does it not matter to You that we are perishing?

Mark 4:39 And having awoken, He rebuked the wind and said to the sea, Be silent! Be still! And the wind ceased and there was a great calm.

Mark 4:40 And He said to them, Why are you cowardly in this way? How is it that you do not have faith?

Mark 4:41 And they became greatly frightened and said to one another, Who then is this, that even the wind and the sea obey Him?

4 主耶稣是神成为肉体，来建立神的国，就是建立一个范围，使神能在其中施行祂的权柄，以完成祂的定旨—约一 1、14，三 3、5，十八 36。

- 约 1:1 太初有话，话与神同在，话就是神。
约 1:14 话成了肉体，支搭帐幕在我们中间，丰丰满满地有恩典，有实际。我们也见过祂的荣耀，正是从父而来独生子的荣耀。
约 3:3 耶稣回答说，我实实在在地告诉你，人若不重生，就不能见神的国。
约 3:5 耶稣回答说，我实实在在地告诉你，人若不是从水和灵生的，就不能进神的国。
约 18:36 耶稣回答说，我的国不属这世界；我的国若属这世界，我的臣仆必要争战，使我不至于被交给犹太人；只是我的国不是来自这里的。

三 主靠神的灵赶鬼，使神的国临到—太十二 28:

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

1 当主赶鬼时，祂乃是在争战，毁坏撒但的国并带进神的国—28 节，可三 23 ~ 28，路九 1。

- 太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。
可 3:23 耶稣叫他们来，用比喻对他们说，撒但怎能赶逐撒但？
可 3:24 若是一国自相分争，那国就站立不住；
可 3:25 若是一家自相分争，那家就站立不住；
可 3:26 若是撒但自相攻打分争，他就站立不住，必要灭绝。

- 可 3:27 没有人能进壮者家里，洗劫他的家具，除非先捆绑那壮者，才能洗劫他的家。
可 3:28 我实在告诉你们，人一切的罪和亵渎，无论是亵渎什么，都能得赦免；
路 9:1 耶稣叫齐了十二个门徒，给他们能力、权柄，制伏一切的鬼，并医治疾病。

2 神的灵乃是神国的能力；神的灵在哪里掌权，哪里就有神的国，并且哪里鬼就没有地位—太十二 28。

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

3 无论在哪里，神的灵施行权柄制伏反对和背叛神的局面，那就是神的国—28 节。

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

4. The Lord Jesus, God incarnate, came to establish the kingdom of God—to establish a realm in which God can carry out His purpose through the exercise of His authority—John 1:1, 14; 3:3, 5; 18:36.

- John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.
John 1:14 And the Word became flesh and tabernacled among us (and we beheld His glory, glory as of the only Begotten from the Father), full of grace and reality.
John 3:3 Jesus answered and said to him, Truly, truly, I say to you, Unless one is born anew, he cannot see the kingdom of God.
John 3:5 Jesus answered, Truly, truly, I say to you, Unless one is born of water and the Spirit, he cannot enter into the kingdom of God.
John 18:36 Jesus answered, My kingdom is not of this world. If My kingdom were of this world, My attendants would be struggling so that I would not be delivered to the Jews; but as it is, My kingdom is not from here.

C. The Lord cast out demons by the Spirit of God so that the kingdom of God might come—Matt. 12:28:

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

1. As the Lord cast out demons, He was fighting, destroying Satan's kingdom, and bringing in the kingdom of God—v. 28; Mark 3:23-28; Luke 9:1.

- Matt 12:28 But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.
Mark 3:23 And He called them to Himself and said to them in parables, How can Satan cast out Satan?
Mark 3:24 And if a kingdom is divided against itself, that kingdom is not able to stand;
Mark 3:25 And if a house is divided against itself, that house will not be able to stand;
Mark 3:26 And if Satan has risen up against himself and is divided, he is not able to stand but has come to an end.
Mark 3:27 But no one can enter into the house of the strong man and thoroughly plunder his goods unless he first binds the strong man, and then he will thoroughly plunder his house.
Mark 3:28 Truly I say to you that all sins will be forgiven the sons of men, and whatever blasphemies they blaspheme,
Luke 9:1 And He called together the twelve and gave them power and authority over all the demons and to heal diseases.

2. The Spirit of God is the power of the kingdom of God; where the Spirit of God is in power, there the kingdom of God is, and the demons have no ground—Matt. 12:28.

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

3. Where the Spirit of God exercises authority over opposition and rebellion against God, that is the kingdom of God—v. 28.

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

四 马太十二章启示出，撒但就是那壮者，霸占一切神所创造的人；若要从他霸占的手中得着人，就需要捆绑他—29 节：

太 12:22 当下，有一个鬼附、又瞎又哑的人，被带到耶稣那里；耶稣就治好了他，以致那哑吧又说话，又看见。

太 12:23 所有的群众都惊奇，说，莫非这是大卫的子孙么？

太 12:24 法利赛人听见了，却说，这个人赶鬼，无非是靠着鬼王别西卜。

太 12:25 耶稣知道他们的心意，就对他们说，凡国自相分争，必至荒凉；凡城或家自相分争，也难站住。

太 12:26 若撒但驱逐撒但，他就自相分争，他的国怎能站住？

太 12:27 我若是靠着别西卜赶鬼，你们的子弟又是靠着谁赶呢？这样，他们就要审判你们了。

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

太 12:29 人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。

1 主耶稣赶鬼前，先捆绑那壮者；这是属灵争战的秘诀。

2 在马太十二章二十九节，“家”指撒但的国，“他的家具”指堕落的人，在撒但的辖制之下，乃是他的器皿、工具，存在他的家里供他使用。

太 12:29 人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。

3 这给我们看见，今天我们若要建立神的国，把堕落的人从撒但的国带出来，就必须先捆绑那壮者；捆绑那壮者的路就是祷告—可九 25 ~ 29。

可 9:25 耶稣看见群众都跑上来，就斥责那污灵，说，聋哑的灵，我命令你从他里面出来，再不要进去。

可 9:26 灵就喊叫，使孩子大大地抽疯，就出来了。孩子好象死了一样，以致众人多半说，他死了。

可 9:27 但耶稣拉着他的手，扶他起来，他就站起来了。

可 9:28 耶稣进了屋子，门徒暗暗地问他说，我们为什么不能赶出它去？

可 9:29 耶稣说，非用祷告，这一类的灵总不能出来。

4 这就是为着建立神的国而打属灵的仗—林后十 3 ~ 5。

林后 10:3 因为我们虽然在肉体中行事，却不照着肉体争战。

D. Matthew 12 reveals that Satan is the strong man usurping the God-created people and that in order to bring people out of the usurping hand of the strong man, there is the need to bind him—v. 29:

Matt 12:22 Then there was brought to Him one possessed by a demon, blind and dumb, and He healed him, so that the dumb man spoke and saw.

