

第四十四周

男孩子、天上的争战、 以及得胜的圣徒

诗歌：补 917

读经：启十二 5, 7~11

- 启 12:5 妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。
- 启 12:7 天上起了争战，米迦勒和他的使者与龙争战，龙和它的使者也争战，
- 启 12:8 并没有得胜，天上再没有他们的地方。
- 启 12:9 大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上，它的使者也一同被摔下去。
- 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 12:11 弟兄们胜过他，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命。

【周一】

壹 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了”——启十二 5：

一 这里的“生”表征复活，与行传十三章三十三至三十四节者同：

1 男孩子是由那些死了且复活的得胜圣徒组成的。

Week 44

The Man-child, the War in Heaven, and the Overcoming Saints

Hymns: E893

Scripture Reading: Rev. 12:5, 7-11

- Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.
- Rev. 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.
- Rev. 12:8 And they did not prevail, neither was their place found any longer in heaven.
- Rev. 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.
- 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. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

§ Day 1

I. "She brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne"—Rev. 12:5:

A. Brought forth here signifies resurrection, as in Acts 13:33-34:

1. The man-child is composed of the overcoming saints who have died and been resurrected.

2 这可由启示录十二章十一节“他们虽至于死”的话得到证明。

二 在圣经中，女人象征较软弱的，男人象征较刚强的——彼前三 7：

- 1 启示录十二章的男孩子象征神子民中较刚强的部分。
- 2 这男孩子将来要用铁杖辖管万国，指明男孩子是由得胜者（如二章二十六至二十七节所提的）组成的。

三 男孩子被提：

- 1 男孩子的被提，和帖前四章十七节所说大体信徒的被提不同。
- 2 那里大体信徒的被提乃是：提到空中；在末次号筒，（林前十五 52，帖前四 16，）就是第七号（启十一 15）之时。
- 3 这里男孩子的被提乃是：提到神的宝座前；在一千二百六十天之前，也就是在第五号（九 1）以前，从第六印开始的三年半（四十二个月——十二 14，十三 5，十一 2）大灾难之前。

【周二、周三】

贰 “天上起了争战”——十二 7 上：

一 男孩子被提到天上以后，米迦勒和他的使者就开始与撒但争战：

- 1 这指明男孩子，就是神子民中较刚强的部分，总是从事与神仇敌撒但的争战。
- 2 他们在地上不断与撒但争战。
- 3 如今天上正等待他们到达那里，好进行争战，把撒但从天上摔下去。

2. This is proved by the words unto death in Revelation 12:11.

B. In the Bible, woman signifies the weaker one and man the stronger one—1 Pet. 3:7:

1. The man-child in Revelation 12 signifies the stronger part of God's people.
2. That the man-child is to shepherd all the nations with an iron rod indicates that the man-child consists of the overcomers, as mentioned in 2:26-27.

C. To be caught up is to be raptured:

1. The rapture of the man-child differs from that of the majority of the believers, which is mentioned in 1 Thessalonians 4:17.
2. There, the majority of the believers are raptured to the air, and at the last trumpet (1 Cor. 15:52; 1 Thes. 4:16), which is the seventh trumpet (Rev. 11:15).
3. Here, the man-child is raptured to the throne of God, and before the one thousand two hundred and sixty days, which is the time of the great tribulation of three and a half years (forty-two months, 12:14; 13:5; 11:2), beginning from the sixth seal, before the fifth trumpet (9:1).

§ Day 2 & Day 3

II. "There was war in heaven"—12:7a:

A. Immediately after the man-child is raptured to heaven, Michael and his angels begin to war against Satan:

1. This indicates that the man-child, the stronger part of God's people, is always engaged in fighting God's enemy, Satan.
2. They have been fighting Satan continually on earth.
3. Heaven is waiting for them to arrive that a war may be waged to cast Satan out of heaven.

4 圣经启示两位天使的名字——米迦勒和加百列。

5 加百列是报信者，带消息给神的子民；（但八 16，九 21～22，路一 19，26；）米迦勒是争战者，为神的子民争战。（但十 13，21，十一 1，十二 1，犹 9。）

二 “龙和它的使者也争战”；（启十二 7 下；）
这些使者该是那些跟随撒但背叛神的堕落天使。
（太二五 41。）

三 神的仇敌撒但，已经被主耶稣在十字架上审判了——约十二 31，十六 11：

- 1 接着，需要得胜的信徒完成这审判，执行这判决。
- 2 得胜的信徒和撒但争战，实际上就是执行主对撒但的审判。
- 3 至终，借着他们的争战，撒但要从天上被摔下去——启十二 7～9。

【周四】

叁 “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。弟兄们胜过他〔魔鬼〕，是因羔羊的血，并因自己所见证的话，他们虽至于死，也不爱自己的魂生命”——10～11 节：

一 他们胜过他，是因羔羊的血：

- 1 撒但会控告我们，但我们可以答复说，神儿子耶稣基督的血洗净了我们一切的罪——约壹一 7。

4. The Bible reveals the names of two angels—Michael and Gabriel.

5. Gabriel is a reporter bringing news to God's people (Dan. 8:16; 9:21-22; Luke 1:19, 26), whereas Michael is a fighter contending for God's people (Dan. 10:13, 21; 11:1; 12:1; Jude 9).

B. "The dragon warred and his angels" (Rev. 12:7b); these angels must be the fallen angels, who follow Satan to rebel against God (Matt. 25:41).

C. Satan, the enemy of God, was judged by the Lord Jesus on the cross—John 12:31; 16:11:

1. After that, the overcoming believers are needed for the carrying out of that judgment, for the executing of that sentence.
2. The war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him.
3. Eventually, through their fighting, he is cast out of heaven—Rev. 12:7-9.

§ Day 4

III. "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. And they overcame him [the devil] because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death"—vv. 10-11:

A. They overcame him because of the blood of the Lamb:

1. Satan may accuse us, but we can answer that the blood of Jesus Christ, God's Son, cleanses us from every sin—1 John 1:7.

