第十二周

属灵争战的需要，以及神的子民编组成军，预备好争战

诗歌：637

读经：民二一 1 ～ 3、21 ～ 35，二七 12 ～ 23，三一 13 ～ 54

纲要

周一

壹 我们需要认识属灵争战的需要—民二一 1 ～ 3、21 ～ 35：

一 属灵争战的源头，在于撒但的意志与神的意志之间的冲突；这乃是撒但的国与神的国之间的争战—太六 10，七 21，十二 26、28，赛十四 12 ～ 14。

二 在主的恢复里，我们是在战场上；我们若要据有基督这美地，以成就神的定旨，就必须争战敌挡并击败撒但的权势—书五 2 ～六 16。

周二

三 神的军队战胜亚拉得王、亚摩利人的王西宏和巴珊王噩—民二一 1 ～ 3、21 ～ 35：

1 亚拉得王（1）、亚摩利人的王（21）和巴珊王（33），

Week Twelve

The Necessity of Spiritual Warfare and God's People Formed into an Army Ready for Battle

RK Hymns: 885

Scripture Reading: Num. 21:1-3, 21-35; 27:12-23; 31:13-54

Outline

Day 1

I. We need to realize the necessity of spiritual warfare—Num. 21:1-3, 21-35:

A. Spiritual warfare has its source in the conflict between the satanic will and the divine will; this is a warfare between the kingdom of Satan and the kingdom of God—Matt. 6:10; 7:21; 12:26, 28; Isa. 14:12-14.

B. In the Lord's recovery we are on a battlefield; in order to possess Christ as the good land for the fulfillment of God's purpose, we must fight against and defeat the satanic forces—Josh. 5:2—6:16.

Day 2

C. The army of God defeated the king of Arad, Sihon the king of the Amorites, and Og the king of Bashan—Num. 21:1-3, 21-35:

1. The kings of Arad (v. 1), of the Amorites (v. 21), and of Bashan (v. 33) were

是约但河东的“守门者”，为撒但护卫着迦南地，就是黑暗的国：

a 被神的军队击败的诸王表征执政的、掌权的和管辖这黑暗世界的；我们必须与他们争斗—弗六 12。

b 以色列人要进入美地，必须通过这三个王所管治的境界，与他们争战，毁灭他们，并占领他们的境界。

2 我们要得着基督追测不尽的丰富，就必须击败亚拉得王、亚摩利人的王西宏和巴珊王噩所表征的属灵仇敌并占领他们的境界—三 8，六 10 ～ 12。

四 以色列人与迦南人争战，为要据有并享受美地，描绘在地上那看得见的景象背后，那看不见的属灵争战；这预表召会的属灵争战，抵挡“诸天界里那邪恶的属灵势力”—但十 10 ～ 21，弗六 10 ～ 12：

1 按旧约预表，迦南有两方面：

a 在积极一面，迦南是丰富之地（申八 7 ～ 10），预表包罗万有的基督同祂追测不尽的丰富（西一 12，弗三 8）。

b 在消极一面，迦南表征撒但黑暗国度空中、天上的部分：

(一) 撒但是这世界的王（约十二 31）和空中掌权者的首领（弗二 2），有他的权势（徒二六 18）和他的使者（太二五 41），这些使者是他的从属，就是那些执政的、掌权的和管辖这黑暗世界的（弗六 12）；因此，撒但有他的国（太十二 26），就是黑暗的权势（西一 13）。

(二) 迦南人预表跟随撒但的堕落天使，背叛的天使（启十二 4、7），他们成了撒但国里执政的、掌权的和有权势的（参但十 13、20）。

the “gate guards” on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan:

a. The kings defeated by God’s army signify the rulers, the authorities, and the world-rulers of darkness, against whom we must struggle—Eph. 6:12.

b. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory.

2. In order to gain the unsearchable riches of Christ, we must crush the spiritual enemies signified by the king of Arad, Sihon the king of the Amorites, and Og the king of Bashan and take over their territory—3:8; 6:10-12.

D. The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land portrays the invisible spiritual warfare that is taking place behind the visible scene on earth, and it typifies the spiritual warfare of the church against “the spiritual forces of evil in the heavenlies”—Dan. 10:10-21; Eph. 6:10-12:

1. In the typology of the Old Testament, Canaan has two aspects:

a. On the positive side, Canaan, a land of riches (Deut. 8:7-10), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8).

b. On the negative side, Canaan signifies the aerial part, the heavenly part, of the dark kingdom of Satan:

1) As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12); hence, Satan has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13).

2) The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan’s kingdom (cf. Dan. 10:13, 20).

(三)以色列人与迦南人争战，为要据有并享受美地，这预表召会有分于属灵的争战，抵挡“诸天界里那邪恶的属灵势力”，使圣徒能享受基督作包罗万有的地—弗六 12。

2 基督是我们的美地，神要我们得着基督，但在我们与美地之间，有一层属鬼魔的权势；我们若要据有美地，就必须击败这些撒但的权势—西一 12 ～ 13，二 15，弗三 18，六 10 ～ 12。

3 在这里有一个非常真实的属灵争战是我们需要参与的；因此，召会必须是一个团体的战士，争战好得着包罗万有的基督，为着建立并开展神的国，使基督能回来承受这地—10 ～ 19 节。

周三

五 主耶稣已经得胜，召会在地上的工作就是维持基督的得胜—来二 14，西二 15，约壹三 8：

1 神的儿子显现出来，为要消除魔鬼的作为—8 节。

2 基督作为人，在旷野的试诱中击败撒但—太四 1 ～ 11。

3 主耶稣借着死，废除了掌死权的魔鬼，废掉撒但，使他归于无有—来二 14，林前一 28。

4 神公开羞辱了邪恶的天使，仗着基督的十字架在凯旋中向他们夸胜—西二 15。

5 基督钉死的功效是撒但背叛的根基动摇，撒但属地之国的营垒崩溃，并且死亡和阴间的能力被胜过并征服—太二七 51 ～ 52。

6 基督在祂神性的灵里，去向无底坑的邪灵，宣扬祂在十字架上胜过撒但—彼前三 18 ～ 20。

3)The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church against the spiritual forces of evil in the heavenlies so that the saints may enjoy Christ as the all-inclusive land—Eph. 6:12.

2. God wants us to gain Christ as our good land, but between us and the good land, there is a layer of devilish, demonic forces; if we would take possession of the good land, we must defeat these satanic forces—Col. 1:12-13; 2:15; Eph. 3:18; 6:10-12.

3. There is an exceedingly real spiritual warfare in which we must engage; thus, the church must be a corporate warrior fighting the battle to gain the all-inclusive Christ and for the establishing and spreading of the kingdom of God so that Christ may come back to inherit the earth—vv. 10-19.

