二〇一二年冬季训练

但以理书、撒迦利亚书结晶读经

第五篇

神和祂宇宙的权柄
并人子来得着国度的异象，
以及需要属灵的争战，
以带进神的国

读经：但七1～27，十10～十一1，启十二10上，十一15

纲　　目

周　一

壹 按照但以理七章的记载，但以理看见神和祂宇宙的权柄并人子来得着国度的异象：

一 「我观看，见有些宝座设立，那亘古常在者坐下了。祂的衣服洁白如雪，头发如纯净的羊毛；祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有万万。审判者已经坐庭，案卷都展开了」—9～10节：

1 这是神和祂宇宙的权柄的异象，有火，表征神是绝对公义、全然圣别的—来十二29。

2 宇宙中已经设立了一个以神的宝座为中心的特别法庭，要审判四个属人的帝国—但七2～10、26。

Winter Training 2012

Crystallization-Study of Daniel & Zechariah

Message Five

The Vision of God and His Universal Dominion
and of the Coming of the Son of Man to Receive a Kingdom
and the Necessity of Spiritual Warfare
to Bring In the Kingdom of God

Scripture Reading: Dan. 7:1-27; 10:10—11:1; Rev. 12:10a; 11:15

Outline

DAY 1

I. According to the record in Daniel 7, Daniel saw a vision of God and His universal dominion and of the coming of the Son of Man to receive a kingdom:

A. *"I watched / Until thrones were set, / And the Ancient of Days sat down. / His clothing was like white snow, / And the hair of His head was like pure wool; / His throne was flames of fire, / Its wheels, burning fire. / A stream of fire issued forth / And came out from before Him. / Thousands of thousands ministered to Him, / And ten thousands often thousands stood before Him. / The court of judgment sat, / And the books were opened"—vv. 9-10:*

1. This is a vision of God and His universal dominion, with the fire signifying that God is absolutely righteous and altogether holy—Heb. 12:29.

2. A special court, with God's throne as the center, has been set up in the universe to judge the four human empires—Dan. 7:2-10, 26.

3 当人类政权之间在争战时，神在这景象的背后管理着世界局势—启四 1 ~ 3、10 ~ 11。

二 「有一位象人子的，驾着天云而来；祂来到亘古常在者那里，被领近祂面前。权柄、荣耀、国度都给了祂，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏」—但七 13 ~ 14：

1 在审判的事上，神已将一切的能力和权柄交给人子耶稣基督（约五 22、27）；因此，但以理七章十三至十四节描绘人子基督的来临。

2 这里的来临，乃是基督完成救赎工作之后的升天—徒一 9，参启五 6 ~ 7：

a 按照但以理的异象，基督完成了救赎，然后立即升天到神那里得着国度。

b 这是按照神的眼光，在神的眼光里没有时间的因素—但七 13 ~ 14。

c 但以理没有看见历世历代所隐藏召会的奥秘，但这奥秘启示给了新约的使徒和申言者—弗三 3 ~ 11。

周　二

3 人子基督在升天里，是在神的宝座前，得着权柄和国度—但七 13 ~ 14：

a 人子基督从神得着国度之后，要回来治理全世界—路十九 12、15。

3. While the struggles are taking place between the human governments, God is behind the scene, managing the world situation—Rev. 4:1-3, 10-11.

B. "There with the clouds of heaven / One like a Son of Man was coming; / And He came to the Ancient of Days, / And they brought Him near before Him. / And to Him was given dominion, glory, and a kingdom, / That all the peoples, nations, and languages might serve Him. / His dominion is an eternal dominion, which will not pass away; / And His kingdom is one that will not be destroyed"—Dan. 7:13-14:

1. Concerning His judgment, God has given all power and authority to Jesus Christ as the Son of Man (John 5:22, 27); hence, Daniel 7:13 and 14 describe the coming of Christ as the Son of Man.

2. The coming here is Christ's ascension after He accomplished the work of redemption—Acts 1:9; cf. Rev. 5:6-7:

a. According to Daniel's vision, Christ accomplished redemption and immediately came to God in ascension to receive the kingdom.

b. This is according to God's view, in which there is no time element—Dan. 7:13-14.

c. Daniel did not see the mystery of the church, which was hidden from the ages and from the generations but has been revealed to the New Testament apostles and prophets—Eph. 3:3-11.

DAY 2

3. In His ascension Christ as the Son of Man is before the throne of God to receive dominion and a kingdom—Dan. 7:13-14:

a. After Christ as the Son of Man receives the kingdom from God, He will come back to rule over the entire world—Luke 19:12, 15.

b 基督的来临要了结地上的整个人类政权，并要带进神永远的国—但二 34 ~ 35、44，启十二 10 上，十一 15。

贰 因着物质世界背后的属灵世界里正进行着争战，所以需要有属灵的争战，战斗，以带进神的国—但十 10 ～十一 1，弗六 10 ～ 18，启十二 10 上，十一 15：

一 「你的言语已蒙垂听；我是因你的言语而来。但波斯国的魔君，拦阻我二十一日；然而大君中的一位米迦勒来帮助我」—但十 12 下~ 13 上：

1 我们要认识神的经纶，就需要看见物质事物背后的属灵事物，物质世界背后的属灵世界—20 ~ 21 节。

2 我们需要看见一个重点，就是在物质景象的背后正进行着属灵的争斗，这争斗不是人眼所看得见的—12 ~ 13、20 ~ 21 节：

a 在物质景象的背后，正进行着属灵的争斗，这乃是看不见的属灵争战—弗六 10 ~ 20。

b 在但以理十章的属灵景象，包括善与恶的灵，这些灵正进行着看不见的属灵争战—12 ~ 13、20 ~ 21 节。

c 但以理祷告二十一日时，空中进行着二灵之间的属灵争斗；一灵属于撒但，另一灵属于神—九 3，十 2 ~ 3、12：

1)那天使与波斯国的魔君争战了二十一日；波斯国的魔君可能是跟随撒但背叛神的邪灵，背叛的天使—20 节上，启十二 4 上。

2) 米迦勒这位为以色列争战的大君，与那天使一同争战，

b. Christ's coming will terminate the entire human government on earth, and it will bring in the eternal kingdom of God—Dan. 2:34-35, 44; Rev. 12:10a; 11:15.

II. Because a war is taking place in the spiritual world behind the physical world, there is the necessity of spiritual warfare, of fighting, to bring in the kingdom of God—Dan. 10:10—11:1; Eph. 6:10-18; Rev. 12:10a; 11:15:

A. *"Your words were heard; and I have come because of your words. But the prince of the kingdom of Persia withstood me for twenty-one days; but now Michael, one of the chief princes, came to help me"—Dan. 10:12b-13a:*

1. For us to know God's economy, we need to see the spiritual things behind the physical things, the spiritual world behind the physical world—vv. 20-21.