- 2 当我们认罪并应用血之后，若有任何明显的定罪仍不停止，那必定不是神的光照，乃是撒但的控告——9 节。
- 3 我们不仅必须拒绝没有理由的控告，也必须拒绝一切有理由的控告。
- 4 当我们犯罪时，我们固然不荣耀神，但是当我们不依靠宝血，我们更是不尊崇祂——太二六 28，参来十 29。
- 5 我们必须常常应用主的血，告诉魔鬼，我们虽然不完全，却是在宝血底下——彼前一 18 ~ 19，徒二十 28。

【周五】

二 他们胜过他，是因自己所见证的话：

- 1 “见证”的意思是告诉人在基督里有什么，见证的话就是所必须说出的事。
- 2 得胜者必须经常宣告基督的得胜，见证魔鬼已经受了主的审判——约壹三 8，来二 14。
- 3 撒但不怕我们和他讲理，但他怕我们宣告基督得胜的属灵事实——参代下二十 20 ~ 22：
 - a 耶稣的名远超万名，乃是一个属灵的事实，我们必须凭信，不仅向人宣告，也向撒但宣告——腓二 9 ~ 11，林前十二 3 下。
 - b 我们必须向撒但和他的污鬼宣告耶稣是主，主是得胜的，并且撒但已经践踏在祂的脚下——创三 15，约十四 30 下，罗十六 20。

【周六】

三 他们虽至于死，也不爱自己的魂生命：

2. Any apparent condemnation that does not stop after we have confessed and applied the blood is not God's enlightenment but Satan's accusation—v. 9.
3. We must not only reject the accusations which are without cause, but we must also reject all the accusations which have cause.
4. When we commit sin, we do not glorify God, but when we do not trust the precious blood, we dishonor Him all the more—Matt. 26:28; cf. Heb. 10:29.
5. We must always apply the blood, telling the devil that although we are not perfect, we are under the precious blood—1 Pet. 1:18-19; Acts 20:28.

§ Day 5

B. They overcame him because of the word of their testimony:

1. "Testimony" means to tell others what there is in Christ, and the word of testimony is something which must be spoken forth.
2. The overcomers must frequently proclaim the victory of Christ, testifying that the devil has been judged by the Lord—1 John 3:8; Heb. 2:14.
3. Satan does not fear when we try to reason with him, but he does fear when we proclaim the spiritual facts of Christ's victory—cf. 2 Chron. 20:20-22:
 - a. That the name of Jesus is above every name is a spiritual fact which we must declare in faith, not only to men but also to Satan—Phil. 2:9-11; 1 Cor. 12:3b.
 - b. We must proclaim to Satan and his demons that Jesus is Lord, that the Lord is victorious, and that Satan has been crushed under His feet—Gen. 3:15; John 14:30b; Rom. 16:20.

§ Day 6

C. They loved not their soul-life even unto death:

- 1 因着亚当堕落，撒但就和人的魂生命，就是人的己联合；我们要胜过撒但，就当不爱自己的魂生命，倒要恨恶并否认——太十六 23 ~ 24，路十四 26，九 23：
- a 撒但要我们凭自己的力量行事，并要我们在自己里面以我们魂的能力，我们天然的才能行动。
 - b 天然的才能就是我们原本有的才能，从未受过十字架运行的对付。
 - c 召会的失败，乃是由于人把他天然的才能带进来。
 - d 十字架的目的是要对付我们天然的力量和才能，使我们不敢凭自己行动，就如在摩西和彼得身上所见的——徒七 23 ~ 30，路二二 32 ~ 34，彼前五 5 ~ 6。
 - e 我们该有一个态度，就是绝不凭我们的己生活；我们不看重我们自己的才能，也丝毫不信靠自己——林前二 2 ~ 4，腓三 3，赛十一 2 下。
- 2 我们必须是献上自己的人，是一个奠祭，让基督这属天的酒充满我们，使我们成为献给神的酒——腓二 17，提后四 6，士九 13：
- a 奠祭预表基督是在神前作为真酒倾倒出来，使神满足的那一位——出二九 40 ~ 41。
 - b 使徒保罗成为奠祭，浇奠在圣徒信心的祭物和供奉上——腓二 17，提后四 6。
 - c 奠祭不仅预表基督自己，也预表这位基督以祂自己作属天的酒浸透我们，直到祂与我们成为一而被浇奠，为着神的享受和满足，并为着神的建造——太九 17，腓二 17，提后四 6。

1. Due to Adam's fall, Satan joined himself to man's soul-life—man's self; to overcome him we must not love our soul-life; rather, we must hate it and deny it—Matt. 16:23-24; Luke 14:26; 9:23:
- a. Satan wants us to act in our own strength and move in ourselves with the power of our soul, our natural ability.
 - b. Natural ability is the ability which we originally had and which has never been dealt with by the operation of the cross.
 - c. The failure of the church is due to man's bringing in his natural ability.
 - d. The purpose of the cross is to deal with our natural strength and ability so that we will not dare to move by ourselves, as seen in the cases of Moses and Peter—Acts 7:23-30; Luke 22:32-34; 1 Pet. 5:5-6.
 - e. We should have the attitude that we will not live by our self in any way; we will not value our own ability or have any self-confidence—1 Cor. 2:2-4; Phil. 3:3; cf. Isa. 11:2b.
2. We must be self-sacrificing persons, a drink offering, allowing Christ as the heavenly wine to fill us and cause us to become wine to God—Phil. 2:17; 2 Tim. 4:6; Judg. 9:13:
- a. The drink offering typifies Christ as the One poured out as the real wine before God for His satisfaction—Exo. 29:40-41.
 - b. The apostle Paul became a drink offering that was poured out upon the sacrifice and service of the saints' faith—Phil. 2:17; 2 Tim. 4:6.
 - c. The drink offering typifies not only Christ Himself, but also Christ who saturates us with Himself as the heavenly wine until He and we become one to be poured out for God's enjoyment and satisfaction and for God's building—Matt. 9:17; Phil. 2:17; 2 Tim. 4:6.

第四十四周■周一

晨兴喂养

启十二5 “妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

二 26～27 “得胜的，又守住我的工作到底的，我要赐给他权柄制伏列国；…像我从我父领受的权柄一样。”

启示录十二章二节说妇人怀了孕，而五节说，“妇人生了一个男孩子。”这里的孩子是男孩子，象征神子民中较刚强的部分。…这里的男孩子不是指婴孩，乃是指妇人里面较刚强的部分。妇人代表神全体的子民。但历代以来，神子民中总有些较刚强的人。在圣经里，这些人被视为一个集体单位，为神争战，将神的国带到地上。（启示录生命读经，四八九页。）

信息选读

历史证明，在神的子民中，并非每一个人都是刚强的。…这在列祖时代就是如此。…我信在那时，神还有数以百计的子民，只是挪亚是其中刚强的人。在以色列国的时代，属神的人也有成千成万，但是其中只有很少数的人是刚强的，例如以利亚和耶利米就是刚强的人。毫无疑问，大多数神的子民都是真的，却不是刚强的。新约时代也有同样的情形。在早期虽然有成千的基督徒，但真正刚强的却不多。就是在目前，也有成万甚至百万计的基督徒，但刚强的并不多。我鼓励你们都作刚强的。

WEEK 44 — DAY 1

Morning Nourishment

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

2:26-27 And he who overcomes and he who keeps My works until the end, to him I will give authority over the nations;...as I also have received from My Father.