Day 3

E. The Lord Jesus has already won the battle, and the work of the church on earth is to maintain Christ's victory—Heb. 2:14; Col. 2:15; 1 John 3:8:

1. The Son of God was manifested to destroy the works of the devil—v. 8.

2. As a man, Christ defeated Satan during the temptation in the wilderness—Matt. 4:1-11.

3. Through death the Lord Jesus destroyed the devil, who has the might of death, abolishing Satan and bringing him to nought—Heb. 2:14; 1 Cor. 1:28.

4. God openly shamed the evil angels, triumphing over them in the cross of Christ—Col. 2:15.

5. The effect of Christ's crucifixion was that the base of Satan's rebellion was shaken, that the strongholds of Satan's earthly kingdom were broken, and that the power of death and Hades was conquered and subdued—Matt. 27:51-52.

6. In the Spirit of His divinity, Christ proclaimed to the evil spirits in the abyss His victory over Satan on the cross—1 Pet. 3:18-20.

7 得胜者，就是大能者，领悟属灵的争战是基于基督的得胜—珥三 11 下，约十二 31，启五 5：

a 属灵争战的起点是站在基督的得胜上面—弗六 11、13。

b 我们需要看见基督已经得胜—启三 21。

8 召会在地上必须继续并显明基督对撒但的得胜工作—弗六 13，启十二 11。

六 我们要从事属灵的争战，就必须认识身体，认识升天，并在生命中作王—弗一 22～23，二 6，四 16，西三 1～4，罗五 17、21。

周四

贰 在民数记二十七章末了，神的子民以色列人已经编组成军，预备好争战：

一 以色列人成为新的百姓，组成新的军队，有了新的神治—12～23 节：

1 新的百姓重新数点过，新的军队重新形成并得着加强，新的领导者约书亚被指派事奉。

2 约书亚不是单凭自己事奉，乃是同着祭司以利亚撒，以利亚撒要借乌陵和土明得着神圣的指示；这就是说，百姓中间有了新的神治—19～21 节。

二 神的百姓被编组、被构成、受管教、受训练并且合格了，就来到摩押平原，等候着要进入美地，取得这地并据有这地为业—三六 13。

三 以色列人编组成军，为神争战，预表新约的信徒被建造成为基督生机的身体，要为神并与神一同争战，以完成神的经纶—弗四 16，六 12。

7. The overcomers, the mighty ones, realize that spiritual warfare is based on the victory of Christ—Joel 3:11b; John 12:31; Rev. 5:5:

a. The starting point of spiritual warfare is standing upon the victory of Christ—Eph. 6:11, 13.

b. We need to see that Christ has already overcome—Rev. 3:21.

8. The church is on earth to perpetuate and manifest Christ's victory over Satan—Eph. 6:13; Rev. 12:11.

F. In order to engage in spiritual warfare, we need to know the Body, know the ascension, and reign in life—Eph. 1:22-23; 2:6; 4:16; Col. 3:1-4; Rom. 5:17, 21.

Day 4

II. At the end of Numbers 27, God's people, the Israelites, had been formed into an army ready for battle:

A. The children of Israel had become a new people formed into a new army with a new theocracy—vv. 12-23:

1. The new people had been renumbered, the new army had been re-formed and strengthened, and a new leader, Joshua, had been appointed to serve.

2. Joshua would serve not by himself but with Eleazar the priest, who would receive divine instructions by means of the Urim and the Thummim; this means that there was among the people a new theocracy—vv. 19-21.

B. After being formed, constituted, disciplined, trained, and qualified, God's people had come to the plains of Moab, where they were waiting to enter into the good land, to take it, and to possess it—36:13.

C. The formation of the children of Israel into an army to fight for God typifies the New Testament believers' being built up into the organic Body of Christ to fight for God and with God for the carrying out of His economy—Eph. 4:16; 6:12.

周五

四 除了约书亚和迦勒以外，那些够资格并预备好去据有美地的人，都是较年轻的—申一 35～36，民十四 31：

1 第二代不象第一代经历那么多，但他们得着了第一代所经历的益处—二六 63～65。

2 年长的一代也许把他们所经历、所享受、所遭遇的一切都告诉了年轻的一代；这些话乃是对第二代之培育的一部分。

3 年长一代所经历的对于建造年轻的一代非常有果效；所以神能从第二代中预备六十几万人，这一班人有丰富的承受和刚强的背景，够资格组成军队，为神的国争战。

4 今天在主的恢复中，原则也是一样；年长一代所经历的传给了年轻的一代，对于建造他们，并预备他们与神一同并为着神争战，非常有果效。

周六

五 在民数记三十一章十三至五十四节，我们看见一幅神那已经编组成军，预备争战之百姓中间同心合意的美丽图画—31 节：

1 在各类人中间的整个光景，乃是平安、喜悦与和谐的，因为他们都同心合意—徒一 14。

2 在召会里真正的同心合意，乃是实行基督身体的一，就是那灵的一—弗四 3～6：

a 同心合意是指在我们内里的所是里，在我们的心思

Day 5

D. With the exception of Joshua and Caleb, those who were qualified and ready to take possession of the good land were the younger ones—Deut. 1:35-36; Num. 14:31:

1. The second generation did not pass through as much as the first generation did, but they received the benefit of what the first generation experienced—26:63-65.

2. Probably the older generation spoke to the younger generation about all that they experienced, enjoyed, and suffered, and this speaking was part of the raising up of the second generation.

3. What the older ones experienced was effective in building up the younger ones; therefore, God could prepare from the second generation more than six hundred thousand men with a rich inheritance and strong background who were qualified to be formed into an army to fight for God's kingdom.

4. The principle is the same with us in the Lord's recovery today; what the older ones have experienced is being passed on to the younger ones and will be very effective in building them up and preparing them to fight with God and for God.

Day 6

E. In Numbers 31:13-54 we see a beautiful picture of the one accord among God's people who had been formed into an army ready for battle—v. 31:

1. The entire situation among the different categories of people was peaceful, pleasant, and harmonious because they were all in one accord—Acts 1:14.