2. It is crucial for us to see that behind the physical scene a spiritual struggle, a struggle not seen with human eyes, is taking place—vv. 12-13, 20-21:

a. Behind the physical scene, a spiritual struggle, an invisible spiritual war, is taking place—Eph. 6:10-20.

b. The spiritual scene in Daniel 10 includes both good and evil spirits that are engaged in an invisible spiritual war—vv. 12-13, 20-21.

c. While Daniel was praying for twenty-one days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God—9:3; 10:2-3, 12:

1) The angelic messenger had been fighting against the prince of the kingdom of Persia, probably an evil spirit, a rebellious angel, who followed Satan in his rebellion against God—v. 20a; Rev. 12:4a.

2) Michael, a prince fighting for Israel, fought together with the angelic messenger

抵挡邪灵—但十 13、21。

d 以赛亚十四章十二至十四节揭示了撒但黑暗的国，以及撒但和列国君王的合一。

周　三

e 启示录十二章的异象揭示了宇宙中真实的光景，就是神与祂的仇敌之间的争战。

f 在属灵的争战中，我们不是对付显在表面的事物，乃是对付这些事物背后的黑暗权势—弗二 6，六 12。

二 召会必须从事属灵的争战，以带进神的国—太十二 28，弗六 10 ~ 18，启十二 10 上，十一 15：

1「愿你的国来临，愿你的旨意行在地上，如同行在天上」—太六 10：

a 国度的来临不是自动的，没有祷告，国度就不能来临。

周　四

b 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—林后十 4，弗六 12。

2「我们神的救恩、能力、国度并祂基督的权柄，现在都来到了」—启十二 10：

a 我们为神国的来临祷告，也需要为神的国争战—太六 10，弗六 10 ~ 18：

1) 诸天的国要得建立，就需要有属灵的争战—太十二

against the evil spirits—Dan. 10:13, 21.

d. Isaiah 14:12-14 unveils Satan's kingdom of darkness and his oneness with the rulers of the nations.

DAY 3

e. The vision in Revelation 12 unveils the true situation in the universe—the warfare between God and His enemy.

f. In our spiritual fighting, we deal not with things that appear on the surface but with the power of darkness behind these things—Eph. 2:6; 6:12.

B. The church must engage in spiritual warfare, fighting to bring in the kingdom of God—Matt. 12:28; Eph. 6:10-18; Rev. 12:10a; 11:15:

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

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

DAY 4

b. 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—2 Cor. 10:4; Eph. 6:12.

2. "Now has come the salvation and the power and the kingdom of our God and the authority of His Christ"—Rev. 12:10:

a. Along with our praying for the coming of the kingdom of God, we need to fight for it—Matt. 6:10; Eph. 6:10-18:

1) In order for the kingdom of the heavens to be established, there is the need of

22 ~ 29。

周　五

2) 召会的职责就是继续基督在地上的争战；召会必须继续基督抵挡撒但之得胜的工作—来二 14，约壹三 8 下，西二 15，诗一四九 5 ~ 9。

b 得胜的信徒争战抵挡撒但，以引进神的国—启十二 10 ~ 11。

周　六

3「世上的国，成了我主和祂基督的国，祂要作王，直到永永远远」—十一 15：

a 属灵争战乃是神的国与撒但的国之间的争战—太十二 26、28。

b 属灵争战的目的，就是把神的国带进来—启十二 10。

c 神的国就是神圣意志的行使，以神的能力去推翻撒但的能力—太六 10。

d 哪里鬼魔被赶出去，哪里仇敌的工作被神的能力顶替，哪里就有神的国—十二 28，启十二 7 ~ 10。

4「国度、权柄和天下诸国的尊大，必赐给至高者的圣民；祂的国是永远的国，一切掌权的都必事奉祂，顺从祂」—但七 27，参 18 节。

spiritual fighting—Matt. 12:22-29.

DAY 5

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; Psa. 149:5-9.

b. The overcoming believers fight against Satan to usher in God's kingdom—Rev. 12:10-11.

DAY 6

3. "The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever"—11:15:

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

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

c. 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.

d. Wherever the devil has been cast out and wherever the work of the enemy has been displaced by God's power, the kingdom of God is there—12:28; Rev. 12:7-10.

4. "The kingdom and dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Most High; His kingdom is an eternal kingdom, and all the dominions will serve and obey Him"—Dan. 7:27, cf. v. 18.

第五周 • 周一

晨兴喂养

但七9~10「我观看，见有些宝座设立，那亘古常在者坐下了。…祂的宝座乃是火焰，其轮乃是烈火。从祂面前有火河流出。事奉祂的有千千，侍立在祂面前的有万万。审判者已经坐庭，案卷都展开了。」

我们要...来看但以理七章，关于从地中海出来之四个兽的异象。...这四个兽是可怕可惧的，随己意为所欲为，好像宇宙中没有神。然而，七章启示那亘古常在者仍在宝座上。

九至十节说到神和祂宇宙的权柄。...「祂的衣服洁白如雪，头发如纯净的羊毛。」〔9中〕这表征神是亘古常在的。...祂周围的一切都是火，意指神是绝对公义、全然圣别的。非圣别没有人能见主或接触主（来十二14）。...事奉祂的有千千，侍立在祂面前的有万万（但七10中）。这大批的天使事奉祂，是为着服事祂；侍立在祂面前，是为着祂的荣耀（但以理书生命读经，六九至七〇页）。

信息选读

宇宙中已经设立了一个以神的宝座为中心的特别法庭，要审判〔四个兽所表征〕四个属人的帝国〔但七10下、26〕。这法庭所审判的一切，都要扔进烈火里。

玛代人大利乌是头一个征服巴比伦帝国的人。然而，按照但以理八章，公绵羊（表征玛代波斯）有两角；后起的角要高过前面的角，这是指波斯王古列，他于两年之后，主前五三六年，兴起掌权。古列掌权的第一年，就出令释放所有以色列被掳的人，

WEEK 5 — DAY 1

Morning Nourishment

Dan. 7:9-10 "I watched until thrones were set, and the Ancient of Days sat down....His throne was flames of fire, its wheels, burning fire. A stream of fire issued forth and came out from before Him. Thousands of thousands ministered to Him, and ten thousands of ten thousands stood before Him. The court of judgment sat, and the books were opened."

We [need to consider] the vision in Daniel 7 concerning the four beasts out of the Mediterranean Sea....These four beasts are dreadful and terrible, doing whatever they desire as if there were no God in the universe. However, this chapter reveals that the Ancient of Days is still on the throne.