Matt 12:23 And all the crowds were amazed and said, Is this not the Son of David?

Matt 12:24 But the Pharisees, hearing this, said, This man does not cast out the demons except by Beelzebul, ruler of the demons.

Matt 12:25 But knowing their thoughts, He said to them, Every kingdom divided against itself becomes desolate, and every city or house divided against itself will not stand.

Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

Matt 12:27 And if I, by Beelzebul, cast out the demons, by whom do your sons cast them out? Therefore they shall be your judges.

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

Matt 12:29 Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.

1. Before the Lord Jesus cast out demons, He first bound the strong man; this is the secret of spiritual fighting.

2. The “house” in Matthew 12:29 refers to the kingdom of Satan, and “his goods” refers to the fallen people, who are under Satan, who are his vessels, his instruments, and who are kept in his house for his use.

Matt 12:29 Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.

3. This shows us that if we would establish the kingdom of God and take fallen human beings out of Satan's kingdom, we must first bind the strong man; the way to bind the strong man is to pray—Mark 9:25-29.

Mark 9:25 And Jesus, seeing that a crowd was running together toward them, rebuked the unclean spirit, saying to it, Dumb and deaf spirit, I order you, come out of him and enter into him no more.

Mark 9:26 And after crying out and convulsing him terribly, it came out. And he became as though he were dead so that many said that he died.

Mark 9:27 But Jesus took hold of his hand and raised him, and he stood up.

Mark 9:28 And when He entered into the house, His disciples questioned Him privately, Why were we not able to cast it out?

Mark 9:29 And He said to them, This kind cannot come out by any means except prayer.

4. This is the fighting of the spiritual battle for establishing the kingdom of God—2 Cor. 10:3-5.

2 Cor 10:3 For though we walk in flesh, we do not war according to flesh;

林后 10:4 我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，
林后 10:5 将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督，

2 Cor 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,
2 Cor 10:5 As we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

叁 召会的工作就是把神的国带进来，召会要负责将神的国带到地上——太六 10，十二 22～29，启十一 15，十二 10：

III. The work of the church is to bring in the kingdom of God; the church bears the responsibility of bringing the kingdom of God to the earth—Matt. 6:10; 12:22-29; Rev. 11:15; 12:10:

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

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

太 12:22 当下，有一个鬼附、又瞎又哑的人，被带到耶稣那里；耶稣就治好了他，以致那哑吧又说话，又看见。

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太 12:23 所有的群众都惊奇，说，莫非这是大卫的子孙么？

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太 12:25 耶稣知道他们的心意，就对他们说，凡国自相分争，必至荒凉；凡城或家自相分争，也难站住。

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太 12:27 我若是靠着别西卜赶鬼，你们的子弟又是靠着谁赶呢？这样，他们就要审判你们了。

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太 12:29 人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。

Matt 12:29 Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.

启 11:15 第七位天使吹号，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。

Rev 11:15 And the seventh angel trumpeted; 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.

启 12:10 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。

Rev 12:10 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.

一 召会的产生乃是为着带进国度——太十六 18～19，十八 17～18，启一 6、9，十一 15：

A. The church was brought into being for the purpose of bringing in the kingdom—Matt. 16:18-19; 18:17-18; Rev. 1:6, 9; 11:15:

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

太 16:19 我要把诸天之上已经捆绑的；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。

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.

太 18:17 他若不听他们，就告诉召会；他若连召会也不听，就把他当作外邦人和税吏。

Matt 18:17 And if he refuses to hear them, tell it to the church; and if he refuses to hear the church also, let him be to you just like the Gentile and the tax collector.

太 18:18 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。

Matt 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.

启 1:6 又使我们成为国度，作祂神与父的祭司；愿荣耀权能归与祂，直到永永远远。阿们。

Rev 1:6 And made us a kingdom, priests to His God and Father, to Him be the glory and the might forever and ever. Amen.

启 1:9 我约翰，就是你们的弟兄，和你们在耶稣的患难、国度、忍耐里一同有分的，为神的话和耶稣的见证，曾在那名叫拔摩的海岛上。

启 11:15 第七位天使吹号，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。

1 召会的职责乃是继续基督的得胜，并带进神的国——十二 10，十一 15。

启 12:10 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。

启 11:15 第七位天使吹号，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。

2 召会在地上的工作，就是要把神的国带进来；召会一切的工作，都是受神国原则的管治。

3 召会要负责将天上的旨意带到地上，并要负责将天上的旨意实行在地上——太六 10，七 21，十二 50。

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

太 7:21 不是每一个对我说，主啊，主啊的人，都能进诸天的国，惟独实行我诸天之上父旨意的人，才能进去。

太 12:50 因为凡实行我在诸天之上父旨意的，就是我的弟兄、姊妹和母亲了。

二 召会在诸天的管治下产生，她借着服在天的管治之下，对付神的仇敌——十六 18～19，弗六 10～18：

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

太 16:19 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。

弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

弗 6:12 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。

弗 6:13 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。

弗 6:14 所以要站住，用真理束你们的腰，穿上义的胸甲，

弗 6:15 且以和平福音的稳固根基，当作鞋穿在脚上；

Rev 1:9 I John, your brother and fellow partaker in the tribulation and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

Rev 11:15 And the seventh angel trumpeted; 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.

1. The church's responsibility is to perpetuate Christ's victory and to bring in God's kingdom——12:10; 11:15.

Rev 12:10 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.

Rev 11:15 And the seventh angel trumpeted; 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.

2. The work of the church on earth is to bring in the kingdom of God; all the work of the church is governed by the principle of the kingdom of God.

3. The church is responsible for bringing heaven's will down to earth and for carrying it out on earth——Matt. 6:10; 7:21; 12:50.

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

Matt 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.

Matt 12:50 For whoever does the will of My Father who is in the heavens, he is My brother and sister and mother.