Revelation 12:2 says that the woman was with child, and verse 5 says that “she brought forth a son, a man-child.” The child here, being a man-child, signifies the stronger part of God’s people...Man-child here does not indicate a baby. Rather, it indicates the stronger part within the woman. The woman represents the totality of God’s people. But throughout all generations there have been some stronger ones among God’s people. These are considered in the Bible as a collective unit fighting the battle for God and bringing God’s kingdom down to earth. (Life-study of Revelation, pp. 399-400)

Today’s Reading

History proves that not everyone among God’s people is a strong one... This was true during the time of the patriarchs...I believe that God had hundreds of people. Noah, however, was a strong one. During the time of Israel, there were hundreds of thousands who belonged to God, but only a few of them were strong. For example, Elijah and Jeremiah were strong ones. Undoubtedly, the majority of God’s people were genuine, but they were not strong. We find the same thing in the New Testament. Although there were thousands of Christians in the early days, not that many were truly strong. Even at present there are thousands, even millions, of Christians, but not many are strong. I encourage you all to be strong.

我们不仅要作妇人的一部分，也要作男孩子的一部分。…男孩子由复活的得胜者组成。男孩子是“将来要用铁杖辖管万国的”。（启十二5。）这指明男孩子包括启示录二章二十六至二十七节所说的得胜者，这些得胜者是已经去世的人。

十二章五节说，妇人“生”了一个男孩子。这里的“生”表征复活，与行传十三章三十三至三十四节者同。男孩子是由那些死了且复活的得胜圣徒组成的，这可由启示录十二章十一节“他们虽至于死”的话得到证明。主耶稣是在复活里生为神的长子。对祂而言，复活就是生。行传十三章三十三和三十四节是引用诗篇二篇七节的话，启示说当主复活时，祂是生为神的长子。在复活以前，祂是神的独生子，带着神性；但借着复活，祂生为神的长子，兼有神性和人性。所有死去的得胜者都是男孩子的一部分。借着复活，男孩子要完全产生出来。…今天你若是得胜者，并且一直活着到主回来，你就不算是男孩子的一部分，反而可能是启示录十四章所说初熟的果子之一。你如果是得胜者，又在主来之前死了，到时候你就要复活，成为男孩子的一部分。

十二章五节又说，男孩子“被提到神和祂的宝座那里去了”。这里男孩子的被提，和帖前四章十七节所说大体信徒的被提不同。在帖撒罗尼迦前书，大体信徒的被提，是在末次号筒，（林前十五52，帖前四16，）就是第七号（启十一15）之时，被提到空中。但这里男孩子要被提到神的宝座前，并且是在一千二百六十天之前，也就是在第五号（九1）以前，从第六印开始的三年半（四十二个月——十二14，十三5，十一2）大灾难之前。（启示录生命读经，四八九、四九六至四九七、五〇五页。）

参读：启示录生命读经，第三十四至三十六篇。

We should not only be part of the woman but also part of the man-child... The man-child consists of the resurrected overcomers. That the man-child “is to shepherd all the nations with an iron rod” (Rev. 12:5) indicates that the man-child consists of the overcomers as mentioned in 2:26-27. These overcomers are those who have already died.

Revelation 12:5 says that the woman “brought forth” the man-child. Brought forth here signifies resurrection, as in Acts 13:33-34. The man-child is composed of the overcoming saints who have died and who have been resurrected. This is proved by the words unto death in Revelation 12:11. The Lord Jesus was brought forth in resurrection to be the firstborn Son of God. To Him that was a birth. Acts 13:33 and 34, a quotation of Psalm 2:7, reveal that when He was resurrected, He was begotten as the firstborn Son of God. Prior to that, He was the only begotten Son of God with divinity, but through His resurrection He was begotten as the firstborn Son of God with both divinity and humanity. All the overcomers who die will be part of the man-child. By resurrection the man-child will come into full existence...If you are an overcomer today and live until the Lord comes back, you will not be a part of the man-child. Instead, you may be among the firstfruits mentioned in Revelation 14. But if you are an overcomer and die before the Lord comes back, you will be resurrected to be part of the man-child.

Revelation 12:5 also says that the man-child “was caught up to God and to His throne.” To be caught up is to be raptured. The rapture of the man-child differs from that of the majority of the believers, which is mentioned in 1 Thessalonians 4:17. There, the majority of the believers are raptured to the air and at the last trumpet (1 Cor. 15:52; 1 Thes. 4:16), which is the seventh trumpet (Rev. 11:15). But here, the man-child is raptured to the throne of God and before the one thousand two hundred and sixty days, which is the time of the great tribulation of three and a half years (forty-two months, 12:14; 13:5; 11:2), beginning from the sixth seal, before the fifth trumpet (9:1). (Life-study of Revelation, pp. 400, 405-406, 412-413)

Further Reading: Life-study of Revelation, msgs. 34-36

第四十四周■周二

晨兴喂养

启十二7～9“天上起了争战，米迦勒和他的使者与龙争战，龙和它的使者也争战，并没有得胜，天上再没有他们的地方。大龙就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上…”

男孩子被提到天上以后，米迦勒和他的使者就开始与撒但争战。（启十二7。）这指明男孩子，就是神子民中较刚强的部分，总是从事与神仇敌撒但的争战。得胜者在地上不断与撒但争战，甚至争战至死，并且把撒但打败。如今天上正等待他们到达那里，好进行争战，把撒但从天上摔下去。（启示录生命读经，五二三页。）

信息选读

主已把击败仇敌最有效的方法指示了我们。我们所要作的，就是取用神的约，就是神的话，将主为我们所作出的，向撒但传讲。…每当我们的脾气又要发作时，先不要管脾气，要向撒但传讲。我们要到问题的源头，就是撒但面前，向他传讲说，“撒但，你已经被钉在十字架上了。”你越向撒但传讲，你就越得释放。

当男孩子生出来，被提到宝座那里，他要说，“撒但，你在地上已被我打败，你还要躲在天上么？”…然后，男孩子会说，“撒但，你不应该再在这里，出去！”男孩子一宣布这话，天使长米迦勒就率领他的使者与龙争战。…神在诸天之上正等待着这个执行者。谁是执行者？就是我们这班男孩子！盼望我们都到那里去向撒但传讲。但要在那里作这事，我们必须

WEEK 44 — DAY 2

Morning Nourishment

Rev. 12:7-9 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels. And they did not prevail, neither was their place found any longer in heaven. And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth...