2. The genuine one accord in the church is the practice of the oneness of the Body, which is the oneness of the Spirit—Eph. 4:3-6:

a. One accord refers to the harmony in our inner being, in our mind and will—

和意志里的和谐—徒一 14，太十八 19。

b 同心合意乃是在我们全人里面是一，结果我们在外面的说话上也是一—罗十五 5 ～ 6。

c 我们要同心合意，就需要同有一个心和一条路；这一个心和一条路就是同心合意—耶三二 39。

d 为着主的行动，众召会需要同心合意；我们都该说一样的话，吹同样的号，教导相同的事，并且有同样的实行—书一 16 ～ 18，六 1 ～ 16，徒二 42，四 24、32，林前四 17，七 17，十一 16，十四 34，提前一 3 ～ 4，六 3。

六 在神在祂神圣三一里的祝福之下，也在神人摩西的祝福之下，神的军队预备好去取得美地—民六 22～27，林后十三 14，申三十 16，三三 1。

Acts 1:14; Matt. 18:19.

b. To be in one accord is to be one in our whole being, and this results in our being one in our outward speaking—Rom. 15:5-6.

c. In order to be in one accord, we need to have one heart and one way; this one heart and one way are the one accord—Jer. 32:39.

d. For the Lord's move, all the churches need to be in one accord; we should all voice the same thing, trumpet the same thing, teach the same thing, and be the same in practice—Josh. 1:16-18; 6:1-16; Acts 2:42; 4:24, 32; 1 Cor. 4:17; 7:17; 11:16; 14:34; 1 Tim. 1:3-4; 6:3.

F. God's army was prepared and ready to take the good land under the blessing of God in His Divine Trinity and also under the blessing of Moses, the man of God—Num. 6:22-27; 2 Cor. 13:14; Deut. 30:16; 33:1.

第十二周　周一

晨兴喂养

太六 10 “愿你的国来临，愿你的旨意行在地上，如同行在天上。”

十二 28 “我若靠着神的灵赶鬼，这就是神的国临到你们了。”

赛十四 13～14 “你心里曾说，我要升到天上；我要高举我的宝座在神众星以上。我要坐在聚会的山上，在北方的极处。我要升到高云之上；我要使自己与至高者一样。”

在宇宙中有三个意志：神的意志、撒但的意志、以及人的意志。我们若要知道召会如何能作神的战士，从事属灵的争战，我们就必须认识这三个意志，这三个意愿。神的意志是自有永有的，是永远的、非受造的。作为受造之物的天使也有意志。众天使中的一位，就是天使长，受神指派管理亚当被造之前的宇宙。这天使长因着自己的高位和美丽，就变得骄傲起来。这骄傲使他兴起邪恶的意愿，这就成了撒但的意志。因此，在神的意愿，神的意志之外，还有第二个意愿，第二个意志；因为撒但的意志如今是对抗神的意志的。（以弗所书生命读经，六三四页。）

信息选读

一切争战都源自这两个意志的冲突。在撒但的意志兴起与神的意志敌对之前，宇宙中没有争战。宇宙中的冲突起始于天使长对神的背叛。…历代以来，国家、团体、人群之间，甚至人自己里面，都一直有争战。比如，你也许经历理智与情欲内里的争战。各式各样的争战，其源头都在于神的意志与撒但的意志之间的冲突。

WEEK 12 — DAY 1

Morning Nourishment

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

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

Isa. 14:13-14 ...You said in your heart: I will ascend to heaven; above the stars of God I will exalt my throne. And I will sit upon the mount of assembly....I will ascend above the heights...; I will make myself like the Most High.

In the universe there are three wills: the divine will, the satanic will, and the human will. If we would know how the church can be God's warrior to engage in spiritual warfare, we must know these three wills, these three intentions. God's will, being self-existing, is eternal, uncreated. As created beings, the angels also have a will. One of these angels, an archangel, was appointed by God to rule the universe that existed before the creation of Adam. Because of his high position and his beauty, this archangel became proud. This pride gave rise to an evil intention, which became the satanic will. Therefore, in addition to God's intention, God's will, there is a second intention, a second will, for now the satanic will is set against God's will. (Life-study of Ephesians, p. 527)

Today's Reading

All warfare has its source in this conflict of wills. Before the satanic will rose up to contradict the divine will, there was no war in the universe. The controversy in the universe began with the rebellion of the archangel against God.... Throughout history there have been wars between nations, groups, persons, and even within individuals. For example, you may experience an inner warfare between your reason and your lust. All the different kinds of warfare have their source in the controversy between the divine will and the satanic will.

因着神的伟大，祂给人自由的意志。…要紧的问题乃是，人是选择神的意志还是选择撒但的意志。人的意志若与神的意志站在一起，神的意志就能成就。但人的意志若站在撒但的意志这一边，撒但的意志至少就会暂时的成功。我们都知道，人的意志是站在撒但意志的那一边。这意思是说，人拣选跟从撒但，与撒但的意志站在同一边。所以撒但暂时得了胜。

然而，借着悔改，人能从撒但的意志转向神的意志，从撒但那一边转到神这一边。福音的第一个吩咐就是悔改，其次两个吩咐乃是信而受浸。任何盼望得救的罪人，必须听从这三个吩咐。他必须向神悔改，相信主耶稣，并在水里受浸。悔改乃是有一个转，从撒但的意志转向神的意志。…从我们得救那天起，我们基督徒的生活就是争战的生活。以色列人出埃及之后也是一样。（以弗所书生命读经，六三四至六三六页。）

若没有约书亚记，我们就无法完全领会以弗所六章里的属灵争战。在那看得见的景象背后，在看不见的景象中有属灵的争战。这就是说，除了在地上的争战以外，在空中还有神与撒但之间的争战。在诸天界里满了撒但的势力。基督是我们的美地，神要我们赢得基督，但在我们和美地之间，有一层属鬼魔的势力。我们要据有美地作我们的享受，就必须击败这些撒但的势力。

今天在主的恢复里，我们是在战场上。我们该是今天的约书亚和迦勒，与撒但空中的势力争战，使我们更多得着基督，以建造基督的身体，建立并扩展神的国，使基督能回来承受这地。我们仅仅属灵、圣别还不够。我们需要向约书亚和迦勒学习，代表神今时代的权益，击败仇敌，使基督给人得着，并使基督借祂的追求者得着扩增。（约书亚记生命读经，七三至七四页。）

参读：以弗所书生命读经，第六十三至六十五篇；民数记生命读经，第三十三、五十篇。

In His greatness God gave man freedom of choice….The crucial issue was whether man would choose the divine will or the satanic will. If the human will stood with the divine will, then God's will would be accomplished. But if the human will took sides with the satanic will, Satan's will would be carried out, at least temporarily. As we all know, the human will took sides with the satanic will. This means that man chose to follow Satan and sided with the satanic will. Therefore, Satan was victorious temporarily.