Verses 9 and 10 speak of God and His universal dominion...."His clothing was like white snow, / And the hair of His head was like pure wool" [v. 9a]. This signifies that God is ancient....Everything around Him is fire, meaning that God is absolutely righteous and altogether holy. Without holiness no one can see the Lord or contact Him (Heb. 12:14)....Thousands of thousands ministered to Him, and ten thousands of ten thousands stood before Him (Dan. 7:10b). This vast number of angels ministered to Him for His service and stood before Him for His glory. (Life-study of Daniel, pp. 59-60)

Today's Reading

A special court, with God's throne as the center, has been set up in the universe to judge the four human empires [signified by the four wild beasts (Dan.7:10c, 26)]. Everything that is judged by this court will be cast into the burning fire.

Darius the Mede was the first one to conquer the Babylonian Empire. However, according to Daniel 8 a ram, signifying Persia, was seen with two horns. The second horn was higher than the first, referring to Cyrus the Persian who assumed power two years later in 536 B.C. In the first year of his reign, Cyrus issued a decree to release all the captives of Israel back to the land

回到他们祖宗之地，重建圣殿。因为古列扶助他们、供应他们并保护他们，因此以赛亚说，古列是神的牧人，照顾神的百姓（赛四四 28）。表面看来，这些争战仅仅是但以理二章大人像所代表之人类政权的活动；实际上，乃是神在物质世界的背后管理着整个情形。

在审判的事上，神已经将一切的能力和权柄交给人子耶稣基督（约五 22、27）。因此，但以理七章十三至十四节描绘人子基督的来临。...按照十三节上半，基督要像人子，驾着天云而来。...人子基督来到亘古常在者那里，被领近祂面前（13 下）。这里的来，就是基督的升天。

九章二十六节说到弥赛亚被剪除，是指着基督为救赎我们死在十字架上。这是伟大的成就，就是基督在地上第一次显现时所完成之救赎的工作。基督完成救赎的工作之后，就升到诸天之上去。七章可以提到这事，因为在神没有时间的因素。在神眼中，基督完成了救赎之后，就立即升到诸天之上，到神那里得着国度。这指明从神看来，国度在救赎之后立即就来到了。

就像亚伯拉罕、大卫以及别的申言者一样，〔但以理〕没有看见历世历代所隐藏召会的奥秘。他不知道在基督第一次和第二次显现之间有一段时期，在这期间神要根据基督的救赎，作一件奇妙且奥秘的工作。这工作就是重生祂所救赎的人，然后圣化、更新且变化他们，并将他们模成基督荣耀的形像。按照但以理的异象，基督完成了救赎，然后立即升天来到神那里得着国度（但以理书生命读经，七〇、一〇八、七一至七二页）。

参读：但以理书生命读经，第九至十篇。

of their forefathers and to rebuild the temple. Because Cyrus supported them, supplied them, and protected them, Isaiah said that Cyrus was a shepherd of God to take care of God's people (44:28). Apparently, all of these struggles are merely the activities of human governments represented by the great human image in Daniel 2. Actually, God was behind the physical world managing the entire situation.

Concerning His judgment, God has given all power and authority to Jesus Christ as the Son of Man (John 5:22). Hence, Daniel 7:13 and 14 describe the coming of the Son of Man—Christ....According to verse 13a, Christ came like a Son of Man with the clouds of heaven....The Son of Man, Christ, came to the Ancient of Days and was brought near before Him (v. 13b). The coming here is Christ's ascending.

Daniel 9:26, referring to the death of Christ on the cross for our redemption, speaks of Messiah's being cut off. This was a great achievement, the work of redemption, accomplished by Christ in His first appearance on earth. After Christ accomplished the work of redemption, He ascended to the heavens. This could be mentioned in Daniel 7 because there is no time element with God. In the sight of God, immediately after accomplishing redemption, Christ ascended to the heavens, coming to God to receive the kingdom. This indicates that from God's point of view the kingdom comes right after redemption.

Like Abraham, David, and the other prophets, [Daniel] did not see the mystery of the church which has been hidden from the ages and from the generations. He did not realize that between the first and second appearing of Christ there would be a period of time during which God would do a marvelous and mysterious work based on Christ's redemption. This work is to regenerate His redeemed people and then sanctify them, renew them, transform them, and conform them to the glorious image of Christ. According to Daniel's vision, Christ accomplished redemption and then immediately came to God in ascension to receive the kingdom. (Life-study of Daniel, pp. 60, 92, 60-61)

Further Reading: Life-study of Daniel, msgs. 9-10

第五周 • 周二

晨兴喂养

但七 13~14「我在夜间的异象中观看，见有一位像人子的，驾着天云而来；祂来到亘古常在者那里，被领近祂面前。权柄、荣耀、国度都给了祂，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏。」

在启示录四章，我们看见基督升天后天上的景象。神的宝座是四章这景象的中心，神坐在宝座上，预备执行祂宇宙的行政，以成就祂永远的定旨。在五章，我们看见基督升到那里后的同一景象。...这景象的中心乃是那是配的狮子羔羊（启示录生命读经，二六七页）。

国度...给了祂，使各族、各国、各方言的人都事奉祂。祂的权柄是永远的权柄，不能废去，祂的国必不毁坏（但七 14，路十九 12、15 上）。这是基督的国，也是神的国（但以理书生命读经，七二页）。

信息选读

〔基督〕从神得着国度之后，要回来治理全世界（路十九 12、15）。基督的来临要了结地上从末了到起初的整个人类政权，并要带进神永远的国（但二 34~35、44）（圣经恢复本，但七 14 第一注）。

但以理在七至九章看见了一些异象之后，又在十一章看见关于以色列定命的异象。然而，在这个关于以色列之定命的异象之前，十章先给我们看见物质世界背后的属灵世界。我们要认识神的经纶，并认识在神的经纶里，基督是神行动的中心与普及，就需要看见物质事物背后的属灵事物。...在属

WEEK 5 — DAY 2

Morning Nourishment

Dan. 7:13-14 "I watched in the night visions, and there with the clouds of heaven One like a Son of Man was coming; and He came to the Ancient of Days, and they brought Him near before Him. And to Him was given dominion, glory, and a kingdom, that all the peoples, nations, and languages might serve Him. His dominion is an eternal dominion, which will not pass away; and His kingdom is one that will not be destroyed."