Immediately after the man-child is raptured to heaven, a war commences with Michael and his angels against Satan [Rev. 12:7]. This indicates that the man-child, the stronger part of God's people, is always engaged in fighting God's enemy, Satan. The overcomers have been fighting Satan continually, even unto death, and have defeated him on earth. But heaven is still waiting for them to arrive there so that a war may be waged to cast Satan out of heaven. (Life-study of Revelation, p. 430)

Today's Reading

The Lord has shown us the most effective way to defeat the enemy. What we need to do is to take the covenant, the word of God, and preach to Satan regarding what the Lord has accomplished for us...When our temper is aroused, we should forget it and preach to Satan. Go to the source of the problem—Satan—and preach to him, saying, “Satan, you have been crucified on the cross.” The more you preach to Satan, the more you will be released.

When the man-child is delivered and is raptured to the throne, he will say, “Satan, you were defeated by me on earth. Are you still here hiding in the heavens?”...Then the man-child will say, “Satan, you should no longer be here! Get out!” As soon as this word is uttered by the man-child, Michael the archangel will lead all his angels to war against the dragon...God is waiting in the heavens for this executor. Who will be the executor? We, the man-child, will be the executor. Let us go there to preach to Satan. Before we can do this,

先在地上打败撒但。在地上打败撒但后，我们要争战到天上，至终还要从天上争战到地上。现在当我们面对撒但时，就要向他讲许多信息；以后到了天上遇见他时，还要再向他传讲。等到撒但被摔到地上破坏的时候，我们还要下来对他说，“撒但，你还在这里么？我再向你讲一篇道，现在就是你下无底坑的时候了。”然后，千年国以后，要再向撒但讲第四篇道。那时，撒但要煽动人起来背叛神，而我们就要说，“撒但，听我们说！这是我们的最后一篇道，现在你要到你命定的地方——火湖——去。”

你若想够格有分于这事，现在就必须争战。不要无所谓。我盼望你…能强有力地仇敌说，“撒但，你欺骗我多年，现在我…眼睛已被开启，不能再无所谓了。撒但，你不仅是神的仇敌，也是我的仇敌。从今以后，我要绝对地为着主，再也不听你的话了。”…你若这样对撒但传讲，就会变成另一个人，并且很可能不久就包括在那妇人较刚强的部分里。从现在开始，我们都要够资格，装备好，被成全，在那些被提到天上，对撒但执行审判的人中间。我们必须告诉仇敌说，“撒但，今天我在地上向你传讲，不久也要在天上向你传讲；随后我会在地上见你，再次向你传讲；至终我要再向你讲一篇信息，然后你就要被扔到火湖里去。”

被提并非为着我们的快乐，乃是为着神的定旨。我们的神正等待着一班得胜者，就是男孩子，到天上去执行祂对仇敌的审判。能有分于此，是何等的权利！天使没有地位享受这权利，我们却有。现在我们都立场说，“赞美主！我有地位可以作得胜者。”（启示录生命读经，五二四至五二六页。）

参读：启示录生命读经，第三十八篇。

however, we must first defeat him on earth. After defeating Satan on earth, we will fight upward to heaven, and eventually, we will fight downward to earth. Now as we confront Satan, we must give him many messages. Later, we will go to the heavens, meet him there, and preach to him again. Then after he has been cast down to earth to damage it, we will descend and say to him, “Satan, are you still here? Let me give you another sermon. Now is the time for you to go to the abyss.” Then after the millennium there will be the fourth sermon given to Satan. At that time Satan will instigate mankind to rebel against God. But we will say, “Satan, listen to us. This is our last sermon. Now you must go to your destination—the lake of fire.”

If you would be qualified to participate in this, you must fight now. Do not be indifferent. I hope...you will give a strong word to the enemy, saying, “Satan, you have deceived me for years...My eyes have been opened, and I see that I must no longer be indifferent. Satan, you are not only God’s enemy—you are also my enemy. From now on, I will be absolute for my Lord, and I will never listen to you.”...If you preach to Satan like this, you will become another person and will probably soon be included in the stronger part of the woman. Begin now to be qualified, equipped, and perfected to be among those who will be raptured to heaven to execute judgment upon Satan. We must tell the enemy, “Satan, I will preach to you on earth today. Later, I will also give you a message in the heavens. After that, I will see you on earth and preach to you once more. Finally, I will give you one more message, and then you will be cast into the lake of fire.”

The rapture is not for our happiness; it is for God’s purpose. Our God is waiting for the overcomers, the man-child, to go to heaven to execute His judgment upon the enemy. What a privilege it is to share in this! The angels are not positioned to share this privilege, but we are. Now we have the ground to say, “Praise the Lord that I am in the position to be an overcomer!” (Life-study of Revelation, pp. 430-431)

Further Reading: Life-study of Revelation, msg. 38

第四十四周■周三

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。”

启十二 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。”

男孩子被提到天上以后，争战就开始了。我年轻的时候，就寻求要明白，为什么男孩子被提到宝座以后，争战就立刻开始？又想知道，为什么男孩子没有实际的争战，而是米迦勒和他的使者与撒但争战？原因乃是：男孩子是执行者，执行者无须动手，只须发令。当我们这班执行者发令后，那些服侍我们的天使就会为我们争战。…当我们说，“撒但，走开！”米迦勒就领头与撒但争战。…你愿意作那妇人较刚强的部分么？若愿意，就必须学习向撒但传讲。撒但一直搅扰你，但只要你决定向他传讲，他就会跑开，因为他知道你要作什么。因此，你要说，“撒但，别走，等我叫你离开你再离开，留在这里听我讲完了再走。”（启示录生命读经，五二六页。）

信息选读

天使已经准备好了要与龙争战。或许米迦勒甚至要说，“男孩子，上来吧！向我们发令，我们就执行。”然而，我们若想够资格到诸天之上对撒但执行审判，如今在地上就要开始对他执行审判。我们要说，“撒但，我不会放你过去，我要捆绑你，打败你。”

WEEK 44 — DAY 3

Morning Nourishment

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

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.

As soon as the man-child is raptured to heaven, the war begins. When I was young, I sought to understand why this war will start immediately after the man-child is raptured to the throne. I also wanted to know why the man-child did not actually fight but that the fighting was done by Michael and his angels. The reason is that the man-child is the executor, and the executor does not need to fight. Rather, he simply gives the word. After we, the executor, give the word, the angels who serve us will fight for us...When we say, “Satan, go away,” Michael will take the lead to fight against him...Are you willing to be in the stronger part of the woman? If you are, then you must learn to preach to Satan. Satan has constantly been troubling you, but after you decide to preach to him, he may run away, for he knows what you intend to do. Thus, you need to say, “Satan, don’t go yet. You are not allowed to leave until I command you to do so. Stay here until I am through speaking to you.” (Life-study of Revelation, pp. 431-432)

Today’s Reading

The angels are ready to war against the dragon. Michael might even be saying, “Man-child, come up here and give us the word. We’ll carry it out.” But if we would be qualified to be there in the heavens to execute judgment upon Satan, we must begin to execute the judgment upon him now on earth. Say, “Satan, I will not let you go. I will bind and defeat you.”