B. The church, which comes into being under the rule of heaven, by reason of her submission to the heavenly rule, deals with God's enemy——16:18-19; Eph. 6:10-18:

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

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.

Eph 6:10 Finally, be empowered in the Lord and in the might of His strength.

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

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.

Eph 6:13 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.

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

Eph 6:15 And having shod your feet with the firm foundation of the gospel of peace;

弗 6:16 此外，拿起信的盾牌，借此就能消灭那恶者一切火火的箭。

弗 6:17 还要借着各样的祷告和祈求，接受救恩的头盔，并那灵的剑，那灵就是神的话；

弗 6:18 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，

1 诸天的国要得建立，就需要有属灵的争战—太十二 22 ~ 29。

太 12:22 当下，有一个鬼附、又瞎又哑的人，被带到耶稣那里；耶稣就治好了他，以致那哑吧又说话，又看见。

太 12:23 所有的群众都惊奇，说，莫非这是大卫的子孙么？

太 12:24 法利赛人听见了，却说，这个人赶鬼，无非是靠着鬼王别西卜。

太 12:25 耶稣知道他们的心意，就对他们说，凡国自相分争，必至荒凉；凡城或家自相分争，也难站住。

太 12:26 若撒但赶逐撒但，他就自相分争，他的国怎能站住？

太 12:27 我若是靠着别西卜赶鬼，你们的子弟又是靠着谁赶呢？这样，他们就要审判你们了。

太 12:28 我若靠着神的灵赶鬼，这就是神的国临到你们了。

太 12:29 人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。

2 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。

来 2:14 儿女既同有血肉之体，祂也照样亲自分有血肉之体，为要借着死，废除那掌死权的，就是魔鬼，

约壹 3:8 下 …神的儿子显现出来，是要消除魔鬼的作为。

西 2:15 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。

诗 149:5 愿圣民在荣耀中欢乐；愿他们在床上欢呼。

诗 149:6 愿他们口中称赞神为高，愿他们手里有两刃的刀，

诗 149:7 为要报复列邦，刑罚众民；

诗 149:8 要用链子捆他们的君王，用铁镣锁他们的尊贵人；

诗 149:9 要在他们身上施行所记录的审判。祂的圣民都有这尊荣。阿利路亚！

三 召会应当祷告以带进神的国—太六 10:

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

Eph 6:16 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 6:17 And receive the helmet of salvation and the sword of the Spirit, which Spirit is the word of God,

Eph 6:18 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,

1. In order for the kingdom of the heavens to be established, there is the need of spiritual fighting—Matt. 12:22-29.

Matt 12:22 Then there was brought to Him one possessed by a demon, blind and dumb, and He healed him, so that the dumb man spoke and saw.

Matt 12:23 And all the crowds were amazed and said, Is this not the Son of David?

Matt 12:24 But the Pharisees, hearing this, said, This man does not cast out the demons except by Beelzebul, ruler of the demons.

Matt 12:25 But knowing their thoughts, He said to them, Every kingdom divided against itself becomes desolate, and every city or house divided against itself will not stand.

Matt 12:26 And if Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

Matt 12:27 And if I, by Beelzebul, cast out the demons, by whom do your sons cast them out? Therefore they shall be your judges.

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

Matt 12:29 Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man? And then he will thoroughly plunder his house.

2. The responsibility of the church is to continue the warfare that Christ fought on 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; Psalms 149:5-9.

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,

1 John 3:8b ...For this purpose the Son of God was manifested, that He might destroy the works of the devil.

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

Psa 149:5 Let the faithful ones exult in glory; / Let them give a ringing shout upon their beds.

Psa 149:6 Let the high praises of God be in their throats, / And a two-edged sword in their hand,

Psa 149:7 To execute vengeance on the nations / And punishment among the peoples;

Psa 149:8 To bind their kings with fetters / And their nobles with chains of iron;

Psa 149:9 To execute upon them the judgment written. / This honor is for all His faithful ones. / Hallelujah!

C. The church should pray to bring in the kingdom of God—Matt. 6:10:

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

1 国度的来临不是自动的；没有祷告，国度就不能来临。

2 召会的祷告是抑制撒但最有效的凭借——十六 19，十八 18。

太 16:19 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。

太 18:18 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。

3 召会必须作天的出口，让天的权柄彰显在地上——十六 18 ~ 19，十八 18。

太 16:18 我还告诉你，你是彼得，我要把我的召会建造在这磐石上，阴间的门不能胜过她。

太 16:19 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。

太 18:18 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。

4 真实的祷告乃是与神同工，将祂的国带到地上，并将祂的旨意施行在地上；因此，祷告是属灵的争战——六 10，林后十 4，弗六 12。

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

林后 10:4 我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，

弗 6:12 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。

四 召会需要发出争战的祷告，以带进神的国并赶逐神的仇敌：

1 这样的祷告指明我们是站在神这一面来反对神的仇敌。

2 争战的祷告赶逐黑暗的权势，带进神的权柄，叫神能在地上通行祂的旨意——太六 10。

太 6:10 愿你的国来临，愿你的旨意行在地上，如同行在天上。

1. The coming of the kingdom is not automatic; if there is no prayer, the kingdom cannot come.

2. The prayer of the church is the most effective means of curbing Satan—16:19; 18:18.

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.

Matt 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.

3. The church must be the outlet of heaven, allowing heaven's authority to be expressed on earth—16:18-19; 18:18.

Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

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.

Matt 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.

4. Genuine prayer is a joint labor with God to bring His kingdom to the earth and to carry out His will on earth; hence, prayer is a spiritual battle—6:10; 2 Cor. 10:4; Eph. 6:12.

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

2 Cor 10:4 For the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds,

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.

D. The church needs to utter prayers of warfare in order to bring in God's kingdom and to drive out God's enemy:

1. Such prayer indicates that we are standing on God's side and are opposed to God's enemy.

2. Fighting prayers drive away the power of darkness, bring in God's authority, and enable God to have His will done on earth—Matt. 6:10.

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

3 神的国度能不能来到地上，神能不能在地上掌权，完全在于我们是否有争战的祷告—属灵争战的祷告—诗一四四5，赛六四1。

诗 144:5 耶和華啊，求你使天下垂，親自降臨；摸山，山就冒煙。

賽 64:1 願你裂天而降，願山嶺在你面前震動，

3. Whether or not the kingdom of God can come to the earth and God can rule on earth depends on whether or not we pray fighting prayers, prayers of spiritual warfare—Psa. 144:5; Isa. 64:1.