However, through repentance man can turn from the satanic will to the divine will, from Satan's side to God's side. The first commandment in the gospel is to repent. The next two commandments are to believe and to be baptized. Any sinner who desires to be saved must obey these three commandments. He must repent to God, believe in the Lord Jesus, and be baptized in water. To repent is to have a turn from the satanic will to the divine will. From the day we were saved, our Christian life has been a life of warfare. The same was true of the children of Israel after they made their exodus from Egypt. (Life-study of Ephesians, pp. 527-529)

Without [the book of] Joshua we cannot fully understand the spiritual warfare in Ephesians 6. There is spiritual warfare in the invisible scene behind the visible scene. This means that in addition to war on the earth, there is a war between God and Satan in the air. The heavenlies are full of Satan's forces. Christ is our good land, and God wants us to gain Christ, but there is a layer of devilish, demonic forces between us and the good land. If we would take possession of the good land for our enjoyment, we have to defeat these satanic forces.

In the Lord's recovery today we are on a battlefield. We should be today's Joshua and Caleb, fighting against Satan's aerial forces so that we can gain more of Christ for the building up of the Body of Christ, setting up and spreading the kingdom of God so that Christ can come back to inherit the earth….We need to learn of Joshua and Caleb to represent God's interest in this age to fight down the enemies that Christ can be gained by people and that Christ can be increased by His pursuers. (Life-study of Joshua, pp. 60-61)

Further Reading: Life-study of Ephesians, msgs. 63-65; Life-study of Numbers, msgs. 33, 50

第十二周　周二

晨兴喂养

弗六 11 ～ 12 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，因我们…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。”

但十 13 “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，因我单独滞留在波斯诸王那里。”

亚拉得王、亚摩利人的王（民二一 21）和巴珊王，（33，）是约但河东的“守门者”，为撒但护卫着迦南地，就是黑暗的国。以色列人要进入美地，必须通过这三个王所管治的境界，与他们争战，毁灭他们，并占领他们的境界。这表征召会要享受追测不尽之丰富的基督，就必须击败这几个王所表征的仇敌并占领他们的境界。（圣经恢复本，民二一 1 注 2。）

信息选读

〔在但以理十章，〕我们看见关于空中属灵争斗的事。按照十至十七节，波斯国的魔君阻挡受差遣的天使（他可能是大君之一）二十一日。大君之一的米迦勒，来帮助受差的天使…。波斯国的魔君必定是一个邪灵，一个跟随撒但背叛神的背叛天使，受撒但委派帮助波斯。…但以理在那些日子祷告时，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。二者在争战，因为受差的天使…受神差遣去回应但以理的祷告。…我们需要看见一个重点，就是在景物的背后正进行着属灵的争斗，这

WEEK 12 — DAY 2

Morning Nourishment

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, for our wrestling is...against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of evil in the heavenlies.

Dan. 10:13 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...

The kings of Arad, of the Amorites (Num. 21:21), and of Bashan (v. 33) were the “gate guards” on the east of the Jordan, guarding the land of Canaan, the kingdom of darkness, for Satan. In order for the children of Israel to enter into the good land, they had to pass through the territory controlled by these kings and had to fight against them, destroy them, and take over their territory. This signifies that in order to enjoy the unsearchably rich Christ, the church must defeat and take over the territory of the enemies signified by these kings. (Num. 21:1, footnote 2)

Today’s Reading

[In Daniel 10] we see something regarding the spiritual struggle in the air. According to verses 10 through 17, the evil prince of the kingdom of Persia withstood the sent angelic messenger, probably one of the chief princes, for twenty-one days. Michael, one of the chief princes, came to help the sent angelic messenger....The evil prince of the kingdom of Persia must have been an evil spirit, a rebellious angel, who followed Satan in his rebellion against God and who was commissioned by Satan to help Persia....While Daniel was praying for all those days, a spiritual struggle was taking place in the air between two spirits, one belonging to Satan and the other belonging to God. They were fighting because the...angelic messenger...had been sent by God in answer to

争斗不是物质的眼睛所看得见的。

十八至二十一节给我们看见更多关于景象背后属灵争斗的事。天使要回去与波斯的魔君争战；而希腊（雅完）的魔君那时必要来。除了以色列的君米迦勒之外，没有帮助天使抵挡这两魔君的。“米迦勒”这名的意思是：“谁象神？”…天使曾起来扶助大利乌，使他坚强，（十一 1，）…就能以得国。…这景象也包括善与恶的灵，这些灵正进行着看不见的属灵争战。（但以理书生命读经，一一四至一一五页。）

按旧约预表，迦南有两方面：在积极一面，迦南是丰富之地，（申八 7 ～ 10 与 7 注 1，）预表包罗万有的基督同祂追测不尽的丰富；（西一 12，弗三 8；）在消极一面，迦南表征撒但黑暗国度空中、天上的部分。撒但是这世界的王（约十二 31）和空中掌权者的首领，（弗二 2，）有他的权势（徒二六 18）和他的使者，（太二五 41，）这些使者是他的从属，就是那些执政的、掌权的、和管辖这黑暗世界的。（弗六 12。）因此，撒但有他的国，（太十二 26，）就是黑暗的权势。（西一 13。）迦南人预表跟随撒但的堕落天使，背叛的天使，（启十二 4，7，）他们成了撒但国里执政的、掌权的和有权势的。（参但十 13，20。）以色列人与迦南人争战，为要据有并享受美地，这预表整个召会，包括所有的肢体，都有分于属灵的争战，抵挡“诸天界里那邪恶的属灵势力”，（弗六 12，）使圣徒能享受基督作包罗万有的地。召会必须是这样一个团体的战士，抵挡撒但空中的势力，使神的子民更多赢得基督，好建造基督的身体，建立并开展神的国，使基督能回来承受这地。（圣经恢复本，民二一 1 注 1。）

参读：但以理书生命读经，第十五篇；包罗万有的基督，第十一至十三章。

Daniel’s prayer….The crucial point we need to see is that behind the scene a spiritual struggle, a struggle not seen with physical eyes, was taking place.

In verses 18 through 21 we see more of the spiritual struggle behind the scene. The angelic messenger would return to fight with the evil prince of Persia. The evil prince of Greece was then about to come. No one would hold with the angelic messenger against these two evil princes except Michael, the prince of Israel. The name Michael means “Who is like God?” The angelic messenger stood up to support and strengthen Darius (11:1)…in order [for him] to receive the kingdom….This scene also includes both good and evil spirits, spirits that are engaged in an invisible spiritual war. (Life-study of Daniel, pp. 96-97)

