

第三周

得胜者的胜利， 见于但以理和他的同伴

诗歌：补 214

读经：但一～六

但一～六 从略。

【周一】

壹 主恢复的原则可见于“但以理和他的同伴”（哈拿尼雅、米沙利和亚撒利雅），他们是得胜者，绝对与神是一，胜过撒但的诡计——但二 13, 17, 参启十七 14, 太二二 14:

一 尼布甲尼撒在他对但以理及其同伴所施那属鬼魔的试诱中，将原来指明他们是属于神的名字，改为使他们与偶像成为一的名字——但一 6～7。

二 但以理这名，意思是“神是我的审判者”，被改为伯提沙撒，意思是“彼勒的王子”，或“彼勒所宠爱的”——赛四六 1。

三 哈拿尼雅这名，意思是“耶和华曾以恩慈赐与”，或“蒙耶和华恩宠”，被改为沙得拉，意思是“蒙日神光照”。

四 米沙利这名，意思是“谁是神所是的”，被改

Week Three

The Victory of the Overcomers Seen with Daniel and His Companions

Hymns: E1273

Scripture Reading: Dan. 1—6

Dan. 1—6 Being Omitted.

§ Day 1

I. **The principle of the Lord's recovery is seen with "Daniel and his companions" (Hananiah, Mishael, and Azariah), as overcomers who were absolutely one with God in their victory over Satan's devices—Dan. 2:13, 17; cf. Rev. 17:14; Matt. 22:14:**

A. In his devilish tempting of Daniel and his companions, Nebuchadnezzar changed their names, which indicated that they belonged to God, to names that made them one with idols—Dan. 1:6-7.

B. The name Daniel, meaning "God is my Judge," was changed to Belteshazzar, meaning "the prince of Bel," or "the favorite of Bel"—Isa. 46:1.

C. The name Hananiah, meaning "Jah has graciously given," or "favored of Jah," was changed to Shadrach, meaning "enlightened by the sun god."

D. The name Mishael, meaning "Who is what God is?" was changed to

为米煞，意思是“谁能像女神煞克”。

五 亚撒利雅这名，意思是“耶和华曾帮助”，被改为亚伯尼歌，意思是“火神尼歌的忠仆”。

貳 但以理和他的同伴胜过属鬼的饮食——但一：

一 尼布甲尼撒那属鬼魔的试诱，首先引诱神失败的选民中四个卓越的年轻后裔，就是但以理和他的三个同伴，要使他们有分于王不洁的食物，就是献给偶像的食物，而受玷污。

【周二】

二 但以理和他的同伴若吃那些食物，就是接受玷污，接受偶像，因而与撒但成为一——参林前十 19～21。

三 当但以理和他的同伴拒绝吃尼布甲尼撒不洁的食物，而拣选吃蔬菜时，（但一 8～16，）原则上，他们就是拒绝善恶知识树，（参创三 1～6，）而接受生命树，使他们与神成为一。（参二 9，16～17。）

四 主的恢复乃是恢复吃耶稣，为着建造召会——9，16～17 节，启二 7，17，三 20。

五 我们能借着吃主的话，并借着谨慎接触那清心呼求主的人，且同他们在一起，而吃耶稣——耶十五 16，提后二 22，林前十五 33，箴十三 20。

叁 但以理和他的同伴胜过那阻止人看见那大人像、以及那砸人的石头（就是人类历史中的神圣历史）之鬼魔的蒙蔽——

Meshach, meaning "Who can be like the goddess Shach?"

E. The name Azariah, meaning "Jah has helped," was changed to Abed-nego, meaning "the faithful servant of the fire god Nego."

II. Daniel and his companions were victorious over the demonic diet—Dan. 1:

A. Nebuchadnezzar's devilish temptation was first to seduce the four brilliant young descendants of God's defeated elect, Daniel and his three companions, to be defiled by partaking of his unclean food, food offered to idols.

§ Day 2

B. For Daniel and his companions to eat that food would have been to take in the defilement, to take in the idols, and thus to become one with Satan—cf. 1 Cor. 10:19-21.

C. When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables (Dan. 1:8-16), in principle they rejected the tree of the knowledge of good and evil (cf. Gen. 3:1-6) and took the tree of life, which caused them to be one with God (cf. 2:9, 16-17).

D. The Lord's recovery is the recovery of the eating of Jesus for the building up of the church—vv. 9, 16-17; Rev. 2:7, 17; 3:20.

E. We can eat Jesus by eating His words and by being careful to contact and be with those who call on Him out of a pure heart—Jer. 15:16; 2 Tim. 2:22; 1 Cor. 15:33; Prov. 13:20.

III. Daniel and his companions were victorious over the devilish blinding that prevents people from seeing the great human image and the crushing stone as the divine history within

但二：

- 一 团体的基督（石头和山），也就是新郎和新妇，有神的气之团体的属神之人，要用祂口中的气，就是剑，砸碎并击杀敌基督和他的军队——34～35，44～45节，帖后二8，启十九11～21，创十一4～9，参赛三三22。
- 二 基督是神建筑的宝贵活石、基石、房角石和顶石，以祂自己的宝贵灌注我们，好把我们变化为宝贵的活石，为着祂的建造——彼前二4～8，赛二八16，亚三9，四7，9～10。

【周三】

肆 但以理和他的同伴胜过拜偶像的引诱——但三，参太四9～10：

- 一 任何东西若不是在我们重生之灵里的真神，就是顶替神的偶像；任何不在灵里或不属于灵的，都是偶像——约壹五21。
- 二 身体的仇敌乃是己，用自利、自高、自荣、己的美丽、和己的力量顶替神；在身体里并为着身体，我们否认己，并且不是传自己，乃是传基督耶稣为主——太十六24，林后四5。
- 三 但以理的同伴有真实殉道的灵；他们以性命为代价，为主这独一的神站住，抵挡偶像敬拜，被尼布甲尼撒下令扔在烈火的窑中——但三19～23。
- 四 尼布甲尼撒查看窑时，见有四个人在火中行走；（24～25；）这第四个乃是超越的基督作为人子，来与祂三个受苦、遭逼迫的得胜者

human history—Dan. 2:

- A. The corporate Christ as the stone and the mountain, the Bridegroom with His bride, the corporate man of God with the breath of God, will crush and slay Antichrist and his armies by the breath, the sword, of His mouth—vv. 34-35, 44-45; 2 Thes. 2:8; Rev. 19:11-21; Gen. 11:4-9; cf. Isa. 33:22.
- B. Christ, as the living and precious stone, foundation stone, cornerstone, and topstone of God's building, infuses us with Himself as the preciousness to transform us into living and precious stones for His building—1 Pet. 2:4-8; Isa. 28:16; Zech. 3:9; 4:7, 9-10.