In Revelation 4 we see the scene in heaven after Christ's ascension. The throne of God is the center of the scene in chapter 4, and God is sitting on the throne ready to execute His universal administration for the fulfillment of His eternal purpose. In chapter 5 we have the same scene after Christ ascended there....The center of this scene is the worthy Lion- Lamb. (Life-study of Revelation, p. 223)

To Him was given...a kingdom, that all the peoples, nations, and languages might serve Him. His dominion is an eternal dominion, which will not pass away, and His kingdom is one that will not be destroyed (Dan. 7:14; Luke 19:12, 15a). This is Christ's kingdom; it is also God's kingdom. (Life-study of Daniel, p. 61)

Today's Reading

After [Christ] receives the kingdom from God, He will come back to rule over the entire world (Luke 19:12, 15). Christ's coming will terminate the entire human government on earth from its end to its beginning, and it will bring in the eternal kingdom of God (Dan. 2:34-35, 44). (Dan. 7:14, footnote 1)

After the visions seen by Daniel in chapters 7 through 9, Daniel saw the vision concerning the destiny of Israel. However, before we are told of the vision Daniel saw concerning Israel's destiny in chapter 11, chapter 10 shows us the spiritual world behind the physical. For us to know God's economy and to know that in God's economy Christ is the centrality and universality of God's move, we need to see the spiritual things behind the physical....In the spiritual world Christ is

灵的世界里，基督是居首位的。所以十章首先提到祂（4~9）。那里描述祂身穿细麻衣，腰束精金带，身体如水苍玉（5~6）。

在这个基督的异象之后，一位天使来告诉但以理，关于物质世界背后的事情。他告诉但以理说，他自己正与波斯国的魔君—一个背叛的灵—争战。他又告诉但以理，有另一个邪灵，就是希腊（雅完）的魔君；还有天使长米迦勒，他是为以色列争战的大君。

我们在五章看见伯沙撒如何荒淫放荡，玛代人大利乌如何在当天晚上来击败他，将他杀死。我们没有看见有一个灵为大利乌争战。十一章一节说，「我在玛代王大利乌元年，曾起来扶助他，使他坚强。」大利乌在年老时仍然强壮，因为这位天使起来扶助他，使他坚强。天使加强大利乌，使他能以击败巴比伦人，因为巴比伦帝国从神所受的托付已经完成了。伯沙撒死后，巴比伦帝国就成为玛代波斯帝国，好完成神另一个托付（但以理书生命读经，一〇七至一〇八页）。

撒但，他是明亮之星，清晨之子，是神在宇宙之晨所创造最初期的天使（神的众子—伯三八 7，参一 6）之一。他受神指派作了天使长（结二八 14，犹 9），后来他背叛神，成了神的对头撒但。...因着背叛，路西弗，就是撒但，受到神的审判（赛十四 12~15，结二八 16~19，路十 18）。

在以赛亚十四章十二至十五节，以赛亚视巴比伦王（4）尼布甲尼撒与路西弗是一，因此将尼布甲尼撒当作撒但的一个象征，当作与撒但是一者（参结二八 12）。这揭示了列国背后撒但黑暗的国（弗六 12 下，参但十 13、20），以及撒但和列国君王的合一（圣经恢复本，赛十四 12 第一注）。

参读：但以理书生命读经，第十五至十六篇。

the preeminent One. Therefore, in chapter 10 He is mentioned first (vv. 4-9). He is described as wearing a linen robe, being girded with a golden girdle, and having a body like beryl (vv. 5-6).

After this vision of Christ, an angelic messenger came to tell Daniel about the things behind the physical world. He told Daniel that he himself was fighting against the prince of the kingdom of Persia, a rebellious evil spirit. Then Daniel was told that there was another evil spirit, the prince of Greece (Javan). There was also the archangel Michael, who was a prince fighting for Israel.

In chapter 5 we saw how Belshazzar was indulging in debauchery and how in the same night Darius the Mede came to defeat him and kill him. We did not see that there was a spirit fighting for Darius. Daniel 11:1 says, “I, in the first year of Darius the Mede, stood up to support and strengthen him.” Darius was strong even as an old man because this heavenly messenger stood up to support him and strengthen him. The angelic messenger strengthened Darius to defeat the Babylonians because the Babylonian Empire’s commission from God had been completed. With the death of Belshazzar, the Babylonian Empire became the empire of Medo-Persia to carry out another commission for God. (Life-study of Daniel, pp. 91-92)

Satan, who, as the Daystar, son of the dawn, was one of the earliest angels (the sons of God—Job 38:7, cf. Job 1:6) created by God at the “dawn” of the universe. He was appointed by God to be the head of all the angels (Ezek. 28:14; Jude 9) and later became Satan, the adversary of God, after he rebelled against God....Because of his rebellion, Lucifer as Satan was judged by God (Isa. 14:12-15; Ezek. 28:16-19; Luke 10:18).

Isaiah 14:12-15 identifies Lucifer with Nebuchadnezzar, the king of Babylon (v. 4), thus regarding Nebuchadnezzar as a figure of Satan, as one who was one with Satan (cf. Ezek. 28:12). This unveils Satan’s kingdom of darkness behind the nations (Eph. 6:12b; cf. Dan. 10:13, 20) and his oneness with the rulers of the nations. (Isa. 14:12, footnote 1)

Further Reading: Life-study of Daniel, msgs. 15-16

第五周 • 周三

晨兴喂养

弗六 11「要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。」

启十二 10「…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那在我们神面前昼夜控告我们弟兄们的控告者，已经被摔下去了。」

我有负担让大家都看见启示录十二章的异象。不要以为这里所描绘的不过是一小幅图画，指明一些无关重要的事。不！这是个大异象，关乎整个宇宙所发生的事。异象中的妇人，代表从创世记三章人堕落以来神的子民。这妇人不只代表神的子民，也代表神自己。在妇人面前的龙，象征神的仇敌。多少世纪以来，妇人与蛇（就是龙）之间争战不断（启示录生命读经，五二〇页）。

信息选读

这异象揭示了宇宙中真实的光景。属世的人只能看到表面显明的事物，就如商业、政治、工业、教育、战争等。…他们只知道受教育是为着将来能有好的职业，过好的生活。对于宇宙中发生的事情，他们没有异象，但我们却十分清楚。这妇人象征神的子民，也代表神。从积极一面看，妻子总是代表丈夫的。…你若有一个正确代表你的妻子，那是何等美好。这表征我们这些神的子民，乃是神的妻子，要适当地代表祂。神是独一的丈夫，我们是祂唯一的妻子，来代表祂。可是神有一个仇敌，这仇敌起初是一条小蛇，至终却变成一条大龙，如今面对着我们。你若没有看见这异象，就是瞎眼，不知道在地上或在宇宙中所发生的事。赞美主！这不仅是教

WEEK 5 — DAY 3

Morning Nourishment

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

Rev. 12:10 "...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night."