因着男孩子被提到天上，天上就起了争战。…被提不只是为着我们，更是为着神的经纶和神的战略。神的仇敌如今还在天上。虽然他已受了审判，判决也宣告了，但在已过的十九个世纪里，神还没有得着一班人，可以在仇敌身上执行祂的判决。神的仇敌撒但，已经被主耶稣在十字架上审判了。（约十二31，十六11。）…得胜的信徒和撒但争战，实际上就是执行主对撒但的审判。至终，借着他们的争战，撒但要从天上被摔下去。（启十二9。）谁能到天上去执行神的审判，命令那已被定罪、审判、判决的仇敌离开天上？天使作不到，…因为他们是天使，撒但以前也在他们中间，与他们有同等地位，所以他们没有地位作这事。神需要一个人来完成这工作，人子耶稣就是这人的头。祂是男孩子的头，也是所有得胜者的先锋。神需要这样的人来执行祂对撒但的判决。神为着这个人等待好久了。

我们必须被提到诸天之上，以满足神的需要。…宗教就是为叫人快乐，盼望死后在乐土里过好日子。这是出于魔鬼的思想。然而，可叹的，这种观念已经渗透了整个基督教。…我们需要被提到天上，但不是为我们的快乐，乃是为完成神的定旨。我们必须到天上去执行神对祂仇敌的审判，今天神正等待这个。

男孩子复活，被提到天上以后，就不容撒但再留在诸天之上。就是在今天，我们也不该容撒但在召会中；我们应当和他争战。你若今天与撒但争战，将来就够资格在诸天之上与他争战。我们被提到神的宝座以后，就会看到撒但，他也要惧怕我们。我们看到他的时候，必不容他继续留在那里，我们会对他说，“撒但，你还想留在我们神的圣所里么？这不是你的地方。撒但，你必须走开！”（启示录生命读经，五二六、五二二至五二三、五二八至五二九页。）

参读：启示录生命读经，第三十六篇。

There will be war in heaven because of the man-child's rapture to heaven...The rapture is not only for us; it is for God's economy and for God's strategy. God's enemy is still in the heavens. This enemy has been judged, and his sentence has been pronounced, but during the past nineteen centuries God has not had those who could execute His sentence upon the enemy. Satan, the enemy of God, was judged by the Lord Jesus on the cross (John 12:31; 16:11)...The war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him. Eventually, through their fighting, he is cast out of heaven (Rev. 12:9). Who will go to heaven to execute God's judgment and command the condemned, judged, and sentenced enemy to depart?...The angels lack the position to do this because, being angels, they are on the same level as Satan who formerly was among them. God needs a man to accomplish this. This man has a Head—the man Jesus. He is the Head of the man-child, the Pioneer of all the overcomers. God needs such a man to execute His sentence upon Satan. God has been waiting a long time for this man.

We must be raptured to the heavens to fulfill God's need...Religion is for human happiness, for having a good life in a merry land after we die. This thought is devilish. But, alas, this concept has infiltrated all of Christianity...We need to be raptured to heaven not for our happiness but for the fulfilling of God's purpose. We must go there to execute God's judgment upon His enemy. God is waiting for this.

After the man-child has been resurrected and raptured to heaven, he will not tolerate to see Satan in the heavens. Even today we should not tolerate to see Satan in the church but should fight against him. If you fight against Satan today, you will be qualified to fight against him in the heavens. After we have been raptured to the throne of God, we will see Satan, and he will be terrified of us. When we see him, we will not tolerate his presence there, and we will say, "Satan, are you still in our God's sanctuary? This is not your place. Satan, you must go." (Life-study of Revelation, pp. 432, 428-429, 434)

Further Reading: Life-study of Revelation, msg. 36

第四十四周■周四

晨兴喂养

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

约壹一 7 “…祂儿子耶稣的血也洗净我们一切的罪。”

当我们认罪并且应用血之后，若有任何明显的“定罪”仍不停止，那必是出自魔鬼。我们一旦认清了这个，就应该向撒但说，“住了吧！我不会再认罪了。…这不是神的光照，这乃是你的控告！我虽然不完全，但是你该知道，我在羔羊的血底下，这血就是我的完全。…我是胜过你的弟兄之一，不是因为我不完全，乃是因着我救赎主的血。”

这血究竟有多少功效，我们无人能完全知道，只有神知道。魔鬼也知道得比我们多。…从经历中，我们看见羔羊之血的大能和权柄。我们必须常常应用这血，告诉魔鬼，我们虽然不完全，却是在完全的血底下。…不管我们是否知道这血所含示的，只要我们取用它，就能得着它所含示的一切。（启示录生命读经，四九九至五〇一页。）

信息选读

怎样胜过撒但的控告呢？天上的声音告诉我们说，“弟兄们胜过他，是因羔羊的血。”（启十二 11。）血是得胜的根据，血是胜过撒但的工具。撒但会控告我们，但我们可以答覆说，神儿子耶稣的血洗净了我们一切的罪。（约壹一 7。）“一切的罪，”无论是大的罪，小的罪，任何的罪，神儿子的血都洗净了！撒但说我们不对，但是我们有主耶稣的血。主

WEEK 44 — DAY 4

Morning Nourishment

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

1 John 1:7 ...The blood of Jesus His Son cleanses us from every sin.

Any apparent condemnation that does not stop after we have confessed and applied the blood must be of the devil. Once we realize this, we should tell Satan, “Stop! I will not confess anymore...This is not God’s enlightenment—it is your accusation. I am not perfect, but you must realize that I am under the blood of the Lamb, and the blood is my perfection...I am one of the brothers who overcome you not because of my perfections but by the blood of my Redeemer.”

None of us knows how much the blood implies. Only God knows this. The devil also knows more of what the blood implies than we do...Through experience we have come to see the power and authority of the blood of the Lamb. We must always apply the blood, telling the devil that although we are not perfect, we are under the perfect blood...Whether or not we know all that the blood implies, as long as we apply it, we will have all that it implies. (Life-study of Revelation, pp. 408-409)

Today's Reading

How can we overcome the accusations of Satan? The voice from heaven tells us, “They overcame him because of the blood of the Lamb.” The blood is the basis of victory, and it is the instrument to overcome Satan. He may accuse us, but we can answer that the blood of Jesus Christ, God’s Son, cleanses us from every sin (1 John 1:7). “Every sin” means any sin, whether it is great or small. The blood of God’s Son cleanses us from all of them. Satan may tell us that we are wrong, but we have the blood of the Lord Jesus. The blood of the

耶稣的血洗净我们许许多多的罪。这是神的话。

我们不只是拒绝没有理由的控告，就是有理由的控告，我们也不接受。神的儿女即使作错了事情，也只需要祂儿子耶稣的血，不需要撒但的控告。…神的话语并没有说，有了罪就用得着控告。…如果我们承认了，还有什么话说？有罪而不承认，那才用得着控告。没有罪，就没有控告的理由。