§ Day 3

IV. Daniel and his companions were victorious over the seduction of idol worship—Dan. 3; cf. Matt. 4:9-10:

- A. Whatever is not the true God in our regenerated spirit is an idol replacing God; whatever is not in the spirit or of the spirit is an idol—1 John 5:21.
- B. The enemy of the Body is the self that replaces God with its self-interest, self-exaltation, self-glory, self-beauty, and self-strength; in and for the Body we deny the self and do not preach ourselves but Christ Jesus as Lord—Matt. 16:24; 2 Cor. 4:5.
- C. Daniel's companions had a true spirit of martyrdom; they stood for the Lord as the unique God and against idol worship at the cost of their lives, being thrown at the command of Nebuchadnezzar into a blazing furnace—Dan. 3:19-23.
- D. When Nebuchadnezzar looked into the furnace, he saw four men walking in the midst of the fire (vv. 24-25); the fourth one was the excellent Christ as the Son of Man, who had come to be with His three suffering,

同在，并使这火成为令人愉悦、可以在其中行走的地方。

- 五 这三位得胜者，不要求神拯救他们脱离火窑；（参 17；）人子基督这位够资格、并且能在凡事上同情神子民者，（来四 15～16，）来作他们的同伴，在他们受苦时照顾他们；借着祂的同在，祂使他们受苦的地方成为愉快的处境。

【周四】

伍 但以理和他的同伴胜过那拦阻人看见诸天之神的诸天掌权的遮蔽——但四：

- 一 为使基督居首位，我们蒙神拣选作神的子民，在神诸天的掌权之下，目的是要使基督得以居首位——18，23～26，30～32 节，罗八 28～29，西一 18 下，林后十 13，18，耶九 23～24。
- 二 “祂能使那行动骄傲的降为卑”——但四 37 下。

【周五】

陆 但以理和他的同伴胜过对在神面前荒淫放荡，亵渎神的圣别之结果的无知——五章：

- 一 伯沙撒将耶路撒冷圣殿中敬拜神所用的器皿拿来，用以拜偶像，那是亵渎神的圣别；（4；）他本该从尼布甲尼撒的经历学功课；（四 18～37；）然而他没有学得功课，结果受了亏损。（五 18，20，24～31。）
- 二 “在他里头有美好的灵，又有知识聪明，能圆

persecuted overcomers and to make the fire a pleasant place in which to walk about.

- E. The three overcomers did not need to ask God to deliver them from the furnace (cf. v. 17); Christ as the Son of Man—the One who is qualified and capable of sympathizing with God's people in everything (Heb. 4:15-16)—came to be their Companion and take care of them in their suffering, by His presence making their place of suffering a pleasant situation.

§ Day 4

V. Daniel and his companions were victorious over the covering that hinders people from seeing the ruling of the heavens by the God of the heavens—Dan. 4:

- A. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule for the purpose of making Christ preeminent—vv. 18, 23-26, 30-32; Rom. 8:28-29; Col. 1:18b; 2 Cor. 10:13, 18; Jer. 9:23-24.
- B. "He is able to abase those who walk in pride"—Dan. 4:37b.

§ Day 5

VI. Daniel and his companions were victorious over the ignorance concerning the result of the debauchery before God and the insult to His holiness—ch. 5:

- A. Belshazzar's taking the vessels that were for God's worship in His holy temple at Jerusalem and using them in worshipping idols was an insult to God's holiness (v. 4); he should have learned the lesson from Nebuchadnezzar's experience (4:18-37); however, he did not learn the lesson and suffered as a result (5:18, 20, 24-31).
- B. "An excellent spirit and knowledge and insight, and the interpretation of

梦，释谜语，解难题〔直译，解开绳结〕，这人名叫但以理”——12 节上。

三 “伯沙撒啊，…你虽知道这一切，你的心仍不谦卑，竟向天上的主自高，使人将祂殿中的器皿拿到你面前，你和大臣、王后、妃嫔用这些器皿饮酒；你又赞美那不能看、不能听，无知无识，用金、银、铜、铁、木、石所造的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神”——22～23 节，参 20 节。

【周六】

柒 但以理和他的同伴胜过那禁止得胜者忠信敬拜神的诡计——六章：

一 但以理六章的中心乃是人的祷告以执行神的经纶；但以理靠祷告作人所无法作的并明白人所无法明白的；除了祷告之外，没有别的路可以把神的经纶带到完满和完成；这是本章的内在秘诀。

二 但以理把窗户开向耶路撒冷，一日三次祷告；借着祂满有恩典的祷告，神就将以色列人带回他们列祖之地；（10，参王上十九 12，18；）当我们的祷告是向着神永远经纶里的目标，就是向着基督（由圣地所预表）、向着神的国（由圣城所预表）、并向着神的家（由圣殿所预表）时，神必垂听我们的祷告——八 48～49。

dreams, the declaring of riddles, and the resolving of problems [lit., knots] were found in this Daniel"—v. 12a.

C. "You..., Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens; and they have brought the vessels of His house before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and of gold, of bronze, iron, wood, and stone, which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored"—vv. 22-23, cf. v. 20.

§ Day 6

VII. Daniel and his companions were victorious over the subtlety that prohibited the faithfulness of the overcomers in the worship of God—ch. 6:

A. The center of Daniel 6 is man's prayer for the carrying out of God's economy; Daniel depended on prayer to do what man could not do and to understand what man could not understand; there is no other way to bring God's economy into fullness and into fulfillment except by prayer; this is the inner secret of this chapter.

B. Daniel prayed three times daily with his windows open toward Jerusalem; through his gracious prayer God brought Israel back to their fathers' land (v. 10; cf. 1 Kings 19:12, 18); God will listen to our prayer when our prayer is toward Christ (typified by the Holy Land), toward the kingdom of God (typified by the holy city), and toward the house of God (typified by the holy temple) as the goal in God's eternal economy—8:48-49.

第三周■周一

晨兴喂养

但一 3～4 “王吩咐太监长…从以色列人中，…带进几个人来，就是年少没有残疾，相貌俊美，通晓各样智慧，知识通达，思想敏捷，足能侍立在王宫里的…”

7 “太监长给他们起名…”

但以理书只有两段。第一段包括一至六章，说到神堕落的选民中年轻的后裔（包括但以理），在被掳之中，胜过撒但进一步的诡计。这得胜乃是胜过属鬼的饮食（一 3～21）；胜过那阻止人看见尼布甲尼撒梦中大人像（全人类历史中人类政权的总和）之鬼魔的蒙蔽（二章）；胜过拜偶像的引诱（三章）；胜过那拦阻人看见诸天之神的诸天掌权的遮蔽（四章）；胜过对在神面前荒淫放荡，亵渎神的圣别之结果的无知（五章）；胜过那禁止得胜者忠信敬拜神的诡计（六章）。

尼布甲尼撒在他对但以理及其同伴所施那属鬼魔的试诱中，也将原来指明他们是属于神的名字，改为使他们与偶像成为一的名字。但以理这名，意思是“神是审判者”，或“神是我的审判者”，被改为伯提沙撒——“彼勒（赛四六 1）的王子”，或“彼勒所宠爱的”。哈拿尼雅这名，意思是“耶和华曾以恩慈赐与”，或“蒙耶和华恩宠”，被改为沙得拉——“蒙日神光照”。米沙利这名，意思是“谁是神所是的？”但他的名被改为米煞——“谁能像女神煞克？”亚撒利雅这名，意思是“耶和华曾帮助”，

WEEK 3 — DAY 1

Morning Nourishment

Dan. 1:3-4 Then the king told...the chief of his eunuchs to bring some of the sons of Israel,...children in whom was no defect, who were good in appearance, who showed insight in all wisdom, understanding in knowledge, and apprehension in thought, and in whom was the ability to stand in the king's palace...