Psa 144:5 O Jehovah, bow Your heavens down and descend; / Touch the mountains, and they will smoke.

Isa 64:1 Oh that You would rend the heavens, that You would come down—/ That the mountains would shake at Your presence—

职事信息摘录：

王靠着神的灵赶鬼， 使神的国临到

马太十二章二十八节说，“我若靠着神的灵赶鬼，这就是神的国临到你们了。”神的灵乃是神国的能力。神的灵在那里掌权，那里就有神的国，并且那里鬼就没有地位。借着主这里的话，我们看见为着国度的争战，不是仅仅靠着人自己争战，乃是靠着人同着神的灵争战。在二十八节主说，祂靠着神的灵赶鬼，这就是神的国临到了。无论在哪儿，神的灵施行权柄管理反对的局面，那就是神的国。

主说话总是很谨慎。在二十八节祂提到的是神的国，不是诸天的国。甚至到这时，诸天的国还没有来到。然而，神的国已经在那里了。

捆绑那壮者，进他的家， 抢夺他的家具

二十九节启示，在主赶鬼之前，祂先和撒但争战。这一节说，“人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者，才能洗劫他的家。”这里的家表征撒但的国，壮者就是那恶者撒但。家具，或，工具，器具。因此是货品、物品。堕落的人在撒但的辖制之下，乃是供他使用的器皿、工具。他们是他的货物，存在他的家、他的国里。捆绑那壮者，这话指明主赶鬼时，先捆绑撒但。人只看见赶鬼，

Excerpts from the Ministry:

THE KING CASTING OUT DEMONS BY THE SPIRIT OF GOD THAT THE KINGDOM OF GOD MAY COME

Matthew 12:28 says, “But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you.” The Spirit of God is the power of the kingdom of God. Where the Spirit of God is in power, there the kingdom of God is, and there the demons have no ground. By the Lord’s word here we see that the battle fought for the kingdom is fought not by just a man himself but by a man with the Spirit of God. In verse 28 the Lord said that He cast out demons by the Spirit of God and that this is the coming of the kingdom of God. Wherever the Spirit of God exercises His authority over the opposing situation, that is the kingdom of God.

The Lord is always careful with His words. In verse 28 He speaks of the kingdom of God, not of the kingdom of the heavens. Even at that time, the kingdom of the heavens had still not come. The kingdom of God, however, was there already.

BINDING THE STRONG MAN, ENTERING INTO HIS HOUSE, AND PLUNDERING HIS VESSELS

Verse 29 reveals that before the Lord cast out the demon, He firstly fought against Satan. This verse says, “Or how can anyone enter into the house of the strong man and plunder his goods [or vessels] unless he first binds the strong man? And then he will thoroughly plunder his house.” The “house” here signifies the kingdom of Satan, and “the strong man” is Satan, the evil one. The Greek word translated “vessels” also means “instruments, apparatus; hence, goods, stuff.” The fallen people under Satan are his vessels, his instruments for his use. They are his goods kept in his house, his kingdom.

没有看见捆绑撒但那壮者。因此，主利用法利赛人非难所提供的机会，启示出属灵争战的秘密。表面看来，主只是在赶鬼；实际上，祂是在争战，捆绑那壮者。这给我们看见，今天我们若要建立国度，就必须先捆绑那壮者。

捆绑那壮者的路就是祷告。当我们来到十七章，就会看见门徒来到主那里问祂说，为什么祂能把鬼赶出去，而他们不能。在十七章二十一节，主告诉祂的门徒：“至于这一类的鬼，若不祷告禁食，它就不出来。”你若不祷告、禁食，你就不能赶出这一类的鬼。主对门徒所说的话，指明祂在赶鬼之前，必然先禁食祷告。我们要捆绑那壮者，就必须禁食祷告。主隐密地禁食祷告；门徒没有看见这事。我们必须向主学习，在隐密中禁食，在隐密中祷告。我相信主耶稣在地上时，常常禁食祷告，为要争战并捆绑那壮者。今天我们都必须在同样的灵里。我们的灵每天都必须是禁食的灵，祷告的灵，好叫我们天天都能捆绑那壮者，就是撒但，黑暗之国的王。

撒但在地面上有黑暗的国，并且全地都在他的霸占之下。要从撒但手中得着一个人很困难。每个堕落的人都是撒但家里的家具。撒但的家就是他的国，在他的家里有许多家具，就是许多堕落的人。我们要从撒但家里得着一个堕落的人，必须借着禁食祷告捆绑那壮者。这就是为着建立诸天之国的属灵争战。

马太十二章在新约里占有特殊的地位，因为这一章启示出撒但有一个国，撒但就是那壮者，霸占一切神所创造的人；若要从他霸占的手中得着人，就需要捆绑他。捆绑那壮者的路就是借着禁食祷告。十二章所揭示的争战，我们在前十一章里没有看见。在那些章节里，我们看见安息，以及为着头和身体上的肢体干犯规条。但我们没有看见黑暗的国。在地面上有两个国：一个是黑暗的国，另一个是在光中诸天的国。如今这两国在地上互相对立，所以需要争战。我们都必须禁食祷告，捆绑那壮者，这样我们才能洗

The word about binding the strong man indicates that when the Lord cast out demons, He first bound Satan. The people saw only the casting out of the demon. They did not see the binding of Satan, the strong man. Thus, the Lord used the opportunity afforded Him by the accusation of the Pharisees to reveal the secret of spiritual fighting. Apparently, the Lord was only casting out the demon; actually, He was fighting, binding the strong man. This shows us that if we would build the kingdom today, we must first bind the strong man.

The way to bind the strong man is to pray. When we come to chapter 17, we shall see that the disciples came to the Lord and asked Him why He could cast out the demon and they could not. In 17:21 the Lord told His disciples, “This kind does not go out except by prayer and fasting.” If you do not pray and fast, you simply cannot cast out this kind of demon. The Lord’s word to His disciples indicates that before He cast out a demon, He surely fasted and prayed. In order to bind the strong man, we must fast and pray. The Lord fasted and prayed secretly. The disciples did not see this. We must learn of the Lord to fast in secret and to pray in secret. I believe that when the Lord Jesus was on earth, He often fasted and prayed to fight the battle and to bind the strong man. We all must be in the same spirit today. Every day our spirit must be a fasting spirit and a praying spirit so that we may daily bind the strong man, who is Satan, the king of the kingdom of darkness.