I am burdened that we would all see the vision in Revelation chapter 12. Do not think that the portrait here is a small picture showing a few insignificant matters. No, it is a great vision regarding what is taking place in the entire universe. The woman in this vision has been representing the people of God since the fall of man in Genesis 3. The woman not only represents God's people, but also God Himself. In front of the woman is a dragon signifying God's enemy. Throughout the centuries, the war has been between the woman and the serpent, the dragon. (Life-study of Revelation, p. 447)

Today's Reading

This vision unveils the true situation in the universe. The worldly people can see only the obvious outward things: commerce, politics, industry, education, war....They only know to obtain an education that they may have a good job to earn a good living. They do not have the vision of what is taking place in the universe. But we see clearly what is going on. A woman symbolizes God's people and represents God. In a positive sense, the wife always represents her husband....It is wonderful to have a wife to represent you in a good way. This signifies that we, the people of God, are His wife and that we need to represent Him adequately. God is the unique husband, and we, the unique wife, represent Him. But God has an enemy. Firstly, this enemy was a little serpent. Eventually, however, it became a great dragon who is now in front of us. If you do not have this vision, you will be blind, not knowing what is taking place on earth or in the universe. Praise the Lord that it is not simply

育、工业、商业、外交等问题，乃是神的子民与神的仇敌争战的问题。这场战争已经进行了许多世纪，到今天还在激烈的进行着（启示录生命读经，五二〇至五二一页）。

我们知道拦阻福音的，不是外面的环境，乃是撒但。我们知道霸占人，叫人不爱主的，不是人情，不是世界，也不是肉体，乃是撒但黑暗的权势。我们也知道召会中的紊乱、纷争、冷落、败坏，原因也都不在别的，乃在撒但。所以我们就不去对付那些表面的事，而是借着升天的地位与权柄，来对付这在一切事背后作祟的，也就是在大地上掌权的黑暗权势（生命的经历，四四八页）。

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，都是在神的国的原则之下。救人是在神的国的原则之下，赶鬼是在神的国的原则之下，所有的工作都是在神的国的原则之下。...我们是站在神的国的地位上来工作，是用神的国来对付鬼魔的能力。

主要我们祷告说，「我们在诸天之上的父，愿你的名被封为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。」（太六 9~10）如果神的国自己会来，主就不会教我们这样祷告。主既然要我们这样祷告，就给我们看见，这是召会的工作。召会应当传福音，召会更应当祷告，把神的国带进来。也许有人以为祷告也好，不祷告也好，反正神的国自己会来。但我们如果是认识神的，就不会这样说。神工作的原则，总是等祂的子民先动，然后祂才动（圣洁没有瑕疵，七五页）。

参读：启示录生命读经，第三十八篇；李常受文集一九六三年第三册，四四〇至四五四页。

a matter of education, industry, commerce, diplomacy, etc., but a matter of warfare between the people of God and God's enemy. This war has been raging throughout the centuries and it is still raging today. (Life-study of Revelation, pp. 447-448)

We know that which hinders the gospel is not the outward environment, but Satan. We know that which usurps men and causes them not to love the Lord is neither human ties, nor the world, nor the flesh, but the satanic power of darkness. We know also that the reason for all the confusion, striving, indifference, and corruption in the church is naught else but Satan. Therefore, we do not deal with things that appear on the surface, but, through the position and authority of ascension, we deal with the power of darkness which schemes behind these things and reigns on the earth. (The Experience of Life, pp. 373-374)

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. The saving of souls is under this principle, and so is the casting out of demons and all other works as well. Everything should be under the principle of God's kingdom....We must stand on the position of the kingdom of God whenever we work, and we must apply the kingdom of God to deal with the power of Satan.

The Lord wants us to pray, "Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth" (Matt. 6:9-10). If the coming of the kingdom of God was automatic, the Lord would never have taught us to pray in this way. But since the Lord asked us to pray in this way, He simply showed us that this is the work of the church. Yes, the church should preach the gospel, but much more, the church should pray to bring in the kingdom of God. Some people think that whether or not we pray, the kingdom of God will come automatically. But if we know God, we will never say this. The principle of God's work is to wait for His people to move. Then He will move. (Watchman Nee, The Glorious Church, p. 63)

Further Reading: Life-study of Revelation, msg. 38; The Collected Works of Witness Lee, 1963, vol. 3, pp. 331-341

第五周 • 周四

晨兴喂养

弗六 12「因我们并不是与血肉之人摔跤，乃是与那些执政的、掌权的、管辖这黑暗世界的、以及诸天界里那邪恶的属灵势力摔跤。」

太十二 28~29「我若靠着神的灵赶鬼，这就是神的国临到你们了。人怎能进壮者家里，抢夺他的家具？除非先捆绑那壮者…。」

真实的祷告乃是与神同工，求神的国降临，神的旨意得以通行在地上。所以，祷告就是从事属灵的争战（林后十 3~4，太六 10，弗六 12）。祷告乃是推翻黑暗的权势，在地上为神的旨意铺路（倪柝声文集第二辑第二十四册，五八至五九页）。

信息选读

但以理和他的三个朋友，都是能祷告的人，他们的祷告带进国度。…但以理在巴比伦就是为着这事祷告，要把神的国度再带到地上来（但六 10）。神能建造圣殿，恢复耶路撒冷，并得着一个掌权的范围，完全是因着但以理的祷告。所以我们必须清楚，神的国度能不能来到，神能不能在地上掌权，端赖神的子民是否为这事祷告。祷告的终极目的，就是为了带进神的国度。

我们要为着国度的来临祷告，同时也需要为此争战。国度的来临有两面，就是国度的实际（太五 3），那是在今天正确的召会生活中（罗十四 17）；以及千年国里国度的实现，那要借着得胜的信徒带进来。〔启示录十二章十节〕所说「神的…国度…现在…来到了」，是指神国的实现。我们若是得胜者，今天

WEEK 5 — DAY 4

Morning Nourishment

Eph. 6:12 "For our wrestling is not against blood and flesh but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies."

Matt. 12:28-29 "...If I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you. Or how can anyone enter into the house of the strong man and plunder his goods unless he first binds the strong man?..."

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 nothing less than a spiritual battle (2 Cor. 10:2, 4; Matt. 6:10; Eph. 6:12). Prayer overturns the power of darkness and opens the way for God's will to be executed on earth. (The Collected Works of Watchman Nee, vol. 44, p. 781)

Today's Reading

Daniel and three of his friends were competent in prayer. Their prayers brought in the kingdom....In Babylon Daniel was praying precisely for this matter so that God's kingdom might be brought back once more to the earth (Dan. 6:10). It was completely due to Daniel's prayer that God was able to build the temple, restore Jerusalem, and have the dominion. Therefore, we must be clear that whether or not God's kingdom can come and whether or not He can rule on earth all depend on whether or not God's people will pray. The ultimate purpose of prayer is for bringing in God's kingdom.