7 And the leader of the eunuchs gave them names...

The book of Daniel has just two sections. The first section, comprising chapters 1 through 6, concerns the victory, in their captivity, of the young descendants (including Daniel) of God's degraded elect over Satan's further devices. This victory was over the demonic diet (1:3-21); over the devilish blinding that prevents people from seeing the great human image (the totality of human government throughout human history) in Nebuchadnezzar's dream (ch. 2); over the seduction of idol worship (ch. 3); over the covering that hinders people from seeing the ruling of the heavens by the God of the heavens (ch. 4); over the ignorance concerning the result of the debauchery before God and the insult to His holiness (ch. 5); and over the subtlety that prohibited the faithfulness of the overcomers in the worship of God (ch. 6).

In his devilish temptation of Daniel and his companions, Nebuchadnezzar also changed their names, which indicated that they belonged to God, to names that made them one with the idols. The name Daniel, which means “God is the Judge,” or “God is my Judge,” was changed to Belteshazzar, meaning “the prince of Bel,” or “the favorite of Bel” (Isa. 46:1). The name Hananiah, which means “Jah has graciously given,” or “favored of Jah,” was changed to Shadrach, meaning “enlightened by the sun god.” The name Mishael means “Who is what God is?” but his name was changed to Meshach, meaning “Who can be like the goddess Shach?” The name Azariah, which means “Jah has helped,” was changed to Abed-nego,

被改为亚伯尼歌—“火神尼歌的忠仆”（但以理书生命读经，七至八、一三页）。

信息选读

在迁徙到巴比伦时，神殿中的一些器皿被带到示拿地，放在偶像庙里（代下三六6～7），这使神选民敬拜耶和华独一之神的见证，完全被毁。

“王吩咐太监长亚施毗拿，从以色列人中，从王室后裔和贵胄中，带进几个人来…”（但一3～4）在这些以色列人中，有一些年轻的得胜者，是神用以胜过撒但进一步诡计的。撒但可能以为神已经失败了，地上再也没有对神的敬拜了；神的选民已经失败了，神在地上的定旨受到亏损了。然而，神却不失望，因为祂还有一些得胜者—但以理和他的同伴。在祂主宰的安排下，这些年轻人被带到巴比伦，在那里作祂的得胜者。

原则上，一切临到我们的试诱，都与吃有关。尼布甲尼撒那属鬼魔的试诱，首先引诱神失败的选民中四个卓越的年轻后裔，就是但以理和他的三个同伴，要使他们有分于王不洁的食物，就是献给偶像的食物，而受玷污。…对但以理来说，王所用的膳食实际上就是善恶知识树。这树联于撒但，甚至与撒但是一；但生命树联于神，且与神是一。吃善恶知识树，就联于撒但；吃生命树，就联于神。当但以理和他的同伴拒绝吃尼布甲尼撒不洁的食物，而拣选吃蔬菜时，他们实际上是在拒绝善恶知识树，而接受生命树。因此，甚至在尼布甲尼撒的宫里，也有这两棵树（但以理书生命读经，一〇至一二页）。

参读：但以理书生命读经，第一至二篇。

meaning “the faithful servant of the fire god Nego.” (Life-study of Daniel, pp. 6, 10-11)

Today's Reading

The captivity to Babylon was the utter destruction of the testimony of God's elect in the worship of the unique God, Jehovah, by the carrying of some of the vessels of the temple of God into the land of Shinar and their being put into the temple of idols (2 Chron. 36:6-7).

“The king told Ashpenaz, the chief of his eunuchs, to bring some of the sons of Israel, including some from the royal seed and from the nobility…” (Dan. 1:3-4). Among such sons of Israel were some young overcomers whom God used to gain the victory over Satan's devices. Satan might have thought that God had been defeated and that on earth there no longer was the worship of God. The elect of God had been defeated, and God's purpose on earth had suffered loss. However, God was not disappointed, for He still had some overcomers—Daniel and his companions. In His sovereignty He had arranged for these young people to be taken to Babylon, where they were His overcomers.

In principle, all the temptations that come to us are related to eating. Nebuchadnezzar's devilish temptation was first to seduce Daniel and his three companions, the four brilliant young descendants of God's defeated elect, to be defiled by partaking of his unclean food, food offered to idols... To Daniel, that choice food was actually the tree of the knowledge of good and evil. That tree is something attached to Satan and even one with Satan, but the tree of life is something attached to God and one with God. To eat of the tree of the knowledge of good and evil is to become attached to Satan; to eat of the tree of life is to become attached to God. When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables, they were actually rejecting the tree of the knowledge of good and evil and taking the tree of life. Thus, even in Nebuchadnezzar's palace there were the two trees. (Life-study of Daniel, pp. 8-10)

Further Reading: Life-study of Daniel, msgs. 1—2

第三周■周二

晨兴喂养

但一 8 “但以理却立定心意，不以王的膳和王所饮的酒玷污自己，所以求太监长容他不玷污自己。”

16 “于是委办撤去派定他们用的膳、饮的酒，只给他们蔬菜吃。”

王自己所用的膳食是玷污人的、不洁的，因为曾献给尼布甲尼撒的诸神。但以理和他的同伴若吃那些食物，就是接受玷污，接受偶像，因而与撒但成为一。他们若这样作，神就失败了，在这地上就没有什么能为着神自己〔但一 10〕和神的权益了。这样撒但就能夸口说，“神啊，你已经完全失败了。在这地上，你已经没有什么可以代表你，也没有什么可以与你成为一了。”神在祂选民身上已经失败了。现今如果他们被掳的后裔，年轻的一代，也跟随他们先祖的脚踪，神就要完全失败了。然而但以理和他的同伴是为着神的；他们紧紧联于神，忠心持守神，因着接受神而与神是一。

吃尼布甲尼撒自己所用的膳食，就是接受撒但作我们的供应而与撒但成为一。我担心你们会去吃今日的尼布甲尼撒所供应给你们，他所用的膳食。我们在饮食、购物、所到之处、所行的事上必须谨慎，否则很可能接受与偶像有关、属鬼的事物。我们吃什么，就是什么。我们若吃属神的食物—就是说，我们若吃“神食物”，神作我们的食物—我们就与神是一了（但以理书生命读经，一二至一三页）。

信息选读

WEEK 3 — DAY 2

Morning Nourishment

Dan. 1:8 But Daniel set his heart not to defile himself with the king's choice provision and with the wine that the king drank, so he requested of the leader of the eunuchs that he might not defile himself.