Satan has a kingdom of darkness on earth, and the whole earth is under his usurpation. It is difficult to take one out of Satan’s hand. Every fallen person is a vessel in Satan’s house. Satan’s house is his kingdom, and in his house are many vessels, the many fallen persons. In order to take a fallen person out of Satan’s house, we must bind the strong man by prayer and fasting. This is the fighting of the spiritual battle for the establishment of the kingdom of the heavens.

Chapter 12 of Matthew occupies a special place in the New Testament because it reveals that Satan has a kingdom, that Satan is the strong man usurping all the God-created people, and that in order to take people out of his usurping hand, there is the need to bind him. The way to bind the strong man is by fasting and praying. The battle unveiled in chapter 12 is not seen in the foregoing eleven chapters. In those chapters we see the rest and the breaking of the regulations for the Head and for the members of the Body. But we do not see the kingdom of darkness. There are two kingdoms on earth: one is the kingdom of darkness, and the other is the kingdom of the heavens in the light. These two kingdoms are now confronting each other on earth. Therefore,

劫他的家。

这是真正的启示。很少基督徒这样读马太十二章，因为他们没有看见国度。对他们而言，国度不过是道理的说法，或是虚悬到将来的东西。但我们领悟，今天主对我们所作的一切，都是为着建立属天的国。我们是国度的子民。今天在这两国之间，争战激烈地进行。主职事的继续产生了进一步启示的机会（马太福音生命读经，四六二至四六四页）。

祷告与神的仇敌

祷告与神的仇敌有绝对的关系。神的权柄在宇宙中受了打击，就是因为宇宙中有了神的仇敌。神的国度在圣经里是个大题目。同样，神的仇敌在圣经里也是一个大题目。神的权柄在宇宙间所以受了打击，受了限制，就是因为宇宙间有了背叛的撒但。

在宇宙间有一个非常厉害的争执，就是神和祂仇敌撒但的争执，也就是撒但和神的争执。你说圣经是一本生命的书可以，说圣经是一本争战的书也未尝不可。在圣经里有一条路线就是争战。撒但先起来反抗、背叛。神就出来对付，从那时候起，宇宙的争战就开始了。今天世界的政治家、军事家都在研究怎样可以消除争战，促进和平。但是他们不能领会，地上的事完全系在撒但和神之间的争战上。到什么时候人类中间的和平才会来到？那就是要等到神的仇敌被捆绑起来，丢在无底坑里的日子，到那个时候，在天地间再没有撒但和神的争战了，同时人群中间的战争也就完全消除了。今天人群中间所以一直有争战，就是因为宇宙中间一直有冲突。若是宇宙间没有冲突，人群间也就不会有争战。人群中的这个争战，完全是从宇宙间神与鬼的争战流出来的。什么时候宇宙间的那个争战解决了，人群中间才没有争战了。所以我们该有争战的祷告，一面要带进神的国度，一面也要赶走神的仇敌。祷告一面是表示人站在神这一面，一面也是表示人反对神的仇敌。

there is the need to fight the battle. We all must fast and pray to bind the strong man. Then we shall be able to plunder his house.

This is a real revelation. Not many Christians have read Matthew 12 in this way because they do not see the kingdom. To them, the kingdom is either simply a doctrinal term or something suspended for a future time. But we realize that all that the Lord is doing with us today is for the establishment of the heavenly kingdom. We are the kingdom people. Today a battle is raging between two kingdoms. The continuation of the Lord's ministry produced the opportunity for this further revelation. (Life-study of Matthew, pp. 410-413)

PRAYER AND GOD'S ENEMY

Prayer is categorically related to God's enemy. God's authority is under attack in the universe because of the existence of God's enemy. In the Bible the kingdom of God is of great significance. The enemy of God is also a very crucial issue in the Scripture. God's authority suffers frustration and limitation in the universe because there is a rebellious Satan in the universe.

There is a very great conflict in the universe between God and His enemy Satan. You may say that the Bible is a book of life, and you may also say that the Bible is a book of warfare. There is a line in the Scripture that is the line of warfare. Satan first rose to revolt and to rebel. Then God came out to deal with him, and the universal warfare began. Today's worldly statesmen and military experts are searching for ways to eliminate war and promote peace. They do not understand that the happenings on the earth are entirely tied to the warfare between God and Satan. When will peace come to the human race? That will have to wait until the day when God's enemy will be bound and cast into the bottomless pit. Then in the whole universe there will be no more war between God and Satan, and likewise, wars among the human race will cease. Human warfare stems entirely from the universal warfare between God and the devil. When the universal warfare is settled, there will be no more wars among men. Hence, we should utter prayers of warfare, on one hand, to bring in God's kingdom and, on the other hand, to drive out God's enemy. Prayer indicates that man is standing on God's side and that man is opposed to God's enemy.

在宇宙中，有三个主要的人物，就是神、撒但和人。千万不要把人看得太小，神从来没有把人看小。神、鬼、人，可以说是宇宙中间的三巨头。撒但要推翻神的主权，神也要解决背叛的撒但。但是神不愿意直接来对付撒但，同时撒但光靠自己的力量也没有办法破坏神的主权。神要对付撒但，必须借着人；撒但要破坏神，也必须借着人。神和鬼二者之间所有的问题，都系在人的身上。所以人在宇宙中间，真是举足轻重。人站在神这一面，神就得胜；人站在撒但那一面，撒但就能有所作为。

所以圣经里有一条线，是说到神和撒但，撒但和神，在人身上的争执。神要得着人，撒但也要得着人。神要人和祂合作，撒但也要人和祂合作。神要进到人里面，撒但也要进到人里面。神要与人调和，撒但也要与人混合。什么叫作祷告？祷告就是一面人向神表示说，人要神，人站在神这一面；另一面人对撒但说，人和神站在一面来反对他。所以祷告就是要带进神的国度，而把撒但赶出去。

我们一般的观念，是觉得为罪人祷告，不过是要他的灵魂得救；哪知道，真实为人的灵魂祷告，乃是对付撒但，带进神的国度。一个人不信主耶稣，这不仅是他灵魂下火湖的问题，更是撒但在他身上掌权的问题。他下火湖是小事，撒但在他身上掌权却是一件大事。所以我为他祷告，乃是要把他身上的撒但赶逐出去，叫他脱离黑暗的权势，并且把神的国带到他身上去。真实的祷告总是一面把神的国带到人的身上，另一面把撒但的权势从人身上赶逐出去。每一次有一个罪人得救，都是撒但的权势有了一部分的失败，神的国度有了一部分的来到。这就是争战的祷告。