我们承认我们是有罪的，我们不是说我们没有罪；但是，我们不接受撒但的控告。我们在神面前还是洁净的，因为我们有宝血。我们不能相信控告过于相信宝血。…我们要学习相信羔羊的血。

“弟兄们胜过他，是因羔羊的血，”〔启十二11，〕这句话是何等宝贵。弟兄们胜过他，不是因为他们的长处，不是因为他们的长进，不是因为他们的经历；弟兄们胜过他，乃是因为羔羊的血。撒但一有控告的时候，我们就得用血去对付。我们一接受血，撒但的能力就消灭了。我们的一切都是靠着血，我们天天需要血。我们得救的那一天如何靠着血，相信血，以后每天我们也要如何靠着血，相信血。血是唯一的根基。…我们不要以为天天受控告是谦卑，我们要学习胜过控告。…得胜者必须知道血的价值。我们虽不能知道血的价值到底有多大，但是我们可以对主说，“主啊，按着你所知道的血的价值，来成功在我们身上。”不是按着我们所知道的，乃是按着主所知道的血的价值，去对付撒但的能力。（倪柝声文集第二辑第十四册，一〇二至一〇四、一〇六至一〇七页。）

参读：圣洁没有瑕疵，第四章。

Lord Jesus can cleanse us of our many sins. This is the Word of God.

We must not only reject the accusations which are without cause, but we must also reject all the accusations which have cause. When God's children have done something wrong, we need only the blood of Jesus, His Son, not the accusations of Satan...God's Word never speaks of the need for accusation after we have sinned...If we have confessed, then what more can be said? If we have sinned and do not confess, then we deserve to be accused. But where there is no sin, there is no cause for accusation.

We admit that we have sin. We do not say that we are without sin. But regardless of this, we do not accept the accusations of Satan. Before God we are clean because we have the precious blood. We should not believe in the accusations more than we believe in the precious blood...We must learn to trust in the blood of the Lamb.

“They overcame him because of the blood of the Lamb” [Rev. 12:11]. How precious are these words! The brothers overcame him not because of their merit, their advancement, or their experience. They overcame him because of the blood of the Lamb. Whenever accusations come from Satan, we need to deal with them by the blood. Once we accept the blood, Satan's power will be nullified. All that we are depends on the blood, and we need the blood every day. Just as we depended upon the blood and trusted in the blood on the day we were saved, we must continue to depend upon the blood and trust in the blood from that day forward. The blood is our only foundation...We must never feel that we are being humble by receiving accusations day after day. We must learn to overcome these accusations...The overcomers must know the value of the blood. Although we do not know the immense value of the blood, we can still say to the Lord, “O Lord, apply the blood on my behalf according to Your evaluation of it.” We should deal with the power of Satan according to God's valuation of the blood, not according to our valuation of the blood. (CWWN, vol. 34, “The Glorious Church,” pp. 86-87, 90)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 4

第四十四周■周五

晨兴喂养

启十二 11 “弟兄们胜过他，是因羔羊的血，并因自己所见证的话…”。

约壹三 8 “…为此，神的儿子显现出来，是要消除魔鬼的作为。”

他们胜过仇敌，也是因“自己所见证的话”。（启十二 11。）这就是他们见证魔鬼已经受主审判的话。每当我们感觉魔鬼的控告，就当开口见证主如何对付了他。…我们不仅对人作见证，也当对鬼作见证，说，“鬼，你们该记得你们的王撒但，已经被我的主耶稣基督打败了，你不该在这里找我的麻烦！”除了向鬼作见证以外，还要向撒但讲道，说，“撒但，你不知道你已经被钉在十字架上了么？你已经受了审判，你的定命就是火湖！”这就是你口述的见证。不要光在心里有这些想法，你必须对着撒但发声说出来。…我就曾向撒但和鬼讲过道，那个讲道不是叫他们悔改，乃是为打退他们。…鬼所怕的并不是我，他们所怕的乃是血。我们需要应用这血。（启示录生命读经，五〇一至五〇二页。）

信息选读

“弟兄们胜过他，是因…自己所见证的话。”（启十二 11。）良心无亏，口里就有见证，良心一有亏，口里就什么话都说不出，好像越说声音越小。这里的见证是对人说的，不只是对自己。你在神的面前有血，你在神的面前就有胆量，你在人的面前也有见证。不只见证罪人能得赦免，不只见证人能因着基督蒙悦纳，并且见证神的国。“见证”就是告诉人说，

WEEK 44 — DAY 5

Morning Nourishment

Rev. 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony...

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

They also overcame the enemy by “the word of their testimony” [Rev. 12:11]. This is their word testifying that the devil has been judged by the Lord. Whenever we sense the devil’s accusation, we should verbally testify how the Lord has already dealt with him...We need to testify not only to men but also to the demons, saying, “Demons, you must be reminded that Satan, your king, has been defeated by my Lord Jesus Christ. You should not be here troubling me.” Along with testifying to the demons, you need to preach to Satan, saying, “Satan, don’t you know that you have been crucified on the cross? You have been judged, and your destination is the lake of fire.” This is the testimony of your verbal word. Do not simply keep these thoughts in your mind—you must utter them to Satan...I have preached to the demons and to Satan. That preaching was not for their repentance; it was a repellent...The demons are not afraid of what I am, but they are afraid of what the blood is. We need to apply the blood. (Life-study of Revelation, pp. 409-410)

Today’s Reading

The second thing is that the brothers overcame him “because of the word of their testimony.” When our conscience is without offense, then our mouth can give testimony. When there is an accusation in our conscience, we can utter nothing. It seems that the more we speak, the lower our voice becomes. The meaning of testimony here is to testify to others, not to one’s self. When you have the blood before God, you will have boldness before God, and you will have a testimony before man. Not only will you testify that sinners can

到底在基督里有些什么。见证的话是要说出来的。得胜者要多多的宣告基督的得胜，把这事实说了再说，这是撒但最怕的事。有一个事实就是说，诸天的国必定要降临。有一个事实就是说，主要作王。有一个事实就是说，基督是得胜的，基督是永远得胜的。有一个事实就是说，撒但是失败的。有一个事实就是说，那个壮士已经被捆绑起来了，那个壮士在律法上已经被定罪了。有一个事实就是说，基督在十字架上拆毁了撒但所有的作为。把这些事实宣告出来，这就是见证。