16 Therefore the steward withheld their portion of the choice provision and the wine that they were to drink and gave them vegetables.

The choice food was defiling, not clean, for it had been offered to Nebuchadnezzar's gods. For Daniel and his companions to eat that food would have been to take in the defilement, to take in the idols, and thus to become one with Satan. If they had done this, God would have been finished and would have had nothing on earth for Himself and His interest. Then Satan could have boasted and said, "God, You have been completely defeated. You have nothing on earth to represent You and to be one with You." God had been defeated in His elect. Now if their descendants in the captivity, the younger generation, had followed in the steps of their fathers, God would have been fully defeated. But Daniel and his companions were for God. They were attached to God, they cleaved to God, and they were one with God because they took God in.

To eat Nebuchadnezzar's choice food is to take Satan as our supply and to become one with Satan. I am concerned that you may be eating the choice food provided for you by today's Nebuchadnezzar. If we are careless in our eating, in our shopping, in where we go, and in what we do, we may take in something related to idols, something demonic. We are what we eat. If we eat godly food—that is, if we eat God-food, God as our food—we will be one with God. (Life-study of Daniel, p. 10)

Today's Reading

（在但以理一章里，我们首先看见）一个人物，就是争战得胜的将军尼布甲尼撒，他刚从耶路撒冷回到巴比伦，带着许多俘虏跟在后面。第二，我们看见被掳的人中有四个卓越的年轻人。第三，这几个年轻人特别从被掳的人中选上，有王自己所用的膳食摆在他们面前。第四，他们立定心志为着神，拒吃王膳，只吃蔬菜。然而，他们四个长得非常可爱、快乐并健康。结果，神与他们同在，他们有神的智慧、聪明，能领会事情，胜过迦勒底的一切术士十倍（但以理书生命读经，三七至三八页）。

启示录二至三章有主耶稣直接写给众召会的七封书信。每封书信的末了都有应许。…这些应许不但是为着将来，也是为着今天。…当然，我们将来要吃生命树，因为启示录二十二章这样告诉我们，但我们今天也能享受生命树。圣经有个原则，凡是将来有全享的，我们今天就有预尝。今天我们能吃生命树、隐藏的吗哪和筵席。

全本圣经在吃以产生建造的事上，是何等的一贯。甚至创世记二章也有吃生命树的启示。…主的恢复乃是恢复吃耶稣，为着建造召会。这不仅是为着今世，也是为着永世。…我们需要吃耶稣以长大，被变化，并被建造在一起。这样我们就会有召会的建造。

借此，主要使祂关于召会建造的预言得应验。这预言乃是借着吃耶稣得应验。…吃保守一，吃建造人。你若是分裂的，就指明你在吃的事上是错了。你若在吃的事上是正确的，你必然会被联结，甚至去联结人。你会成为被建造，也建造别人的人。主要何时建造祂的召会？现在！主要如何建造祂的召会？借着吃耶稣！（李常受文集一九七二年第三册，六四二至六四三、六四七页）。

参读：李常受文集一九五七年第三册，转移时代的人，第一至三章。

[In Daniel 1 we first see] the figure of a fighting, overcoming general, Nebuchadnezzar, who has just returned from Jerusalem to Babylon with many captives following behind him. Second, we see four brilliant young men among the captives. Third, these young men are specially chosen from among the captives and then presented with the king's choice food. Fourth, they set their hearts to keep themselves for God, and they reject the royal food and eat vegetables only. Nevertheless, the four become very pleasant, happy, and healthy. Then as a result, God's presence, wisdom, and insight are with them, and they can understand things ten times better than all the others in Nebuchadnezzar's realm. (Life-study of Daniel, pp. 33-34)

In Revelation 2 and 3 there are seven epistles directly from the Lord Jesus to the churches. At the end of each epistle there is a promise...These promises are not only for the future but also for today...Surely we will eat the tree of life in the future, because Revelation 22 tells us so, but we can also enjoy the tree of life today. The Bible has a principle that whatever will be there as the full taste, we have today as the foretaste. We can eat of the tree of life, the hidden manna, and the feast today.

The entire Bible is [consistent] with the matter of eating to produce the building. Even in Genesis 2 there is the revelation of eating the tree of life...The Lord's recovery is the recovery of the eating of Jesus for the building up of the church. This is not only for this age but also for eternity...We need to eat Jesus to grow, to be transformed, and to be built together. Then we will have the building of the church.

By this way the Lord is going to fulfill His prophecy regarding the building up of the church. This prophecy is fulfilled by eating Jesus...Eating keeps the oneness. Eating builds up. If you are divisive, that means you are wrong in the matter of eating. If you are right in the matter of eating, surely you will be united and even uniting. You will be the ones who are built and who are building others. When will the Lord build His church? Now! How will the Lord build His church? By our eating Jesus! (CWWL, 1972, vol. 3, "The Greatest Prophecy in the Bible and Its Fulfillment," pp. 483-484, 486-487)

Further Reading: CWWL, 1957, vol. 3, "Men Who Turn the Age," chs. 1—3

第三周■周三

晨兴喂养

但三 17～18 “即便如此，我们所事奉的神，也能将我们从烈火的窑中救出来；王啊，祂必救我们脱离你的手。即或不然，王啊，你当知道，我们决不事奉你的神，也不敬拜你所立的金像。”

23 “…这三个人，都被捆着落在烈火的窑中。”

在但以理三章，撒但设计谋，要借尼布甲尼撒的盲目，引诱神失败选民中的年轻得胜者拜偶像（1～7）。尼布甲尼撒造了一个大金像，高六十肘（九十英尺），立在巴比伦省的杜拉平原（1）。…尼布甲尼撒将大臣和各等官员，并各省的官员，都招聚来，为他所立的像行开光之礼，且下令各族、各国、各方言的人，都要拜他的金像（2～5）。凡不俯伏敬拜的，必扔在烈火的窑中（6）。

但以理的三个同伴，就是被掳的犹太人中年轻的得胜者，抵挡鬼魔的敬拜，而遭迦勒底人控告（8～12）。迦勒底人妒忌但以理和他的同伴，就用他们拒绝拜金像为根据，在尼布甲尼撒面前控告他们（但以理书生命读经，三一至三二页）。

信息选读

尼布甲尼撒大发烈怒，试诱年轻的得胜者，再给他们机会拜他的金像，并威胁要把他们扔在烈火的窑中（但三 13～15）。

三个得胜者回答说，“即便如此，我们所事奉的神，也能将我们从烈火的窑中救出来；王啊，祂必

WEEK 3 — DAY 3

Morning Nourishment

Dan. 3:17-18 If it be so, our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out of your hand, O king. But if He does not, let it be known to you, O king, that we will not serve your gods nor worship the golden image that you have set up.