圣经里有一个很大的原则，就是神自己并不直接对付撒但，神乃是借着人。也许有人说，神岂不是在祂儿子后面来对付撒但么？因为圣经说，神的儿子显现出来，为要除灭魔鬼的作为。不错，不过神的儿子来对付撒但，还是在人的肉身里面。祂是来作人，在人的身分里，穿上了人

There are three main figures in the universe: God, Satan, and man. Never belittle man. God has never belittled man. God, Satan, and man may be considered the three big heads in the universe. Satan's intention is to overthrow God's authority. God's desire is to do away with the rebellious Satan. However, God does not wish to deal with Satan directly, and Satan has no way to destroy God's authority by his own strength. God needs to work through man to deal with Satan, and Satan also needs to work through man to frustrate God. The solution to the problems existing between God and the devil is tied to man. Man is the critical figure in the universe. If man stands on God's side, God predominates. If man stands on Satan's side, then Satan prevails.

There is a line of truth in the Bible that is concerned with the conflict between God and Satan. This line necessarily includes God and Satan's struggle to gain man. God wants to have man, and Satan also wants to gain man. God wants man to cooperate with Him; Satan also wants man to cooperate with him. God wants to enter into man; Satan also wants to get into man. God wants to be mingled with man; Satan also wants to be mixed with man. In this context, what is prayer? On the one hand, prayer is man expressing to God that he wants God and that he is standing on God's side. On the other hand, it is man telling Satan that he is standing with God to oppose Satan. Hence, the purpose of prayer is to bring in God's kingdom and to drive Satan away.

Our ordinary concept in praying for sinners is to pray that their soul would be saved. But the fact is, true prayers for men's souls are to deal with Satan and to bring in God's kingdom. When a person does not believe in the Lord Jesus, it is not just a matter of his soul going to hell. Even more, it is a matter of Satan's ruling over him. His going to hell is a matter bound up with the great matter of Satan's ruling over him. So, I need to pray for him in order to chase Satan away from him, to deliver him from the power of darkness, and to bring God's kingdom to him. True prayers will always, on the one hand, bring God's kingdom to man and, on the other hand, drive away Satan's power from man. Every time a sinner gets saved, it signifies a partial defeat of Satan's power and a partial coming of God's kingdom. This is the prayer of warfare.

In the Bible it is a very great principle that God Himself does not deal with Satan directly. Rather, He uses man. Some may say, "Isn't God dealing with Satan through His Son? The Scripture says, 'For this purpose the Son of God was manifested, that He might destroy the works of the devil'" (1 John 3:8). Yes, this is true. But the Son of God came to deal with Satan in the human flesh. He came as a man standing on man's

对付撒但的。神要对付祂的仇敌，必须借着人；人若不与祂合作，神就毫无办法。同样，神要拯救人，也需要人来祷告。若没有人为罪人的灵魂祷告，神永远没有法子救人。每一个人的得救，都是因着有人为他祷告过，这是没有法子逃的。神没有法子直接来救人，神的救恩都是间接的，一定要借着人。在这里我们看见，人变作多么重要。人是站在神这一面，还是站在撒但那一面，这一个表示就是祷告。你向神一屈膝祷告，就是表示说，在宇宙间的争执里面，我是站在神这一面的，我是完全反对神的仇敌的。我的祷告，正面是带进神的国度，反面是推翻神的仇敌。

没有一个真实的祷告不是赶鬼的祷告。一个弟兄家里不平安，夫妇两个吵架，你若是真懂得什么叫作祷告，你能为他们发出争战的祷告来，把吵架的鬼从他们家里赶出去。这绝不是说笑话。那一对夫妇所以吵架，就是因为在他们中间有了撒但的地位。你为他们祷告，是一面带进神的国度，一面赶出神的仇敌，叫他们中间满有神的权柄，而没有撒但的势力。这就是真实的祷告。

为召会祷告也是如此。召会中有了意见、纷争，就是有了撒但的地位；我们为召会祷告，也是为了带进神的国度，赶出撒但的权势。所有真实的祷告，正面都是带进神的国度，反面都是赶出撒但的权势。这样的祷告，关系神的成功，也关系撒但的失败。这样的祷告越多，仇敌的失败就越厉害，神的国度也必越多地来到。

神仇敌的地位

我们还要来看神仇敌的地位。以弗所六章说到属灵的争战，给我们看见，神的仇敌，黑暗的权势，是在天空。以弗所书和歌罗西书里面，有好些地方都是说到空中有执政的和掌权的。所以神的仇敌所处的地位乃是在天空。另一面圣经也给我们看见，神仇敌活动的范围是在地上。撒但霸占天空作他的居所。而控制地面作他活动的范围。所以主耶稣才要我们祷告，叫神的国来到，叫神的旨意能行在地上如同行在天上。今天整个的地面，从一面来说，都是

position and put on man to deal with Satan. To deal with His enemy, God needs to use man. If man does not cooperate with Him, He cannot do anything. Likewise, to bring salvation to man, God also needs man to pray. Without man praying for the souls of sinners, God can never save men. The salvation of any person is the result of someone praying for him. God has no way to save men directly. God's salvation is indirect; it needs to go through man. Here we see how crucial man's position is. Man's prayer indicates whether he is standing on God's side or on Satan's. Once you bow your knees before God, you indicate that in the universal conflict you are standing on God's side, and you are totally opposed to God's enemy. Your prayer is, positively, bringing in God's kingdom and, negatively, overthrowing God's enemy.

Every genuine prayer is a prayer of casting out the demons. Suppose a certain brother's home has no peace. The husband and wife quarrel. If you really know what prayer is, you will be able to utter fighting prayers for them and cast out the quarreling demon from their home. I really mean it. The husband and wife quarrel because Satan has gained a position between them. When you pray for them, on the one hand, you are bringing in God's kingdom and, on the other hand, driving away God's enemy. Then between them there will be God's authority but no power of Satan. This is true prayer.