见证的话是撒但所害怕的。…撒但不怕你讲神学，…撒但不怕你解圣经，…撒但就是怕你宣告属灵的事实。有一个属灵的事实，就是“耶稣是主”。…有人用信心在那里宣告耶稣是主，撒但就怕了。撒但所怕的，不是讲道，不是神学，乃是见证的话。在这里有一个属灵的事实，就是耶稣的名是超乎万名之上的名。我们要用信心来宣告，不只对人说，更是对撒但说。许多时候，我们是说给撒但听的，是故意说给他听的，这是见证的话。你一个人在房间里，也可以出声说，你可以说耶稣是主，你可以说主耶稣是比那壮者还要壮，你可以说神的儿子已经捆绑了撒但等等。这就是见证的话。

我们宣告主耶稣是主，我们宣告主是得胜的，我们宣告撒但被践踏在主的脚底下，我们宣告主已经给我们权柄，可以践踏蛇和蝎子，又胜过仇敌一切的能力。…见证的话，使撒但无法站住；见证的话，是给撒但的一个打击。主耶稣的工作所给我们的，不只是血，使我们能得着保护，并且给我们见证的话，能使撒但溃退。（倪柝声文集第二辑第十四册，一〇七至一〇八、一一一页。）

参读：圣洁没有瑕疵，第四章。

be forgiven and man can be accepted because of Christ, but you will further testify of God's kingdom. "Testimony" means to tell others what there is in Christ, and the word of testimony is something which must be spoken forth. The overcomers must frequently proclaim the victory of Christ. Satan fears the most when this fact is repeated again and again. It is a fact that the kingdom of heaven will come; it is a fact that the Lord is King; it is a fact that Christ is victorious and forever victorious; it is a fact that Satan is defeated; it is a fact that the strong man has been bound and legally condemned; it is a fact that Christ has destroyed all the work of Satan on the cross. When we declare all of these facts, we have the testimony.

It is the word of testimony that gives Satan the greatest fear...Satan does not fear when we talk theology or when we expound the Scriptures, but he does fear when we declare the spiritual facts. "Jesus is Lord" is a spiritual fact...When someone declares in faith that Jesus is Lord, Satan fears. He does not fear our preaching or theology, but the word of our testimony. It is a spiritual fact that the name of Jesus is above every other name. We must declare it in faith, not only to men, but also to Satan. We often speak for Satan to hear; we purposely speak for him to hear. We call this the word of testimony. Even when we are alone in our room we can proclaim aloud, "Jesus is Lord." We can say, "The Lord Jesus is stronger than the strong man," or, "The Son of God has already bound Satan," etc. This is the word of our testimony.

We proclaim that Jesus is Lord, that the Lord is victorious, that Satan has been trodden under His feet. We further proclaim that the Lord has given us authority to tread upon serpents and scorpions and to overcome all the power of the enemy...The word of testimony causes Satan to lose his ground. When we give the word of testimony, we give Satan a blow. The work of the Lord has not only given us the blood to protect us, but also the word of testimony by which we can defeat Satan. (CWWN, vol. 34, "The Glorious Church," pp. 90-91, 93-94)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 4

第四十四周■周六

晨兴喂养

启十二 11 “弟兄们胜过他，是因…他们虽至于死，也不爱自己的魂生命。”

太十六 24 “于是耶稣对门徒说，若有人要跟从我，就当否认己，背起他的十字架，并跟从我。”

因着亚当堕落，撒但就和人的魂生命，就是人的己联合。（太十六 23～24。）因此，我们要胜过撒但，就当不爱自己的魂生命，倒要恨恶并否认。（路十四 26，九 23。）那些构成男孩子的得胜信徒，“虽至于死，也不爱自己的魂生命。”只有那些不爱自己魂生命的人，才甘心殉道。我们必须恨恶我们的己。只要我们的爱自己的魂生命，就成为土，好作撒但的食物。但我们若不爱自己的魂生命，不爱我们的己，就不会成为土，这就叫撒但被杀死。当我们的魂生命被杀死，撒但也就被杀死。这是我们作为妇人的较刚强部分，胜过撒但的路。（启示录生命读经，五〇三至五〇四页。）

信息选读

撒但对付我们最好的办法，就是使我们用自己的力量来作事。撒但…要我们用自己天然的才能，血气的能力来为神工作。

天然的才能就是我们原有的才能，从未受过十字架运行的对付，也就是在我们的人格里所带来的东西。有的人，他天然的能力是他的聪明…；有的人，他天然的能力是他的口才，他不必特别得着圣灵的能力，就很会说话。但是，人不能借着没有经过十字架对付的天然的能力来事奉神。…我们总得被神带到一个地步，变成一个战兢恐惧的人，变成一个离了主不

WEEK 44 — DAY 6

Morning Nourishment

Rev. 12:11 And they overcame him because...they loved not their soul-life even unto death.

Matt. 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.

Because of Adam's fall, Satan has joined himself to man's soul-life, man's self (Matt. 16:23-24). Hence, to overcome him we must not love our soul-life but rather hate it and deny it (Luke 14:26; 9:23). The overcoming believers who constitute the man-child do not love their soul-life even unto death. Those who do not love their soul-life are willing to be martyred. We must hate our self. As long as we love our soul-life, we are dust, good to be food for Satan. But if we do not love our soul-life, our self, there will be no dust, and Satan will be killed. When our soul-life is killed, Satan is killed also. This is the way for us, as the stronger part of the woman, to overcome Satan. (Life-study of Revelation, pp. 411-412)

Today's Reading

The best way for Satan to deal with us is to cause us to act in our own strength...He wants us to exercise our own natural ability and fleshly energy in our work for God.

Natural ability is the ability which we originally had and which has never been dealt with by the cross. It accompanies our character. The natural ability of one person may be his cleverness...The natural ability of another may be his eloquence. He can speak well independent of any special power from the Holy Spirit. Man, however, cannot serve God with the natural ability that has never been dealt with by the cross...Oh, we all must be brought by God to the place where we are trembling and fearful lest we do anything without the

能作什么的人，（不是口里说说，乃是的确如此的人，）才能在神的手里有用处。

我们要学习认识十字架。十字架就是对付我们，使我们不敢凭着自己动。我们光是讲十字架的道理没有用，光是听十字架的道理也没有用。神所需要的，是经过十字架，受过十字架对付的人。你所传的信息对了还不够，还要问你这个人是谁。保罗说，“我…在你们中间不知道别的，只知道耶稣基督，并这位钉十字架的。我在你们那里，又软弱，又惧怕，又甚战兢。我说的话，讲的道，不是用智慧动听的言语…”（林前二2～4。）前面是说出他的信息，后面是说出他是怎样的人。我们想，像保罗这样的人，上讲台是绰绰有余了。但是保罗…传的信息是十字架，他自己是又软弱，又惧怕，又甚战兢。…如果我们受过了十字架的对付，我们就没有把握，就不敢夸口。

从我们这一方面来看，十字架就是除去一切不是出于神的，十字架就是只留下从神出来的。…有的弟兄说，我从前这样救人，那样救人，现在学习受十字架的对付，这样对付，那样对付，被它对付完了，好像没有事情可作了。这就是证明他从前的一切都是出于他自己的。因为凡出于神的，都是十字架所杀不死的。…经过十字架还爬得起来的，就是出于神的；经过十字架爬不起来的，就是出于人的。主耶稣是出于神的，祂经过了十字架能起来。所有魂的生命，血气的生命，我们要不爱惜它，一直到死的地步。…我们的态度是：我们不凭着自己作人，我们不能作一个自以为有本领，自以为有把握的人，我们要战战兢兢地作人，我们知道自己是一个软弱的人。（倪柝声文集第二辑第十四册，一一二至一一四页。）

参读：圣洁没有瑕疵，第四章。

Lord. We must become such persons—not merely speaking such things, but actually being such persons. Then we will become useful in the hand of God.