23 And these three men...fell into the midst of the blazing furnace of fire bound up.

In Daniel 3 Satan's strategy was to seduce the young overcomers among God's defeated elect in the worship of idols through Nebuchadnezzar's blindness (vv. 1-7). Nebuchadnezzar made a great image of gold, sixty cubits (ninety feet) in height, and set it up in the plain of Dura in the province of Babylon (v. 1)...Nebuchadnezzar sent word to assemble the high officials and all kinds of officers and all the rulers of the provinces to come to the dedication of the image that he had set up, and he commanded all the peoples, nations, and languages to worship his golden image (3:2-5). Whoever did not fall down and worship was to be thrown into the midst of a blazing furnace of fire (v. 6).

Daniel's three companions, the young overcomers among the Jewish captives, stood against the devilish worship and were accused by the Chaldeans (vv. 8-12). The Chaldeans were jealous of Daniel and his companions and took their refusal to worship the golden image as grounds to accuse them before Nebuchadnezzar. (Life-study of Daniel, pp. 27-28)

Today's Reading

Nebuchadnezzar, in rage and fury, tempted the young overcomers by giving them another chance to worship his golden image, with the threat of throwing them into a blazing furnace of fire (Dan. 3:13-15).

The three overcomers answered, "If it be so, our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out

救我们脱离你的手。”（17）他们对尼布甲尼撒的回答不但无礼，且非常大胆（16～18）。但他们的回答，仍然有天然的想法。他们说神能将他们从烈火的窑中救出来。事实上，神不需要将他们从窑中救出来；祂将他们留在窑中，却使火失效（25）。

尼布甲尼撒怒气填胸，向年轻的得胜者变了脸色。他吩咐人把窑烧热，比平常更热七倍。又吩咐他军中的几个壮士，将得胜者捆起来，扔在烈火的窑中（19～21）。…壮士都被火焰烧死，年轻的得胜者被捆着落在烈火的窑中（22～23）。

那时尼布甲尼撒感到惊奇，对谋士说，“我们岂不是把三个人捆起来扔在火里么？…看哪，我见有四个人，并没有捆绑，在火中行走，也没有受伤；那第四个的相貌，好像神子。”（24～25）这第四个就是基督。基督来与祂三个受苦、遭逼迫的得胜者同在，并使这火成为令人愉悦、可以在其中行走的地方。

我们天然的想法是：我们需要离开我们环境的火。我们会以为，我们如果有一个麻烦的丈夫或烦人的妻子，就该祷告，求神拯救我们脱离这样的情形。但主会说，“我不喜欢救你脱离你婚姻生活的这个处境；我要把你留在那里，我要来使你的环境成为令人愉悦的地方。”

当仇敌把我们扔进火窑中时，我们应当知道，我们不需要主来救我们脱离。祂会来与我们同在，在我们的受苦中照顾我们，使我们受苦的地方成为愉快的处境。…主如何与那些在巴比伦受苦的得胜者同在，今天也照样在我们的受苦里与我们同在（但以理书生命读经，三二至三五页）。

参读：但以理书生命读经，第三至五篇。

of your hand, O king” (v. 17). Their response to Nebuchadnezzar was impolite and very bold (vv. 16-18). Yet there was still something of the natural thought in their response. They said that God was able to deliver them from the blazing furnace. Actually, God did not need to deliver them from the furnace. He kept them in the furnace and made the fire of no effect (v. 25).

Nebuchadnezzar was filled with fury, and the countenance of his face was changed toward the young overcomers. He commanded that the furnace be made seven times hotter than usual, and that certain mighty men in his army bind the overcomers and throw them into the blazing furnace of fire (vv. 19-21). The mighty men were slain by the flame of the fire, and the three young overcomers fell into the blazing furnace of fire bound up (vv. 22-23).

Nebuchadnezzar was astonished and said to his counselors, “Did we not throw three men into the midst of the fire bound up?...Look, I see four men loose, walking in the midst of the fire; and they are not harmed. And the appearance of the fourth is like a son of the gods” (vv. 24-25). This fourth one was Christ. Christ had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about.

Our natural thought is that we need to leave the fire of our circumstances. We may think that if we have a troublesome husband or a bothersome wife, we should pray and ask God to deliver us out of such a situation. But the Lord would say, “I do not like to deliver you from this situation in your married life. Instead, I will keep you there, and I will come and make your environment a pleasant place.”

When the enemy throws us into the furnace, we should realize that we do not need to ask the Lord to deliver us. He will come to be with us and take care of us in our suffering, making our place of suffering a pleasant situation...As the Lord was with those suffering overcomers in Babylon, so He will be with us in our suffering today. (Life-study of Daniel, pp. 28-30)

Further Reading: Life-study of Daniel, msgs. 3—5

第三周■周四

晨兴喂养

但四 34 ~ 35 “…祂的权柄是永远的权柄，祂的国存到万代。…祂照自己的意旨行事；无人能拦住祂的手…”

37 “现在我…赞美、高举、尊敬天上的王，因为祂一切的作为全是真的，祂的道路是公平的，因为祂能使那行动骄傲的降为卑。”

神在祂的经纶里管理宇宙，为要成就祂的定旨，就是基督应该在万有中居首位。…神若没有一班子民，就无法使基督成为居首位的。

我们蒙神拣选作祂的子民，为叫基督居首位，我们乃是在神属天的掌权之下。…在神属天的掌权下，万有都互相效力，叫我们得益处（罗八 28）。…我们（个人）的宇宙包括我们自己、我们的家庭以及召会。在我们的宇宙中，每一天都发生许多事，目的乃是要使基督居首位。我们需要看见这事，并顺服神属天的掌权（但以理书生命读经，九〇至九一页）。

信息选读

地是在属天行政的管治之下。诸天是为我们掌权，基督也是为着我们的。不仅如此，我们是在神为着基督的属天掌权之下。属天掌权的目的，是要完成神的选民，使基督得以居首位，就是使祂成为首先的一中心，并成为一切一普及。…因着诸天在掌权，所以基督在我们一切的情况中，都与我们同在。我们病了，…我们在风暴中，祂（都）与我们同在。

在（但以理四）章里，尼布甲尼撒继续行事高傲，神就使他降为卑。神暴露他，给他看见自己不是君

WEEK 3 — DAY 4

Morning Nourishment

Dan. 4:34-35 ...His dominion is an eternal dominion, and His kingdom is from generation to generation;...He does according to His will...; and there is no one who can resist His hand...

37 Now I...praise and exalt and honor the King of the heavens, because all His works are truth and His ways justice, and because He is able to abase those who walk in pride.