Along with our praying for the kingdom's coming, we need to fight for it. The coming of the kingdom has two aspects: the reality of the kingdom (Matt. 5:3), which is in the proper church life today (Rom. 14:17), and the manifestation of the kingdom in the millennium, which will be brought in through the overcoming believers. The phrase now has come...the kingdom of our God [in Revelation 12:10] denotes the manifestation of the kingdom of God. If we are

就活在国度的实际里。...我们要在国度的实现里，就必须在国度的实际里。

约翰在一章九节告诉我们，他是我们的弟兄，在耶稣的患难、国度、忍耐里一同有分的。他是我们在国度里的同伴！主在这卷书里的用意，是要向所有的圣徒开启国度的事。但在启示录头几章里，所启示的是灯台，就是众召会，而不是国度。这意思是说，实际上召会就是国度。正确的召会生活乃是国度的实际。...在启示录里，约翰没有说，他是基督身体的一个肢体，乃说他是我们在耶稣的患难、国度、忍耐里的同伴。为着国度需要患难，为着患难需要忍耐。我们要进入国度，就必须受苦。我们要忍受苦难，就需要相当的忍耐。这不是我们的忍耐，乃是耶稣的忍耐。...神对召会的目的乃是要得着国度，为此，祂所有的信徒必须成熟到一个地步，能活在国度的实际里，并带进国度的实现（新约总论第四百二十一篇—中文尚未出书）。

现在我们必须看见，诸天的国要得着建立，就需要有属灵的争战。马太十二章二十二至三十七节含示了这争战。在国度建立时，一场争战在激烈地进行。虽然我们已经提过许多事，但我们还没有看见，国度的建立需要属灵的争战。基督这属天的君王，在地上人间建立属天的国时，祂是在争战。然而，人没有看见这场争战。他们只看见祂外面所作的，但他们不晓得里面所发生的。因此，马太选择了另一个历史的事实〔22〕，指出王建立属天的国时所进行的争战（马太福音生命读经，四五八至四五九页）。

参读：马太福音生命读经，第三十三篇。

the overcomers, we are living in the reality of the kingdom today....Being in the manifestation of the kingdom requires us to be in the reality of the kingdom.

In Revelation 1:9 John tells us that he was our brother and fellow partaker in the tribulation and kingdom and endurance in Jesus. He is our companion in the kingdom. The Lord's intention in Revelation is to open up the matter of the kingdom to all the saints. Yet in the first few chapters of Revelation, the lampstands as the churches are revealed, not the kingdom. This means that, practically speaking, the churches are the kingdom. The proper church life is the reality of the kingdom....In Revelation John does not say that he is one of the members of the Body of Christ but that he is our companion in the tribulation and kingdom and endurance in Jesus. Tribulation is needed for the kingdom, and endurance is needed for tribulation. If we would enter into the kingdom, we must suffer. To bear the suffering we need a certain amount of endurance. This is not our endurance but the endurance of Jesus....God's intention for the church is to have the kingdom, and for this, all His believers must be matured to the extent that they can live in the reality of the kingdom and bring in the manifestation of the kingdom. (The Conclusion of the New Testament, pp. 4298-4299)

Now we must see that in order for the kingdom of the heavens to be established, there is the need of a spiritual battle, of spiritual fighting. This fighting is implied in Matthew 12:22-37. In the establishment of the kingdom a fight is raging on. Although we have covered many things, we have not yet seen that the establishment of the kingdom requires spiritual fighting. As Christ, the heavenly King, was establishing the heavenly kingdom among men on earth, He was fighting. People, however, did not see this warfare. They saw what He did outwardly, but they did not realize what was taking place inwardly. Thus, Matthew selected another historical fact [v. 22] to point out the fighting that was going on as the King was establishing the heavenly kingdom. (Life-study of Matthew, pp. 407-408)

Further Reading: The Conclusion of the New Testament, msg. 421; Life-study of Matthew, msg. 33

第五周 • 周五

晨兴喂养

诗一四九 5~6「愿圣民在荣耀中欢乐；愿他们在床上欢呼。愿他们口中称赞神为高，愿他们手里有两刃的刀。」

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！」

召会在神眼中是极其重要的，她的地位和基督是相联的，她所负的责任，就是继续基督在地上的争战。基督这头已经升天了，祂的身体还在地上。召会作为基督的身体，乃是基督的繁殖，继续基督的地位和工作，就是反对神的仇敌（倪柝声文集第二辑第二十四册，五三页）。

信息选读

以弗所一章二十至二十三节给我们看见，那运行在基督身上的大能，不只叫祂从死里复活，并且使祂升到天上。...因为祂的复活，召会才有生命；因为祂的升天，召会才有权柄的地位，才有国度。这样，祂就能把天带到地上，神的旨意也就能通行在地上了。基督升到天上，得着了天上的权柄，就能把天带到地上。单是复活不够，还得升天；站在天上的地位，就能远超过一切。主升到天上，所有仇敌的权势都被祂超越了，并且万有都服在祂的脚下（只是如今这事还未彰显出来）。

基督升天，作万有的头，乃是为着召会；祂乃是「向着召会作万有的头」（22）。二十三节指明，召会与基督是分不开的；...召会就是基督的丰满，基督的洋溢。神的心意就是要得到一个团体的人—召会，由一个一个圣徒里面的基督合成的。召会是

WEEK 5 — DAY 5

Morning Nourishment

Psa. 149:5-6 "Let the faithful ones exult in glory; let them give a ringing shout upon their beds. Let the high praises of God be in their throats, and a two-edged sword in their hand."

9 "To execute upon them the judgment written. This honor is for all His faithful ones. Hallelujah!"

In the eyes of God the church occupies a very important place. Its position is that of being joined to Christ, and its responsibility is to continue the warfare that Christ fought on earth. Christ the Head has ascended, but His Body is still on earth. The church, as the Body of Christ, is His propagation, continuing His stand and work to fight against God's enemy. (The Collected Works of Watchman Nee, vol. 44, p. 777)

Today's Reading

Ephesians 1:20-23 shows us that the power which operated in Christ not only raised Him from the dead, but caused Him to ascend to the heavens....Through His resurrection the church received its life, and through His ascension the church assumed its position of authority and inherited the kingdom. In this way, He brought heaven to earth, and His will can be done on earth, as in the heavens. Christ ascended to the heavens and received the heavenly authority; now He is able to bring heaven to earth. Resurrection alone is not enough; there must also be ascension. When we stand in the heavenly position, we transcend all things. When the Lord ascended to the heavens, He transcended all the powers of the enemy, and God subjected all things under His feet. (Of course, this is not fully manifested at the present time.)