This is also true concerning prayer for the church. Disagreements and contentions are in the church because Satan has gained a place. So we pray for the church in order to bring in God's kingdom and drive out Satan's power. All genuine prayers are of a twofold purpose: on the positive side, to bring in God's kingdom and, on the negative side, to cast out Satan's power. This kind of prayer effects God's success as well as Satan's defeat. The more we pray this kind of prayer, the more severe will be Satan's defeat, and the more God's kingdom will come.

THE POSITION OF GOD'S ENEMY

We will now look at the position of God's enemy. Speaking of the spiritual warfare, Ephesians 6 says that God's enemy, the power of darkness, is in the air. Both in Ephesians and Colossians there are several places which tell us that the rulers and the authorities are in the air. So the position of God's enemy is in the air. On the other hand, the Bible also shows that the sphere of the activities of God's enemy is on earth. Satan usurps the air as his dwelling place and controls the earth as the sphere of his activities. So the Lord Jesus wants us to pray that God's kingdom may come and that God's will may be done on earth as it is in heaven. The whole earth today, on the one hand, is

在神的权下；但从另一面来说，你观察一下各处的光景，你会觉得这里没有人顾到神的旨意，没有人顾到神的权柄，完全是给撒但霸占了。

你若是画一幅图画来表示，你就看见，神是在天上，撒但是在空中，人是在地上。整个大地被控制在天空之下，人受了撒但的控制。但以理十章给我们看见，但以理恳切祷告，专心求明白将来的事，神就从天上差遣使者来报信给他，说他的祷告已经蒙了垂听；但是使者到了天空，却遇到了恶魔，不能通过，在那里有三周之久的争战，幸亏有米迦勒来帮助，才能顺利地穿通天空来到地上。在圣经的这些方面，就给我们知道宇宙间属灵的事。撒但霸占天空，控制大地，若是加上地底下的阴间，宇宙间的四个地方就有三处操在撒但手中，只有天上留给神。这是撒但的地位。

祷告的地位

祷告的地位就是升天的地位。所有落到地上来祷告的人，都是落在撒但控制之下的。真正的祷告，都是在天上的境界里。宾路易师母说过，一个人要有以弗所六章争战的祷告，必须先清楚看见二章升天的地位。你一落到地上来，你就在撒但的手下，没有办法对付他。但以理的祷告一面说是在地上，另一面说又是在天的境界里，他身上的光景、性质，都完全是属天的，所以他的祷告能对付仇敌。

你要为人祷告，你必须是一个升天的人。你若自己受了事情的激动，也动了血气，从天上落到地上来了，你就没有办法祷告。一直等到主怜悯，你恢复了升天的光景，才能为那些事祷告。不能祷告的人，一定是在地上。别人吵，你也陷在里头，你就失去了祷告的地位。在这种情景之下，你没有办法对付神的仇敌。

你若读过但以理的祷告，你就没有办法不承认说，那实在是一个升到天上，进入至圣所，而且摸着宝座的人在祷告。他虽然是一个在地上活着的人，但他却是活在天的境界里，所以他的祷告是厉害的，能解决神子民在地上的难处。

under God's rule. But on the other hand, if you observe the situation everywhere, you will sense that no one cares for God's will and God's authority, for the whole earth has been usurped by Satan.

If you can visualize the situation, you will see that God is in the heavens, Satan is in the air, and man is on the earth. The entire earth is under the control of the air, and man is under the control of Satan. Daniel 10 reveals that as Daniel prayed earnestly and set his heart to understand, God sent a messenger from the heavens telling him that his prayers were heard. The angel encountered the prince of Persia in the air and was not able to get through. The fighting lasted three weeks. Eventually, Michael came to help the angel, who was then able to get through the air and come to Daniel on the earth. Such passages in the Bible make known to us the spiritual things in the universe. Satan usurps the air and controls the earth. If Hades, which is underneath the earth, is added, then three out of the four places in the universe are held in Satan's hands. Only the heaven is left for God. Such is the position of Satan.

THE POSITION OF PRAYER

The position of prayer is the position of ascension. All who do not pray from the position of ascension fall under the control of Satan. Genuine prayers are always uttered in the heavenly realm. Mrs. Penn-Lewis once said that one must first see clearly the position of ascension in Ephesians 2 in order to have the fighting prayers in Ephesians 6. Once you fall to the earth, you are under Satan's hand, and you will not be able to deal with him. Daniel's prayer was, on the one hand, on earth and, on the other hand, in the heavenly realm. His condition and nature were entirely heavenly, so his prayer was able to deal with the enemy...

You must be an ascended one in order to pray for others. If you are stirred by a particular matter and act in your flesh, you fall from the heaven to the earth and cannot pray. You cannot pray for those things until the Lord shows His mercy and you recover your ascended position. One who is unable to pray surely is on the earth. When others quarrel and you become involved in it, you lose your position to pray. Under such circumstances, you have no way to deal with God's enemy.

After reading Daniel's prayer, you must admit that he was really one who had ascended to the heavens, entered the Holy of Holies, and touched the throne. Although he was one who lived on earth, he lived in the realm of the heavenlies. Therefore, his prayer was powerful, being able to solve the problems of God's people on the earth.

不光我们为着神的旨意，神的工作这些大事，祷告是这个原则，就是连我们为着自己，为着健康，为着家庭，为着事业祷告，都是这个原则。一直要看见，撒但的地位是在空中，你我若是在地上祷告，就要受到他的控制。但是你我若搬到天上去祷告，我们就是从上面祷告下来。这就是军事学上的居高临下。正如启示录八章的那些祷告。虽然就着馨香来说，是上升到神面前的；但就着神的成全来说，却是从天上祷告下来，从天上倒下来的。因为这些祷告都是在天的境界里。从神的悦纳一面来说，我们的祷告该象馨香的香气上升达到宝座前；但从对付仇敌一面来说，我们的祷告又该是从宝座上倒下来的。所有真实祷告的人，都是和基督一同坐在天上，从宝座上来祷告的。

宝座上的祷告

这样的祷告就是宝座上的祷告，也就是掌权的祷告。在这里，人的情感、血气、肉体、意见、不平，统统都对付干净。什么时候我们里头一有不平，一有怒气，一有血气，我们就从天上落到地上来，失去了祷告的地位，我们就没有办法祷告。