In His economy God administrates the universe in order to fulfill His purpose. His purpose is to give Christ the preeminence in all things...Apart from God's having a people, there is no way for Christ to be made preeminent.

As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule...Under God's heavenly rule, everything is working together for our good (Rom. 8:28)...Our [personal] universe includes ourselves, our families, and the church. In our universe many things happen day by day for the purpose of making Christ preeminent. We need to realize this and be submissive to God's heavenly rule. (Life-study of Daniel, p. 79)

Today's Reading

The earth is under the rule of a heavenly administration. The heavens rule for us, and Christ is for us. Furthermore, we are under God's heavenly rule for Christ. The purpose of the heavenly ruling is to complete God's elect so that Christ may be preeminent, that He may be the first—the centrality—and everything—the universality. Because the heavens rule, Christ is with us in all our situations. When we are sick,...when we are in turmoil, He is with us.

In [Daniel 4] Nebuchadnezzar, who continued to walk in pride, was abased by God. God exposed him and showed him that he was not a gentleman but a beast.

子，乃是走兽。…尼布甲尼撒在梦中看见一棵树，高大坚固，叶子华美，果子甚多，可作食物。这棵树表征尼布甲尼撒自己（20～22）。…在但以理（对二十三节）的讲解里，他解释说，…至高的神下命令，把尼布甲尼撒赶出离开人类，与野地的兽同住；他必吃草如牛，失去理性七个时期之久，直到他知道至高者才是人国的掌权者（24～25）。二十六节接着说，“守望者既吩咐存留树根的不，等你知道诸天掌权，以后你的国必定归你。”

但以理劝告尼布甲尼撒之后（27），神给他十二个月的时间悔改。然而，他没有悔改，也没有改变。一天，当王在巴比伦王宫顶上行走的时候，他看着这大城骄傲地说，“这大巴比伦不是我用自己权能的力量建为王家，要显我威严的荣耀么？”（30）…当王的话在王口中尚未说完，有声音从天降下，说，“尼布甲尼撒王啊，有话对你说，你的国位离开你了。”（31）神要教导他认识自己一无所是，并且认识那大能的神乃是一切；祂是人国的掌权者，要将人的国赐与谁，就赐与谁。

按照尼布甲尼撒的性情和所是，他不是人，乃是兽。因这缘故，他的心变得不是人心，有一个兽心给了他（16）。…从那时起，他就吃草如牛，身被天露沾湿，直到头发长长好像鹰毛，指甲长长如同鸟爪（33）。

尼布甲尼撒在四章末了的赞美，指明他的确学了功课，降卑自己并认识神。在三章他立了一个金像，因为他非常骄傲。接着，四章就教导他一个很大的功课。虽然他行事像君子，事实上他乃是走兽（但以理书生命读经，九一、四〇至四四页）。

参读：但以理书生命读经，第六篇。

In his dream Nebuchadnezzar saw a great, strong, tall tree, beautiful in foliage, rich in fruit, and good for food. This tree signified Nebuchadnezzar himself (vv. 20-22). In his interpretation [of verse 23] Daniel explained...that the Most High had decreed that Nebuchadnezzar would be driven out from among mankind, dwell with the beasts of the field, be made to eat grass as bulls do, and lose his reasoning for a period of seven times, until he came to know that the Most High is the Ruler over the kingdom of men (vv. 24-25). Verse 26 goes on to say, "In that it was commanded that the stump of roots of the tree be left, your kingdom will be assured to you after you have come to know that the heavens do rule."

After Daniel exhorted Nebuchadnezzar [v. 27], God gave him twelve months to repent. However, there was no repentance and no change. One day while the king was walking upon the roof of the royal palace in Babylon, he looked at the great city and was filled with pride, saying, "Is this not Babylon the great, which I have built up as a royal house by the might of my power and for the glory of my majesty?" (v. 30). While the word was still in the king's mouth, a voice came down from heaven, saying, "To you it is spoken, King Nebuchadnezzar: The kingdom has passed on from you" (v. 31). God would teach him to know that he was nothing and the mighty God, the Ruler over the kingdom of men, the One who gives the kingdom of men to whomever He wills, is everything.

According to his nature and his being, Nebuchadnezzar was not a man but a beast. For this reason his heart was changed from that of a man's, and a beast's heart was given to him (v. 16)...In that very hour he began to eat grass as bulls do, his body became wet with the dew, his hair grew like eagles' feathers, and his nails became like birds' claws (v. 33).

As indicated by his praise at the end of chapter 4, Nebuchadnezzar surely had learned the lesson to be abased and know God. In chapter 3 he set up a golden image because he was very proud. Chapter 4 follows to teach him a great lesson. Although he acted like a gentleman, he was a beast. (Life-study of Daniel, pp. 79-80, 35-39)

Further Reading: Life-study of Daniel, msg. 6

第三周■周五

晨兴喂养

但五 22～23 “伯沙撒啊，你是他〔尼布甲尼撒〕的子孙，你虽知道这一切，你的心仍不谦卑，竟向天上的主自高，…你又赞美…那用金、银、铜、铁、木、石所造的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神。”

伯沙撒（尼布甲尼撒的后裔，巴比伦的王）为他的一千大臣设摆筵筵，与他们对面饮酒（但五 1）。我们在此看见伯沙撒在神面前的荒淫放荡。荒淫放荡就是放纵饮食，为着淫乱的目的。

伯沙撒因着酒力的影响，吩咐人将他先祖尼布甲尼撒从耶路撒冷殿中所掠的金银器皿拿来，他与大臣、王后、妃嫔好用这些器皿饮酒，赞美那用金、银、铜、铁、木、石所造的神（2～4）。他们把耶路撒冷圣殿中敬拜神所用的器皿拿来，用以拜偶像，那是亵渎神的圣别（但以理书生命读经，四六页）。

信息选读

当他们在饮酒、赞美他们的神时，忽然有人手的指头显出来，在王宫里灯台对面的粉墙上写字（但五 5 上）。…伯沙撒看见写字的手指头，就变了脸色，心意惊惶。他的腰骨好像脱节，双膝彼此相碰（5 下～6）。他甚是恐惧，再没有平安饮酒，没有平安继续荒淫放荡。

WEEK 3 — DAY 5

Morning Nourishment

Dan. 5:22-23 And you his descendant, Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens;...you have praised the gods of silver and of gold, of bronze, iron, wood, and stone...But the God in whose hand is your breath and to whom all your ways belong, you have not honored.

Belshazzar (a descendant of Nebuchadnezzar and a king of Babylon) made a great feast for a thousand of his lords, and he drank wine before them (Dan. 5:1). Here we see Belshazzar's debauchery before God. Debauchery is an overindulgence in eating and drinking for an adulterous purpose.