We must learn to experience the cross. The purpose of the cross is to deal with us, so that we will not dare to move by our selves. It is useless merely to talk about the message of the cross or to listen to the message of the cross. God needs those who have gone through the cross and have been dealt with by the cross. It is not enough that our message is correct. We have to ask, “How about ourselves? What kind of persons are we?” The apostle Paul said, “For I did not determine to know anything among you except Jesus Christ, and this One crucified. And I was with you in weakness and in fear and in much trembling; and my speech and my proclamation were not in persuasive words of wisdom” (1 Cor. 2:2-4). The first part of these verses refers to Paul’s message, and the last part refers to Paul’s person. We often think that when a person like Paul gets up to speak, he must feel rich and full of his own resources. But Paul’s message was the cross, and he himself was in weakness, fear, and much trembling...If we have been dealt with by the cross, we will not have any self-confidence, and we will not dare to boast.

The subjective work of the cross in us is to take away the things which do not originate with God. The cross leaves only the things which are of God... Some brothers have said that in the past they had many ways to help people be saved, but after they began to experience the dealing of the cross, the cross has dealt with their various ways, and it seems as if they are not able to do anything. This proves that what they did previously came out from themselves, because whatever is of God cannot be slain by the cross...That which passes through the cross and rises up again is of God; anything which is not able to rise is of man. The Lord Jesus is of God, for after He passed through the cross, He was able to rise again. We should not love anything of the soulish life or of the life of the flesh, but let it all go into death...Our attitude is that we will not live by ourselves in any way; we will not value our own ability or have any self-confidence. We must live as men full of fear and trembling. We must realize what feeble creatures we are. (CWWN, vol. 34, “The Glorious Church,” pp. 91-93)

Further Reading: CWWN, vol. 34, “The Glorious Church,” ch. 4

第四十四周诗歌

补 917

看哪！主必快来！

(英893)

4/4

E 大调 C_m A E B₇ B E

1 1 1 3 3 | 6 - - 6 | 5 1 4 3 | 2 - - 2 | 3 5 6 5 |

— 今日争战凶猛，撒但尚未退败；战场传来呼喊之声，比前更加澎湃；阴府背叛喧嚣，虽

F_# B F_# B₇ E A C₇

#4 3 2 5 i | 7 i 6 6 | 5 - - 5 | 5 3 2 1 | 6 - - 6 |

喊之声，比前更加澎湃；阴府背叛喧嚣，虽

F_# B₇ E F_m E A B₇ E

6 #4 3 2 | 7 - - 7 | i . 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 - - - ||

仍强悍不衰；请听夜半主发呼声：“看哪，我必快来！”

- | | |
|------------|-------------|
| 二 虽有更苦试炼， | 争战不断接连； |
| 黑暗权势如同军队， | 集聚进逼无间； |
| 正当微醒等候， | 正逢艰苦试验； |
| 却闻歌声喜乐、甘甜： | “我主已快显现！” |
| 三 当在末后年日， | 持守见证不移； |
| 撒但无所不用其极， | 我们仍需站立； |
| 应当重新得力， | 才能胜过仇敌； |
| 直到见主，何等欢喜， | 叹息全都止息。 |
| 四 谁愿奋力进前， | 靠主能力遮盖？ |
| 谁愿坚定为主争战， | 直到那日奏凯？ |
| 得胜欢呼号声， | 至终必定传开； |
| 何等喜乐，已先听见： | “看哪，我必快来！” |
| 五 谁愿走上窄路， | 将神旨意拣选？ |
| 历经风暴，通过考验， | 绝不退后、心变？ |
| 谁愿忠勇进前， | 忍受痛苦、凶险？ |
| 众得胜者仿佛看见： | “我主已快显现！” |
| 六 应当加紧脚步， | 尽管黑暗四布； |
| 期待那日被提之福， | 荣耀辉煌夺目； |
| 终将撒但征服， | 迎接再临基督； |
| 得胜者啊，扬声欢呼： | “看哪！耶稣，我主！” |

WEEK 44 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming

893

E_b C_m A_b E_b/G A_b B_b

1. Con - flict to-day is fierce, The strength of Sa - tan more; The

5 E_b C_m F₇ B_b B_b/F F₇ B_b B_b7

cry of bat - tle call - ing now Is loud - er than be - fore. The

9 E_b A_b F₇ B_b B_b7

re - bel voice of hell E'en strong - er now be - comes; But

13 E_b/G A_b F_m E_b A_b B_b7 E_b

list, the mid - night cry re - sounds, Be - hold, I quick - ly come!

- | | |
|--|---|
| 2. Trials more bitter grow,
The fighting doth enlarge;
Hell's forces rally all their pow'rs
And gather for the charge.
Yet while we wait and watch
And feel the war severe,
We hear the joyful song ring out,
Jesus, the Lord, is near! | 5. Who then will choose God's best,
And take the narrow track,
Though passing thru the wildest storms,
Yet never turning back?
Who now will dare press on,
Enduring pain and fear?
All such will then rejoice to see
Jesus, the Lord, is near! |
| 3. 'Tis harder at the end
The word to testify,
For Satan fights with all his pow'r
Our witness to defy.
Much greater strength we need
The foe to overcome;
How happy when the Lord we see
And all our sighing's done! | 6. Though deep the darkness be
We still would onward go,
Till we the day of rapture greet
And glory 'round shall glow.
'Tis there we'll see the Lord,
And Satan overcome;
The overcomers will rejoice,
Jesus, the Lord, has come! |
| 4. Who then will forward go
Strong in His mighty power?
Who then will firmly trust the Lord
Until the vict'ry hour;
Till with the conqu'rors blest,
The triumph song's begun?
That man will then rejoice to hear,
Behold, I quickly come! | |

第八周申言

申言稿: _____

[illegible]

Composition for prophecy with main point and sub-points:

[illegible]