Christ ascended and became "Head over all things to the church" (Eph. 1:22). Verse 23 clearly shows that the church and Christ are inseparable. The church is...the fullness of Christ, the overflow of Christ. God's desire is to gain a corporate man. The church, which is formed of individual saints who are put into Christ, is the corporate Christ; it is the combination of all the small portions

团体的基督，是在圣徒里零零碎碎的基督合成的。召会作为基督的身体，乃是基督的继续；基督所有的一切，乃是召会的，基督所得着的地位，召会也得着；基督所完成的工作，召会继续维持。

基督的十字架产生了召会，而召会带进国度；所以，召会是介乎十字架和国度之间。在这期间，就是召会在地上实现主的得胜的时候。头得胜了，身体也要得胜。主在十字架上毁坏了魔鬼，并用复活的生命产生了召会。今天神要借着召会，在地上建立祂的国度。今天召会必须继续基督对撒但的得胜工作，并负责把天上的旨意挪到地上，好通行在地上。

约翰十二至十六章，三次说到撒但是这世界的王（十二 31，十四 30，十六 11）。现今，他是世界的王，世界各国是其区域。在千年国时，撒但要被扔到无底坑，那时他就受到了限制。在那时之前，召会就要在地上限制撒但的活动。今天召会的祷告最能叫撒但受限制，这就是小规模的国度。凡能彰显神权柄的地方，就是国度所及的地方（太十二 28）。今天我们在这里的责任，乃是不许可撒但的旨意通行。召会在哪里出现，哪里撒但的权柄就要退出。召会在地上要继续彰显基督对撒但的得胜地位（倪柝声文集第二辑第二十四册，五三至五五页）。

在召会里若是有一班人，肯让基督的权柄流通在他们中间，这就会把基督的国度带到地上。召会里有了得胜者，这一班得胜者就要把天上的权柄，把神的国度，带到地上。...得胜的信徒与撒但争战，带进神的国度（新约总论第四百二十一篇—中文尚未出书）。

参读：但以理书生命读经，第十三篇；倪柝声文集第二辑第二十四册，五三至五九页。

of Christ in the saints. As the Body of Christ, the church is the continuation of Christ. Everything that belongs to Christ belongs to the church. The position that Christ attained is the position that the church has attained. The works that Christ accomplished are sustained and perpetuated through the church.

The cross of Christ produced the church, and the church brings in the kingdom. Hence, the church stands between the cross and the kingdom. The present age is the time for the church to practically realize the victory of Christ. The Head has overcome; now the Body must also overcome. The Lord destroyed the devil on the cross and produced the church with resurrection life. Today God is establishing His kingdom on earth through His church. The church must continue the victorious work that Christ has carried out against Satan. It is responsible for bringing heaven's will down to earth and for carrying it out on earth.

In John 12—16 Satan is spoken of as the ruler of this world...(12:31; 14:30; 16:11). Presently, he is the ruler of this world, and the nations of this world are his domain. In the millennium, he will be bound and cast into the abyss. Before that time, the church is on the earth to curb the activities of Satan. The prayer of the church is the most effective means of curbing Satan. The church is a miniature of the kingdom. Any place that manifests God's authority is a place where the kingdom is realized (Matt. 12:28). It is our responsibility to put a halt to Satan's will. Wherever the church is, Satan's authority will retreat. The church is on the earth to perpetuate and manifest Christ's victorious stand over Satan. (The Collected Works of Watchman Nee, vol. 44, pp. 777-778)

When there is a group of people in the church who are willing to allow Christ's authority to flow among them, this will bring Christ's kingdom to the earth. When there is a group of overcomers in the church, these overcomers will bring the authority of heaven, the kingdom of God, to the earth....The overcoming believers fight against Satan to usher in God's kingdom. (The Conclusion of the New Testament, pp. 4296-4297)

Further Reading: Life-study of Daniel, msg. 13; The Collected Works of Watchman Nee, vol. 44, msg. 95

第五周 • 周六

晨兴喂养

西一 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。」

但七 27「国度、权柄、和天下诸国的尊大，必赐给至高者的圣民；祂的国是永远的国…。」

〔我们所处的〕这段时间，就是神要祂的子民在地上为祂争战的时候。最晚从主耶稣出来作工开始，直到祂再来，所有属神的人，在地上为神所作的一切，都是属灵的争战。神就是要借着属乎祂的人，把撒但掳去的人抢救回来，而夺回撒但所霸占的地。这一个抢救，这一个夺回，主在马太十二章给我们看见，就是神的国与撒但的国之间的争战（生命的经历，四三七页）。

信息选读

今天地上既是神和撒但两个国在交战，就我们为神所作一切属灵的工作，不论是何方式，只要摸着灵界的事，性质都是争战。比方传福音，主在行传二十六章十八节说，乃是叫人「眼睛得开，从黑暗转入光中，从撒但权下转向神」。这就给我们看见，传福音不只是叫人眼睛得开，不只是叫人脱离黑暗，并且是叫人脱离撒但的权势。〔根据歌罗西一章十三节，〕脱离黑暗的权势，就是脱离撒但的权势，也就是脱离撒但的国；而迁入神爱子的国，也就是迁入神的国里。

属灵的争战，目的是为带进神的国度。这在圣经中，乃是一个重大的题目（生命的经历，四三八、四二八页）。

WEEK 5 — DAY 6

Morning Nourishment

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

Dan. 7:27 "And the kingdom and dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Most High; His kingdom is an eternal kingdom..."

The period in which we are living is the time for the people of God to fight for Him on earth. From the time the Lord Jesus came forth to minister, till the time of His second coming, all the works the people of God are doing for Him are instances of spiritual warfare. God's desire is to rescue, through those who belong to Him, the people who were captured by Satan, and to recover the earth which was usurped by Satan. This rescuing and recovering is, according to what the Lord has shown us in Matthew 12, the warfare between the kingdom of God and the kingdom of Satan. (The Experience of Life, p. 365)

Today's Reading

Since warfare exists between the kingdoms of God and Satan, all the spiritual work we are doing for God, whatever form it may take, as long as it touches the things of the spiritual realm, is in nature a warfare. For example, preaching the gospel, according to Acts 26:18, is "to open their eyes, to turn them from darkness to light and from the authority of Satan to God." This shows us that preaching the gospel is not only to open men's eyes and turn them from darkness to light, but also to deliver them from the authority of Satan....[According to Colossians 1:13], to be delivered from the authority of darkness is to be delivered from the authority of Satan or the kingdom of Satan. And to be transferred into the kingdom of the Son of God's love is to be transferred into the kingdom of God.