In the typology of the Old Testament, Canaan has two aspects: on the positive side, Canaan, a land of riches (Deut. 8:7-10 and foonote 1 on v. 7), typifies the all-inclusive Christ with His unsearchable riches (Col. 1:12; Eph. 3:8), and on the negative side, it signifies the aerial part, the heavenly part, of the dark kingdom of Satan. As the ruler of this world (John 12:31) and as the ruler of the authority of the air (Eph. 2:2), Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as principalities, powers, and rulers of the darkness of this world (Eph. 6:12). Hence, he has his kingdom (Matt. 12:26), the authority of darkness (Col. 1:13). The Canaanites typify the fallen angels, the rebellious angels who follow Satan (Rev. 12:4, 7), who have become the powers, rulers, and authorities in Satan’s kingdom (cf. Dan. 10:13, 20). The fighting of the children of Israel against the Canaanites that they might possess and enjoy the good land typifies the spiritual warfare of the church as a whole, including all the members, against “the spiritual forces of evil in the heavenlies” (Eph. 6:12) that the saints may enjoy Christ as the all-inclusive land. The church must be such a corporate warrior, fighting against Satan’s aerial forces so that God’s people may gain more of Christ for the building up of the Body of Christ, establishing and spreading the kingdom of God so that Christ can come back to inherit the earth. (Num. 21:1, footnote 1)

Further Reading: Life-study of Daniel, msg. 15; CWWL, 1961-1962, vol. 4, “The All-inclusive Christ,” chs. 11-13

第十二周　周三

晨兴喂养

来二 14 “…祂也照样亲自有分于血肉之体，为要借着死，废除那掌死权的，就是魔鬼。”

约壹三 8 “…为此，神的儿子显现出来，是要消除魔鬼的作为。”

西二 15 “既将执政的和掌权的脱下，神就把他们公然示众，仗着十字架在凯旋中向他们夸胜。”

以弗所六章十至十二节〔指明〕召会的职守是属灵的争战。争战的对象不是属血肉的，乃是属灵的，他们所住的地方是空中。…十三至十四节…要我们站住，不是要我们进攻。属灵的争战都是防守，不是进攻，因为主耶稣已经争战，已经得胜了。…主已经打了胜仗，召会就是来守住祂的胜利。…壮者是已经被捆绑了，召会的工作就是不给他解去捆绑。一切的进攻都用不着，只要守住就够了。属灵争战的起点，就是要站在基督的得胜上面，就是要看见基督已经得胜了。属灵争战的起点，不是对付魔鬼，乃是相信主，不是盼望得胜，乃是已经得胜了，所以魔鬼不能作什么。…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。（圣洁没有瑕疵，七二至七三页。）

信息选读

召会的工作既是要为神站住，不让撒但有地位，那么我们应当怎样行事为人，才能作这工作？我们所有的罪都得对付，所有的不义都得对付；我们对于神的奉献应当完全；魂的生命应当治死，天然的能力必须打掉。血气的能力，在属灵的争战中是没有用处

WEEK 12 — DAY 3

Morning Nourishment

Heb. 2:14 ...He also Himself...partook of [blood and flesh], that through death He might destroy him who has the might of death, that is, the devil.

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

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

Ephesians 6:10-12... [indicates] that the work and responsibility of the church is spiritual warfare. The opponents in this warfare are not flesh and blood, but spiritual beings whose dwelling is in the air....Verses 13 and 14...[tell us] that we should stand, not that we should attack. The spiritual warfare is defensive, not offensive, because the Lord Jesus has already fought the battle and won the victory....The Lord has already won the battle, and the church is here to maintain His victory....The strong man has already been bound. Her work is not to let him be loosed. There is no need to attack; simply guarding is sufficient. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already overcome. It is not dealing with Satan, but trusting in the Lord. It is not hoping that we will win the victory, because the victory has already been won. The devil can do nothing. The church's work and responsibility is spiritual warfare. It is a matter of the conflict between God's authority and Satan's power. (CWWN, vol. 34, "The Glorious Church," pp. 60-61)

Today's Reading

Since the work of the church is to stand for God and not give any ground to Satan, what manner of living should we have to accomplish this task? All our sins and unrighteousness must be dealt with, our consecration to God must be thorough, our soul-life must be put to death, and our natural man must be abandoned. The ability of the flesh is absolutely useless in spiritual warfare.

的。“我”没有方法对付魔鬼，“我”是必须出去的。什么时候“我”出去，什么时候主耶稣就进来。…魔鬼只认识一个人，就是主耶稣。我们没有方法对付魔鬼。撒但的火箭所能射得进的，就是我们的肉体。但是感谢神，我们都能穿上基督，基督是已经得胜了。我们并不以为只要我们安安静静地坐着，主耶稣就自然会来。…我们是基督的身体，要学习与基督同工。我们不能以为得救就够了，我们还要看到神的需要。

…今天神把主耶稣的得胜赐给我们，主耶稣得胜所在的地方，鬼魔只能出去。我们要站住，因为主耶稣已经得胜了。当主耶稣救赎的时候，祂破坏了鬼魔〔所有〕的地位。…〔现在〕执行这判决的责任，是在召会身上。到了有一天，神看召会的工作已经够的时候，国度就要来了，新天新地也就来了。（圣洁没有瑕疵，七六至七八页。）

没有一件事需要我们认识身体，比属灵争战更急切。因为属灵争战，并不是个人的，乃是身体的。不是我们单个信徒能够和仇敌争战，乃是整个身体才能对付仇敌。

只有一种人能够有属灵的争战，就是蒙了救恩，从死里复活过来，与基督一同坐在天上的人。只有这样的人，才能从天上攻打空中的仇敌。所以要有属灵的争战，就必须先守住属天的地位。

神的国是合法的，而撒但的国是非法的。宇宙都是神创造的，都是属于神的，所以神有合法的权柄在其中掌权。但撒但的国，却是因着他背叛神而设立的，所以完全是非法的。（生命的经历，三八〇、四四一至四四二、四三五页。）

参读：圣洁没有瑕疵，第一、三章；生命的经历，第十五至十八篇；国度，第六至八章。

“I” cannot resist Satan. “I” must go! Whenever “I” goes out, the Lord Jesus will come in….Satan recognizes only one person—the Lord Jesus. We cannot resist Satan. The fiery darts of Satan can penetrate our flesh, but, praise God, we can put on Christ who has won the victory. The Lord Jesus will [not] automatically come if we sit and passively wait…. As the Body of Christ, we must learn to work together with God. We should never think that it is enough just to be saved. It is not. We must be concerned with God’s need.

Today God has caused us to share the victory of the Lord Jesus. Wherever the victory of the Lord Jesus is displayed, there Satan must leave. We must simply stand steadfast, because the Lord Jesus has already won the victory. In His redemptive work, the Lord Jesus destroyed all the…ground of the devil….Now the responsibility of executing this sentence is upon the church. When God sees that the church has sufficiently fulfilled this task, the kingdom will come, and the new heaven and the new earth will follow. (CWWN, vol. 34, “The Glorious Church,” pp. 64-66)

Nothing requires us to know the Body so urgently as spiritual warfare, because spiritual warfare is not an individual matter but a Body matter. No individual believer can fight with the enemy; it takes the whole Body.