Belshazzar, under the influence of the wine, commanded men to bring the gold and silver vessels that Nebuchadnezzar his forefather had taken out of the temple in Jerusalem, that he, his lords, his wives, and his concubines might drink from them and praise the gods of gold, silver, bronze, iron, wood, and stone (vv. 2-4). They took the vessels that were for God's worship in His holy temple at Jerusalem and used them in worshipping idols. That was an insult to God's holiness. (Life-study of Daniel, pp. 41-42)

Today's Reading

At the very moment that they were drinking wine and praising their gods, the fingers of a man's hand came forth and wrote opposite the lampstand upon the plaster of the wall of the king's palace (Dan. 5:5a). When Belshazzar saw that part of the hand that wrote, his countenance changed and his thoughts alarmed him (vv. 5b-6). The joints of his hips loosened and his knees began to knock together. He was a threatened man and had no peace to drink, no peace to continue his debauchery.

但以理在读出并讲解那文字之前，先以但以理四章所记载尼布甲尼撒的经历，来提醒伯沙撒。但以理认为发生在尼布甲尼撒身上的事，不仅是给尼布甲尼撒的功课，也是给他所有后裔的功课。因此，但以理用责备的语气，向伯沙撒说到他先祖的功课。尼布甲尼撒曾受到神厉害的管教，他学到功课以后，就对神献上赞美。伯沙撒该从这功课有所学习，但他完全不在意这事。…伯沙撒没有想到会受到这样的责备。

圣经的记载没有指出伯沙撒曾悔改或有任何的改变。可能他没有时间悔改了。…我信当伯沙撒和他的大臣在荒淫放荡时，玛代的军队已经逼近那城。但以理讲解了那文字后不久，玛代的军队就进入城和王宫，杀了伯沙撒。因此，但以理五章三十一节总结说，“玛代人大利乌，约六十二岁，取了迦勒底国。”那就是巴比伦帝国的结束。

在但以理书头五章里，有许多我们要学习的功课。比方说，一章的功课叫我们不要顾到属世的选择和属世的口味，乃要立定心志为着神，只对蔬菜，对简单的事物有口味。我们只该接受简单的事物。我们若这样作，就会与神是一，且有智慧。

在五章伯沙撒的事例里，我们看见对神认真，不忽视属灵功课的重要。伯沙撒没有从他先祖尼布甲尼撒在四章所学的功课得着益处。…这该警告我们，我们的成就可能使我们骄傲，这会引进神的审判。神在尼布甲尼撒身上的审判使他减为无有…（35）。在三十七节，尼布甲尼撒继续说，“祂能使那行动骄傲的降为卑。”伯沙撒本该从尼布甲尼撒的经历学功课；然而，他没有学得功课，结果受了亏损（但以理书生命读经，四七至五一页）。

参读：但以理书生命读经，第七篇。

Before reading the writing and interpreting it, Daniel reminded Belshazzar of the experience of Nebuchadnezzar recorded in chapter 4. Daniel regarded what happened to Nebuchadnezzar as a lesson not only for Nebuchadnezzar but also for all his descendants. For this reason Daniel referred Belshazzar to his forefather's lesson in a rebuking tone. Nebuchadnezzar had been severely disciplined by God and, after he had learned the lesson, offered praise to God. Belshazzar should have learned something from this lesson, but he did not care about it at all...Belshazzar was not expecting such a rebuke.

There is no indication in the record that Belshazzar repented or had some kind of change. Probably there was no time for him to repent. I believe that while Belshazzar and his lords were engaging in debauchery, the Median army was approaching the city. Soon after Daniel interpreted the writing, the Median army entered the city and the palace and killed Belshazzar. Thus, 5:31 concludes, "Darius the Mede received the kingdom at about the age of sixty-two." That ended the Babylonian Empire.

In the first five chapters of Daniel, there are a number of lessons for us to learn. For instance, the lesson in chapter 1 is that we should not care for the worldly choice and the worldly taste but set our heart on God and have a taste only for vegetables, that is, for simple food. We should receive only simple things. If we do this, we will be one with God and will become wise.

In chapter 5 concerning the case of Belshazzar, we see the importance of being serious with God and not disregarding any spiritual lesson. Belshazzar did not benefit from the lesson learned by his forefather...This should warn us that our achievement may make us proud, and this may usher in God's judgment. God's judgment upon Nebuchadnezzar reduced him to nothing... (4:35). In verse 37 concerning the Lord, Nebuchadnezzar went on to say, "He is able to abase those who walk in pride." Belshazzar should have learned the lesson from Nebuchadnezzar's experience; however, he did not learn the lesson and suffered as a result. (Life-study of Daniel, pp. 42-46)

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

第三周■周六

晨兴喂养

但六 10～11 “但以理知道这文书已经签署了，就到自己家里（他楼上的窗户，开向耶路撒冷），一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。那些人就纷纷聚集，见但以理在他神面前祈祷恳求。”

但以理六章非常重要，因为它给我们看见神在祂的选民身上如何执行祂的经纶，为着基督的来临。神要执行祂的经纶，但需要人在地上为着祂的经纶祷告。神是借着人作祂忠信祷告的管道，在地上执行祂的经纶。撒但的计谋是要阻挠那为着神行动的祷告。因此，本章的中心乃是人的祷告以执行神的经纶。

神的行动就像一列火车，必须有轨道让它行动。人的祷告好像轨道，为神的行动铺路。除了祷告之外，没有别的路可以把神的经纶带到完满和完成。这是本章的内在秘诀（但以理书生命读经，五三页）。

信息选读

在但以理六章四至九节我们看见撒但对但以理敬拜神的狡猾攻击。

总长和总督因着妒忌但以理，就“在国事上寻找但以理的把柄，为要告他，只是找不着他的把柄和过失；因他忠信可靠”（4）。所以，总长和总督，以及国中的大臣彼此商议，要王坚立一条律例，严定一道禁令，三十日内不拘何人，若在王以外向任何神明或任何人求什么，就必扔在狮子坑中（5～7）。…总长和总督意图毁灭但以理，而他们背后之

WEEK 3 — DAY 6

Morning Nourishment

Dan. 6:10-11 ...When Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously...These men assembled and found Daniel making petition and supplication before his God.

Daniel 6 is very crucial because it shows us how God carries out His economy with His elect for Christ's coming. God desires to carry out His economy, but man is needed to pray for His economy on earth. God carries out His economy on the earth through His faithful channels of prayer. Satan's strategy is to frustrate the prayer that is for God's move. Thus, the center of this chapter is man's prayer for the carrying out of God's economy.

God's move is like a train, which must have rails for its move. Man's prayers are like the rails that pave the way for God's move to go on. There is no other way to bring God's economy into fullness and into fulfillment except by prayer. This is the inner secret of this chapter. (Life-study of Daniel, p. 47)

Today's Reading

In Daniel 6:4 through 9 we see the subtle attack of Satan on Daniel concerning the worship of God.