The purpose of spiritual warfare is to bring in the kingdom of God. This is a subject of great significance in the Bible. (The Experience of Life, pp. 365, 357)

许多基督徒不知道传福音的真义。圣经说，我们必须为着国度悔改（太四17）。神的国实际上就是神圣意志的行使。当罪人为着神的国悔改时，他们就从撒但那一边转到神这一边，就是转向神的国，神的意志。一个人从撒但的意志转向神的意志之后，就必须相信主耶稣并且受浸。借着受浸，他从黑暗的权势，就是撒但的意志，迁到神爱子的国里（西一13）（以弗所书生命读经，六三六页）。

召会的职守是属灵的争战，是神的权柄与鬼的权柄争执的问题。...有的人以为神的国不过是赏赐而已。这是对于神的国太低的看法。主耶稣曾有一次替我们解释什么叫作神的国，祂说，「我若靠着神的灵赶鬼，这就是神的国临到你们了。」（太十二28）什么是神的国？就是以神的能力去推翻鬼魔的能力。鬼魔在一个地方站不住，就是神的国临到那一个地方。什么地方鬼被赶走，什么地方就是神的国临到了（圣洁没有瑕疵，七三页）。

按照但以理七章二十二节和二十七节，国度、权柄和天下诸国的尊大，必赐给至高者的圣民。

在四章一至三节，尼布甲尼撒颂赞神的伟大、权能、永远的国以及永存的权柄。在二至三节他说，「我乐意将至高的神向我所行的神迹奇事，宣扬出来。祂的神迹何其伟大，祂的奇事何其有能！祂的国是永远的国，祂的权柄存到万代。」（但以理书生命读经，六七、四〇页）

参读：生命的经历，第十八篇；以弗所书生命读经，第六十三篇。

Many Christians do not know the true significance of the preaching of the gospel. The Bible says that we must repent for the kingdom (Matt. 4:17). The kingdom of God is actually the exercise of the divine will. When sinners repent for the kingdom of God, they turn from the side of Satan to the side of God, which is the kingdom of God, the will of God. After a person turns from the satanic will to the divine will, he must believe in the Lord Jesus and be baptized. Through baptism he is brought out of the authority of darkness, the satanic will, and is transferred into the kingdom of the Son of God's love (Col. 1:13). (Life-study of Ephesians, p. 529)

The church's work and responsibility is spiritual warfare. It is a matter of the conflict between God's authority and Satan's power....Some people think that the kingdom of God simply concerns the matter of rewards. This is too low of an estimate of the kingdom of God. The Lord Jesus once explained what the kingdom of God is. He said, "But if I, by the Spirit of God, cast out the demons, then the kingdom of God has come upon you" (Matt. 12:28). What is the kingdom of God? It is the overthrowing of the power of Satan by the power of God. When the devil is unable to stand in a certain place, the kingdom has come to that place. Wherever the devil has been cast out, wherever the work of the enemy has been displaced by God's power, His kingdom is there. (Watchman Nee, The Glorious Church, p. 61)

According to Daniel 7:22 and 27, the kingdom and the dominion and the greatness of the kingdoms under the whole heaven will be given to the people of the saints of the Most High.

In 4:1-3 we have Nebuchadnezzar's praise concerning God in His greatness, might, eternal kingdom, and everlasting dominion. In verses 2 and 3 he said, "It pleases me to declare the signs and wonders that God the Most High has done for me. How great are His signs, / And how mighty are His wonders! / His kingdom is an eternal kingdom, / And His dominion is from generation to generation." (Life-study of Daniel, pp. 57, 33)

Further Reading: The Experience of Life, ch. 18; Life-study of Ephesians, msg. 63

749

国　度 – 实现

8 7 8 7 双（英 946）

降 A 大调　　3/4

5 – 5 | 6 – 6 | 5 1 3 | 3 – 2 | 1 – 7 | 6 – 5 |
一 看, 何 荣 耀! 看, 何 光 彩! 诸 天 国 度
5 7 6 | 5 – – | 5 – 5 | 6 – 6 | 5 1 3 | 3 – 2 |
今 实 现! 荣 耀 之 王, 神 的 基 督,
1 – 2 | 3 4 2 | 1 – 7 | 1 – – | 3 – 3 | 3 1 3 |
为 神 所 立 来 掌 权。 曾 在 肉 身
4 3 2 | 3 – 3 | 5 – 5 | 5 3 5 | 6 5 ♯4 | 5 – – | 6 – 4 |
卑 微 来 过, 被 人 藐 视 并 厌 恶; 今 带
5 – 3 | 5 4 3 | 3 – 2 | 1 – 2 | 3 4 2 | 1 – 7 | 1 – – ‖
荣 耀 威 严 再 来, 成 全 国 度 的 意 图。

二 去从祂神,亘古存者, 领得权柄和国度;
现今带着国度回来, 荣耀显之于众目。
这“非人手所凿石头” 已将列国砸粉碎;
变成“大山”充满天下, 显出国度的光辉。

三 看哪,地和其上列国, 都归基督为基业;
在祂至高统治之下, 满了平安与和谐。
列国之间再无争战, 再无残杀的战场;
神的知识充满遍地, 好象大水满海洋。

四 所有得胜的基督徒, 荣中与主同管治;
以色列的得救遗民, 也要作神的祭司。
在这管治教导之下, 列国要作神百姓;
所有万物都要得到 荣耀无比的复兴。

五 撒但被捆丢于深坑, 全地脱离他霸权;
由主基督为首统治, 全地蒙福真空前。
万有全都降服基督, 服祂统治与管理;
祂作元首,万有中心, 成全祂神的旨意。

WEEK 5 — HYMN

Hymns, #946

1
Lo, the glory! Lo, the splendor!
Heaven's Kingdom manifest!
And its glorious King, our Master,
Is by God's appointment blest.
Once in flesh He came so lowly,
Hated and despised by man;
Now He comes again in glory
To fulfill the Kingdom plan.
2
Going to receive the Kingdom
From His God, the Ancient of Days,
Now He cometh with the Kingdom
And its glorious, ruling rays.
He's “the Stone” which breaks the nations
Into pieces lowliest,
Which “a mountain great” becometh
As the Kingdom manifest.
3
Lo, the earth, all lands and kingdoms,
By the Lord and Christ possessed;
Earth beneath their sovereign ruling
Will be full of peace and rest.
No more war and no more hatred
'Twixt the nations will there be;
But God's knowledge shall suffuse them
As the waters fill the sea.
4
All the Christian overcomers
Shall with Christ in glory reign,
And the remnant saved of Israel
Then God's priesthood shall obtain.
As God's people shall the nations
'Neath their rule and teaching be,
And a glorious restoration
All creation then shall see.
5
Satan will be bound and banished;
From his rule will earth be freed;
With Christ's sovereign reign and headship
Earth will then be blessed indeed.
All to Christ will then be subject,
To His pow'r and to His will;
As the Head and Center glorious,
He God's purpose will fulfill.

申言稿：