Only one kind of people…can engage in spiritual warfare—those who have received salvation, have been raised from death, and are now sitting with Christ in the heavens. Only this kind of men can attack the enemy in the air from a transcendent position in the heavens. Therefore, in order to engage in spiritual warfare, we must keep the heavenly position.

God’s kingdom is legal, whereas the kingdom of Satan is illegal. The whole universe was created by God and belongs to Him; hence, God has the legal right to reign. On the contrary, Satan’s kingdom was established by rebellion against God; hence, it is entirely illegal. (CWWL, 1953, vol. 3, “The Experience of Life,” pp. 479, 525, 520)

Further Reading: CWWN, vol. 34, “The Glorious Church,” chs. 1, 3; CWWL, 1953, vol. 3, “The Experience of Life,” chs. 15-18; CWWL, 1972, vol. 2, “The Kingdom,” chs. 6-8

第十二周　周四

晨兴喂养

弗六 11 ～ 12 “要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，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。”

神没有和以色列人断绝关系，这由民数记二十六章里的重新数点得着证明。…头一次数点的时候，还没有任何扰乱或因着神的惩罚而人数减少。重新数点是在许多扰乱和借审判而人数减少以后。然而，虽然有这一切试炼、风波、试诱、失败和人数的减少，神为自己所得的数目，几乎和祂开头时所得的一样。不管仇敌作了什么，不管百姓有多少失败，神借着祂主宰的恩典和行动，仍然得着超过六十万的数目。（民数记生命读经，三四九页。）

信息选读

〔在民数记二十七章十二至二十三节〕摩西不看自己失去领导的身分，他的心不放在自己的光景上，乃放在神的子民身上。…耶和华…〔吩咐摩西〕将约书亚领来，使约书亚站在祭司和全会众面前，按手在他头上，…然后嘱咐他作领导者。（18 ～ 23。）这样，神就兴起了新的领导者。

在二十七章末了，我们看见一幅美妙的图画。…新的百姓重新数点过，新的军队重新形成并得着加强，新的领导者被指派事奉，不是单凭自己，乃是同着祭司以利亚撒，以利亚撒要借乌陵和土明得着神圣的指示。这就是说，百姓中间有了新的神治。因此，在这章末了，我们看见新的百姓，新的军队和新的神治。（民数记生命读经，三四九至三五〇页。）

WEEK 12 — DAY 4

Morning Nourishment

Eph. 6:11-12 Put on the whole armor of God that you may be able to stand against the stratagems of the devil, 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.

God…was not finished with the children of Israel, [which] is proved by the renumbering in Numbers 26.... At the time of the first numbering, there had not been any trouble or reduction in number through God’s punishment. The renumbering took place after much trouble and reduction through judgment. Nevertheless, in spite of all the trials, turmoils, temptations, failures, and reductions, God still had almost the same number for Himself as He had had in the beginning. Regardless of what the enemy had done and regardless of the people’s failures, God, by His sovereign grace and acts, still had a number greater than six hundred thousand. (Life-study of Numbers, p. 288)

Today’s Reading

[In] Numbers 27:12-23…Moses did not consider his loss of the leadership. His heart was not set on his situation but on God’s people [vv. 16-17] ....The Lord [told Moses] to take Joshua and cause him to stand before the priest and the whole assembly, to lay his hands on him…and then to charge him to be the leader (vv. 18-23). In this way God raised up a new leader.

At the end of chapter 27 we see a wonderful picture....The new people had been renumbered, the new army had been re-formed and strengthened, and the new leader had been appointed to serve, not by himself but with Eleazar the priest, who would receive divine instructions by means of the Urim and Thummim. This means that there was among the people a new theocracy. Hence, at the end of this chapter we see a new people, a new army, and a new theocracy. (Life-study of Numbers, p. 289)

争战乃是身体的事。我们必须建造在一起。我们必须在一里，并和谐一致如同活的身体、活的建造、以及神活的家；然后我们就能成为军队。…争战是基督身体的事；而身体乃是在基督里、在那灵里、并在诸天之上的新造。

我们也必须看见属灵的争战不是对抗血肉之人，而是与属灵的势力，与邪灵争战。…邪灵〔正〕厉害地作工，来损毁神的国，以阻挠神定旨的完成。这是真实的争战。

我们在中国大陆的时候，倪弟兄非常暴露在攻击之下，因为他在领头。…早在一九三四年我就被带到这争战里，因为从那时起，我开始分担一点责任，应付这争战。我看见仇敌的诡计、策略和诡诈作为，也看见我们的弟兄如何受到许多攻击。最厉害的攻击乃是谣言。

真正的仇敌不是人，真正的仇敌是在人背后的邪恶势力；人只是被仇敌利用的傀儡而已。我们不该与人争战，我们该与他们背后的邪恶势力争战。与邪恶势力争战的路不是凭肉体，而是凭着灵，在灵里，并借着祷告。我们能对付在人背后作工、争战的仇敌，唯一的路乃是祷告，诉求诸天之上的宝座为最高的权柄。所以，需要有真实、得胜的团体祷告。召会需要来在一起祷告，不是去对付人。我已经学了功课，什么时候有谣言，不要直接去对付谣言。…我们不该与人谈论，或向人解释什么。…我们该单单到主那里，诉诸最高的权柄。我们乃是经过宝座，来对付在血肉之人背后的邪恶势力。（李常受文集一九六三年第三册，四四三至四四六页。）

参读：民数记生命读经，第三十九至四十篇；实行召会生活的基本原则，第六章；基督在信徒里面长大使神的定旨得完成，第一章；新约总论，第二百一十八篇。

To fight the battle is a matter of the Body. We must be built together. We must be in oneness and harmony as the living Body, the living building, and the living house of God. Then we can be the army….Warfare is something of the Body, which is in Christ, in the Spirit, and in the heavenly places.

Spiritual warfare is not a fighting against humans, that is, against flesh and blood. Rather, we fight with the spiritual forces, the evil spirits….Evil spirits are working to damage the kingdom of God in order to frustrate the fulfillment of God's purpose. This is a real fighting.

In mainland China, Brother Nee was very exposed to attack because he was taking the lead…. As early as 1934 I was brought into this fighting because from that time on I began to share the responsibility to deal with this warfare. I saw the wiles, the tactics, and the subtle ways of the enemy and how our brother was attacked very much. The most serious attacks were the rumors.