Being jealous of Daniel, the chief ministers and satraps “sought to find a ground for accusation against Daniel from the perspective of the kingdom, but they could find no ground for accusation or fault, inasmuch as he was faithful, and no negligence or fault was found related to him” (v. 4). Therefore, the chief ministers and satraps, with the high officers of the kingdom, took counsel together that the king should establish a statute and make firm an edict that anyone who made a petition within the next thirty days to any god or man besides the king should be

撒但的意图，是要终止或切断神用以执行祂经纶的祷告管道。

十节启示但以理在敬拜神的事上忠信。…他读过耶利米论到以色列人要服事巴比伦王七十年的预言（九2下，耶二五11）。但以理必定根据这话，多次为着这预言的应验以及被掳之人的归回祷告。他祷告，并且不让任何事停止或阻挠他的祷告。他知道他的祷告乃是在执行神对祂选民的经纶。因此，他的祷告是一件严肃的事。…今天，祷告乃是主恢复的命脉。撒但越要阻挠我们的祷告，我们越该祷告。

但以理六章二十五至二十八节启示，在地上，甚至在外邦之国，神借着祂失败被掳之选民中的得胜者，在人对神敬拜的事上胜过了撒但。…但以理胜过那禁止得胜者忠信敬拜神的诡计，乃是对撒但的诡计最后一步的得胜。神若没有这些得胜者，就完全被撒但打败，在地上没有得着什么是为着祂自己的。

当撒但差遣尼布甲尼撒来毁坏圣城同圣殿，除去对神的敬拜和事奉时，似乎神失败了，祂在地上的权益、敬拜和事奉被毁坏了。但在神的主宰下，尼布甲尼撒所拣选，侍立在王宫的少年人中，有四人成了得胜者，保守了对神的敬拜和事奉。神有四个年轻的得胜者，他们天天活在王宫里，绝对与神是一。这对撒但是羞辱，对神却是夸耀。…今天在地上，不管数目多寡，只要有一些得胜者，神就有夸口的理由。当神看见今天的得胜者站在召会的立场上，祂就快乐喜悦（但以理书生命读经，五四至五五、五七至五九页）。

参读：但以理书生命读经，第八篇。

cast into the lions' den (vv. 5-7)...The intention of the chief ministers and satraps was to destroy Daniel, but Satan, who was behind them, wanted to stop or cut off the channel of prayer God was using for the carrying out of His economy.

Verse 10 reveals Daniel's faithfulness in the worship of God...He had read Jeremiah's prophecy that the children of Israel would serve the king of Babylon for seventy years (9:2b; Jer. 25:11). Standing on this word, Daniel must have prayed many times for the fulfillment of this prophecy and for the return of the captives. He would not let anything stop or frustrate his prayer. He knew that his prayer was for the carrying out of God's economy concerning His elect. Therefore, his prayer was a serious matter. Today prayer is the lifeline in the Lord's recovery. The more Satan tries to frustrate our prayer, the more we should pray.

Daniel 6:25 through 28 reveals God's victory over Satan in the worship of God on earth, even in a Gentile kingdom, through the overcomers in the captivity of His defeated elect. Daniel's victory over the subtlety that prohibited the faithfulness of the overcomers in the worship of God was the last step of the victory over Satan's devices. Without these overcomers, God would have been fully defeated by Satan, having nothing on earth for Himself.

When Satan sent Nebuchadnezzar to destroy the holy city with the temple in order to take away God's worship and service, it seemed that God was defeated and that His interest, worship, and service on earth were destroyed. Yet under God's sovereignty, four of the young men selected by Nebuchadnezzar to stand in the king's palace became overcomers to keep God's worship and service. God had four young overcomers living in the palace day by day, yet they were absolutely one with God. This was a shame to Satan and a boast to God...Today, as long as there are some overcomers on this earth, regardless of the number, God will have reason to boast. When God sees today's overcomers standing on the ground of the church, He will be happy and pleased. (Life-study of Daniel, pp. 48-52)

Further Reading: Life-study of Daniel, msg. 8

第三周诗歌

补214

得胜借着吃基督

降 E 大调

4/4

一、主 曾 召 你 我 得 救，祂 再 召 你 我 得 胜。对 主
呼 召 说“阿 们”一 要 得 胜！ 召 会 光 景 堕 落 了，许 多
道 理 都 知 道，生 命 却 是 摸 不 着 一 要 得 胜！
5 . 5 | 5 - - 6 5 3 | 1 - - 7 . 6 |
(副)要 得 胜！ 要 得 胜！ 胜 过
5 . 5 5 . 5 6 5 . 5 3 | 2 - - 3 . 4 | 5 . 5 5 . 5 5 5 . 5 |
死 沉 的 宗 教， 要 得 胜！ 放 下 所 有 的 辛 劳，脱 离
6 . 6 6 . 6 6 1 . 1 . 2 | 3 . 3 3 . 3 3 5 . 2 . 3 | 1 - - ||
一 切 的 老 套， 只 管 单 单 来 吃 主 一 要 得 胜！

- 二、神原命定人来吃， 吃是今日的恢复，
吃是得胜的道路— 要得胜！
快来享受生命树， 脱去道理的束缚，
得胜借着吃基督— 要得胜！
- 三、教训不能变化魂， 叫神旨意受亏损，
吃主够上神标准— 要得胜！
若要得胜就要吃， 无论聚集或独处，
吃到全人得饱足— 要得胜！
- 四、速速催促主再来， 借着吃喝产男孩，
现在吃祂，一直吃— 要得胜！
为着主的金灯台， 为着得胜的男孩，
为着新妇祂所爱— 要得胜！

WEEK 3 — HYMN

Christ has called us once to Him

The Church — The Overcomers

1273

1. Christ has called us once to Him, But He calls us once again. To His call we say A-men! O - ver-
come! For the church has fall - en low, Thinking ev - erything they know, But the life is missing; so, O - ver-
come! (C) O - vercome! O - vercome! O - vercome degrad - ed Christi - an - i -
ty! All your working lay aside, All the teachings that di-vide; Eat the Lord what'e'r betide— O-vercome!

2. Eating is man's destiny
And the Lord's recovery;
This defeats the enemy—
Overcome!
Come enjoy the tree of life,
Leave the doctrines, leave the strife!
Overcome by eating Christ—
Overcome!
3. Teachings ne'er transform the soul,
Teachings never reach God's goal,
Eating Christ will do it all—
Overcome!
We must overcome to eat,
By ourselves and when we meet,
Eat Him as the feast complete—
Overcome!
4. Eating gives the manchild birth,
Eating brings the Lord to earth;
Eat Him now midst all the dearth—
Overcome!
Be the manchild Christ requires,
Thus the church that He desires,
Then the Bride that He admires—
Overcome!

第三周 · 申言

申言稿：_____

This image shows a single sheet of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.

Composition for prophecy with main point and sub-points:

This image shows a single page of white paper with horizontal ruling lines. The lines are evenly spaced and run across the width of the page. There are no margins, text, or other markings on the paper.