争战的祷告

所有在天的境界里，从神的宝座上发出来的祷告，都是争战的祷告。凡是这样祷告的人，都是经过十字架、复活、升天、在宝座上，远超过地，不给地上属土的东西摸着的人。他们从这样境界里所发出来的祷告，就是赶逐空中恶魔，带下神权柄来的祷告。这样的祷告，都像但以理的祷告一样，能把天上的东西祷告到地上来，能使天上的权柄穿通了天空，临到地上。这就是争战的祷告。

请大家想想看，哪有一个罪人不愿意得救的？哪有一个圣徒不愿意爱主的？罪人都愿意得救，圣徒也都愿意爱主，但就因空中有了一个霸占人的，他控制着地上的人，就叫罪人不接受福音，圣徒不追求主。所以你我光传福音，光讲道不够，还必须起来，活在天的境界里，来摸神的宝座，

This is the principle of prayer not only when we pray for big things, such as God's will and God's work, but even when we pray for ourselves—our health, our family, and our business. Always keep in mind that Satan's position is in the air. Therefore, if we pray on the earth, we will be under his control. But if we move to the heavens and pray, we pray down from above. In military strategy this is to observe and control the situation below by occupying the high ground. This is exactly like the prayers in Revelation 8. As far as fragrance is concerned, the prayers ascended to God, but as far as God's accomplishment is concerned, the prayers were prayed down from heaven. They were poured down from heaven because they were all uttered in the heavenly realm. Concerning God's acceptance, our prayers should be like sweet-smelling incense ascending to the throne, but with regard to the dealing with the enemy, our prayers should be poured down from the throne. All true men of prayer are seated together with Christ in the heavenlies and pray from the throne.

PRAYER ON THE THRONE

A prayer such as that just referred to is a prayer on the throne, even a reigning prayer. Man's emotion, temper, flesh, opinion, and grievance need to be thoroughly dealt with in such a case. Whenever we have a grievance or anger, we fall from the heavens to the earth and immediately lose our position of ascension to pray. Thus, we have no way to pray.

PRAYER OF WARFARE

All prayers that are expressed in the heavenly realm and from the throne of God are prayers of warfare. He who prays in this way is one who has passed through the cross, resurrected, and ascended. He is on the throne, far above the earth, and is not touched by any earthly thing. The prayers that he expresses from such a realm are prayers that can defeat the devil in the air and bring down God's authority. Like Daniel's prayer, such prayer is able to bring the things of heaven to the earth. It is able to get the heavenly authority through the air and bring it to the earth. This is the fighting prayer.

Please consider: Is there a sinner who does not want to be saved? Is there a saint who does not want to love the Lord? All sinners want to be saved, and all saints desire to love the Lord. But because there is someone in the air who usurps men and controls the men on earth, sinners are prevented from receiving the gospel, and saints are hindered from seeking the Lord. So it is not enough that we only preach the gospel

象但以理那样，二十一天屈膝祷告神，要神在天上的权柄，能通行到地上来。若是这样，你会看见，一个一个的罪人要得救，一个一个的圣徒要起来追求主，爱主。因为在这里有了争战的祷告，赶逐了黑暗的权势，带进了神的权柄，结果叫神在地上能通行祂的旨意，实行祂的救恩，也能照着祂的美意施恩给祂的儿女。

所以每一个祷告的人，都必须是一个在天的境界里，摸着神的宝座，从天上能倒下祷告来的人。你超越过了地，超过了空中，超过了黑暗的权势，你和那一位远超诸天的基督，一同在神的宝座上，这样，你所发出来的祷告才是争战的祷告。明白了这一点，你所有的目标都会从人身上转到鬼身上去。一个罪人不得救，你会说，神啊，不是他不肯悔改，是鬼在那里霸占他，求你把他身上的鬼赶出去。一个家庭里夫妇吵架，你也不会说，哦，是弟兄不体贴、不同情；或者说，是姊妹不蒙头、不守地位。你的眼睛看见，在弟兄姊妹的背后、身上，全数是黑暗的权势笼罩着，你祷告的目标不是弟兄姊妹，乃是他们背后，身上的黑暗权势。这就是以弗所六章所说的摔跤。这不是与血肉之人摔跤，乃是与诸天界里那邪恶的属灵势力摔跤。我们祷告所对付的目标，不是人，乃是鬼魔。召会中所有的难处，都不在弟兄姊妹身上，乃在撒但身上。家庭中的难处，也不在夫妻和儿女身上，乃在撒但身上。属灵争战祷告的对象，一点不是属血气的人，乃是属灵气的恶魔。我们在天的境界里，就能有这种升天掌权的祷告，就是争战的祷告。这种争战的祷告，都是为了赶逐撒但而带进神的国度（祷告，二四四至二五三页）。

and minister the Word. We must rise up and live in the heavenly realm to touch the throne of God as Daniel did. We must pray to God that God's heavenly authority may be brought down to the earth. If this is done, you will see that one by one sinners will be saved and one by one saints will rise up to seek and love the Lord, for here there are fighting prayers driving away the power of darkness, bringing in God's authority, and, as a result, causing God to have His will done on earth. They enable God to carry out His salvation and give grace to His children according to His good pleasure.

So every praying person should be one who is in the heavenly realm, touching God's throne, and therefore, able to pour down prayers from heaven. As you are above the earth, the air, and the power of darkness and are seated together with Christ on the throne of God in the heavenlies, the prayers that you utter are prayers of warfare. Having understood this point, you will turn the focus of your attention from man to the devil. When a sinner fails to receive salvation, you should pray, "O God, it is not that he would not repent, but it is the devil that is usurping him. I pray that You cast out the devil from him." When the husband and the wife are in a family quarrel, you will not blame the brother or the sister. Your eyes will see that the brother and the sister are under the power of darkness. So the target of your prayers will not be the brother or sister but the power of darkness that is behind them and on them. This is the wrestling spoken of in Ephesians 6. This is not wrestling against blood and flesh but against the spiritual forces of evil in the heavenlies. The target with which we are dealing in our prayers is not man but the devil. All the problems in the church are not with the brothers and sisters but with Satan. The problems in the family also are not with the husband, the wife, or the children but with Satan. The object of the prayer of spiritual warfare is not at all men of blood and flesh but the devil of the spiritual realm. If we are in the heavenly realm, we are able to pray such prayers of ascension, that is, prayers of warfare. Such prayers of warfare are for the driving out of Satan and the ushering in of God's kingdom. (The Collected Works of Witness Lee, 1959, vol. 4, "Lessons on Prayer," pp. 191-197)