The real enemy is not the people. The real enemy is the evil forces behind the people. The people are merely the puppets of the enemy to be utilized by him. We should not fight the people; we should fight the evil forces behind them. The way to fight the evil forces is not by the flesh but by the Spirit, in the Spirit, and by prayer. The only way we can deal with the enemy who is working, fighting, behind certain people is to pray, to appeal to the throne in the heavens as the highest authority. Therefore, there is the need for real and prevailing corporate prayer. The church needs to come together to pray, not to deal with people. I have learned the lesson that whenever there is a rumor, we should not deal with it directly….We should not talk to people or explain things to them….We should simply go to the Lord and appeal to the highest authority. Through the throne we deal with the evil forces which are behind the blood and flesh. (CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," pp. 333-335)

Further Reading: Life-study of Numbers, msgs. 39-40; CWWL, 1963, vol. 3, "Basic Principles for the Practice of the Church Life," ch. 6; CWWL, 1970, vol.1, pp. 93-107; The Conclusion of the New Testament, msg. 218

第十二周　周五

晨兴喂养

申一 35 ～ 39 “这恶世代的人，连一个也不得见我起誓要赐给你们列祖的美地，唯有耶孚尼的儿子迦勒…〔和〕嫩的儿子约书亚…〔以及〕你们的孩子，就是你们所说要被掳掠的，…必进入那地。我要将那地赐给他们，他们必得为业。”

我们经过的困难越多，我们对主就越有用。…神所拣选并救赎的人需要历经各种阻挠。历经这一切事之后，神的百姓就预备好去据有神所应许之地。

除了约书亚和迦勒以外，那些够资格并预备好去据有地的人，都是年轻的一代。他们是第二代。年长的一代，第一代的人，历经许多事，学了许多功课。然而，他们不够资格进入那地。第一代所学的功课，必然有一部分传承给第二代。…年轻的一代从出生就被摆在一个地位，承受他们家族的传统，并他们父母所经历的一切。（民数记生命读经，四六四页。）

信息选读

我信父老们曾对他们的孩子说过自己在埃及、从埃及出来、以及在旷野中的经历。毫无疑问，父老们必定说到他们在埃及为奴时曾受到何等残酷的对待；说到神如何在祂的怜悯里，打发摩西将他们从辖制下解救出来；说到他们怎样在次月的第十四日守逾越节；说到他们如何出埃及、过红海。父老们也必定向孩子们解释过，他们进入旷野，没有食物，

WEEK 12 — DAY 5

Morning Nourishment

Deut. 1:35-39 Not one of these men, this evil generation, shall by any means see the good land which I have sworn to give to your fathers, except Caleb the son of Jephunneh...[and] Joshua the son of Nun....Moreover your little ones, who you said would be prey, and your children...shall enter there. And to them I will give it, and they will possess it.

The more difficulties we pass through, the more useful we will be to the Lord....God's chosen and redeemed people needed to undergo different kinds of frustrations. As a result of all these things, God's people were ready to take possession of the God-promised land.

With the exception of Joshua and Caleb, those who were qualified and ready to take possession of the land were younger ones. They were of the second generation. The older ones, those of the first generation, had passed through many things and had learned many lessons. However, they were not qualified to enter into the land. The lessons learned by the first generation surely became part of the heritage passed on to the second generation....By their birth the younger ones were put into a position to inherit the tradition of their family and all that their parents had experienced. (Life-study of Numbers, pp. 367-368)

Today's Reading

I believe that the fathers spoke to their children about their experiences in Egypt, in the exodus from Egypt, and in the wilderness. No doubt, the fathers spoke about how they were cruelly treated as slaves in Egypt, about how God in His mercy sent Moses to deliver them from bondage, about how they kept the Passover on the fourteenth day of the second month, and about how they marched out of Egypt and crossed the Red Sea. The fathers must have also explained to their children that they entered into the wilderness without food

但神用吗哪喂养他们，并且用流自被击打之磐石的水供应他们。他们也可能解释过，虽然他们后来感觉吗哪可厌，但他们仍珍赏它。…不仅如此，年轻的一代也得以认识摩西，晓得他给以色列人极大的帮助。摩西没有被准许进入美地，但他对神的子民贡献了许多积极的因素。

第二代不象第一代经历那么多，但他们得着了第一代所经历的益处。我相信年长的一代把他们所经历、所享受、所遭遇的一切都告诉了年轻的一代。这些话乃是对第二代的培育或建造的一部分。第一代所经历的不是徒然的，因为这些都传给了第二代。年长一代所经历的，实际上不是为他们自己，乃是为建造年轻的一代效力。所以，神能够从第二代中预备六十几万人，这一班人有丰富的承受和刚强的背景，够资格组成军队，与神一同并为着神争战。

今天在主的恢复中，原则也是一样。主的恢复在美国已经有二十七年，也经过了许多事。你认为这一切事都是徒然的么？绝不是徒然的。这些事传给主恢复中年轻的一代，对于建造他们，并预备他们与神一同并为着神争战，非常有果效。主恢复中年轻的一代承受了丰富的产业。因着这产业传给年轻的一代，甚至构成到他们里面，我充分地确信，当进一步的试验来到时，会有非常正面的结果。

…在旧约里，第二代从第一代所领受的，使年轻的一代预备好去据有美地。（民数记生命读经，四六四至四六五页。）

参读：民数记生命读经，第五十二篇。

but that God fed them with manna and supplied them with water from the smitten rock. They might have also explained that although they eventually felt that manna was loathsome, they nevertheless appreciated it….Furthermore, the younger ones learned about Moses and about the great help he rendered to the people of Israel. Moses himself was not allowed to enter into the good land, but he contributed many constructive factors to God's people.

The second generation did not pass through as much as the first generation did, but they received the benefit of what the first generation experienced. I believe that the older generation told the younger generation about all they experienced, enjoyed, and suffered. This speaking was part of the raising up, or the building up, of the second generation. What the first generation experienced was not experienced in vain, for it was passed on to the second generation. What the older ones experienced actually was not effective for them, but it was very effective in building up the younger ones. Therefore, God was able to prepare from the second generation more than six hundred thousand men with a rich inheritance and strong background who were qualified to be formed into an army to fight with Him and for Him.

The principle is the same with us in the Lord's recovery today. The recovery has been in the United States for twenty-seven years and has passed through many things. Do you think that all these things have been in vain? They certainly have not been in vain. These things are being passed on to the younger ones in the Lord's recovery and will be very effective in building them up and preparing them to fight with God and for God. The younger ones in the Lord's recovery have a rich inheritance. Because this inheritance is being passed on to the younger ones and even being constituted into them, I have the full assurance that when a further testing comes, there will be a very positive result.

In the Old Testament, what the second generation received from the first generation made the younger ones ready to take possession of the good land. (Life-study of Numbers, pp. 368-369)

Further Reading: Life-study of Numbers, msg. 52

第十二周　周六

晨兴喂养

徒一 14 “这些人同着几个妇人，和耶稣的母亲马利亚，并耶稣的兄弟，都同心合意，坚定持续地祷告。”

弗四 3～4 “以和平的联索，竭力保守那灵的一：一个身体和一位灵…。”

罗十五 6 “使你们同心合意，用同一的口，荣耀我们主耶稣基督的神与父。”

主对祂的身体所渴望的乃是一。…当召会出现时，就有需要实行这个一。实行真正的一乃是同心合意。…〔这〕不只是我们聚在一起的事。…我们的一乃是基督生机身体的一，…〔就是〕三一神与蒙救赎并被变化之人的调和；因为身体是这样的调和，这身体本身就是一。三一神的三者—父、子、灵—乃是这一的三个神圣因素，而这三个神圣因素与一个人性因素相调和，终极成为身体。

我们所有的一乃是完成的一，就是那灵的一。〔弗四 3～4。〕我们都有那灵在我们的“银行账户”里，就是在我们的灵里。（罗八 9，16。）…但我们可能没有开“一的支票”，因为我们可能没有留在灵里，反而留在我们的心思里。当一位弟兄祷告时，我们可能在心思里分辨这位弟兄的祷告是真的，还是在其中有隐藏的企图。因此，我们对他的祷告可能不说“阿们”。在这种情形里，就没有一的实行。同心合意事实上乃是使用一，也就是使用我们所承受的。（长老训练第十册，三五至三六、五六页。）

信息选读

WEEK 12 — DAY 6

Morning Nourishment

Acts 1:14 These all continued steadfastly with one accord in prayer, together with the women and Mary the mother of Jesus, and with His brothers.

Eph. 4:3-4 Being diligent to keep the oneness of the Spirit in the uniting bond of peace: One Body and one Spirit...

Rom. 15:6 That with one accord you may with one mouth glorify the God and Father of our Lord Jesus Christ.

What the Lord desire[s] in His Body is oneness….When the church came into being, there was the need of the practice of this oneness. The practice of the genuine oneness is the one accord,…not merely a matter of our meeting together….Our oneness is the oneness of the organic Body of Christ, … [which] is a mingling of the Triune God with His redeemed and transformed people. Because it is such a mingling, the Body itself is the oneness. The three of the Triune God—the Father, the Son, and the Spirit—are three divine factors of this oneness, and these three divine factors are mingled with one human factor, consummating in the Body.

The oneness that we have is the accomplished oneness, the oneness of the Spirit [Eph. 4:3-4]. We all have the Spirit in our “bank account,” that is, in our spirit (Rom. 8:9,16), …but we may not write “checks of oneness” because we may not remain in the spirit. Instead, we may remain in our mind. When a certain brother prays, we may be in our mind discerning whether that brother’s prayer is genuine or whether there is hidden intention in his prayer. Thus, we may not say Amen to his prayer. In such a situation there is no practice of oneness. The one accord actually is the using of the oneness, which is the using of our possession. (CWWL, 1989, vol. 4, “Elders’ Training, Book 10,” pp. 359-360, 373-374)

Today’s Reading

〔在〕行传一章，有一百二十个人同心合意，坚定持续地祷告。（14～15上。）他们众人同有一个心思，要得着从上头来的能力，为他们所爱、所跟随那钉死、复活、并升天的主作见证。

林前一章十节说，我们要说一样的话。也要在一样的心思和一样的意见里，彼此和谐。我们如何能说一样的话，有一样的心思和意见？整卷哥林多前书给我们看见，这一样的话就是基督，这一样的心思和意见也是基督。我们在生活中，以基督作我们的中心和一切，我们所说的、所想的、所领会的就都是基督；这就是同心合意，就是合一的实行。

再者，腓立比二章二节也说，“要思念相同的事，有相同的爱，魂里联结，思念同一件事。”什么是思念相同的事？什么又是思念同一件事？我们把整卷腓立比书都读过，尤其是第三章，就知道那是指对基督主观的认识和经历说的。

合一的实行牵涉到我们的心思，我们的爱，也牵涉到我们所说的话。…若是要思想，考虑一下，这是不是基督，然后再说，就没有难处了。若是爱圣徒，问问自己，这样的爱有没有等次、高低或厚薄，以受主调整。说话也是这样，是基督才说，不是基督就不要说。我里面有很重的负担，我们都愿意这里的召会蒙恩、得福，但不要忘了诗篇一百三十三篇，神所命定那永远生命的福，乃是在弟兄和睦同居上。…我们要蒙神祝福，就一定要实行合一，而实行合一的路就是同心合意。（主所渴望的合一与同心并祂所喜悦的身体生活与事奉，一二至一六页。）

参读：关于活力排之急切需要的交通，第七、九至十、十二篇；圣经中管制并支配我们的异象，第二篇；申命记生命读经，第十九篇；腓立比书生命读经，第二、八篇；罗马书生命读经，第二十九篇。

By the time of Acts 1, there were one hundred twenty people praying steadfastly in one accord (vv. 14-15a). All of them had one mind, which was to receive power from on high and to testify of the crucified, resurrected, and ascended Lord, whom they loved and followed.

First Corinthians 1:10 says that we have to speak the same thing and to be attuned in the same mind and in the same opinion. How can we speak the same thing and have the same mind and the same opinion? The whole book of 1 Corinthians shows us that this same speaking is Christ, and the same mind and same opinion are also Christ. In our daily life, if we take Christ as our center and everything, what we speak, think, and understand will all be Christ. This is the one accord, which is the practice of oneness.

Furthermore, Philippians 2:2 says, “Think the same thing, having the same love, joined in soul, thinking the one thing.” What is it to think the same thing? And what is it to think the one thing? After reading through the whole book of Philippians, and especially after reading through chapter 3, we can see that this refers to the subjective knowledge and experience of Christ.

The practice of oneness touches our mind, our love, and our speaking…. If we would first consider and think a little before we speak and would ask if it is Christ or not, there would be no problem. If we love the saints, we should ask ourselves if our love has different classes, degrees, or depths, and we should be adjusted by the Lord accordingly. The same is true with our speaking. We should speak only if our speaking is Christ; otherwise, we should not speak. I have a heavy burden within me. We all want the church here to receive grace and blessing. But do not forget Psalm 133. The commanded blessing of the Lord, which is life forever, is upon the brethren dwelling together in oneness….In order for us to receive God’s blessing, we must practice the oneness, and the way to practice the oneness is by the one accord. (CWWL, 1990, vol. 2, “The Oneness and the One Accord according to the Lord’s Aspiration and the Body Life and Service according to His Pleasure,” pp. 73-76)

Further Reading: Fellowship concerning the Urgent Need of the Vital Groups, chs. 7, 9-10,12; The Governing and Controlling Vision in the Bible, ch. 2; Life-study of Deuteronomy, msg. 19; Life-study of Philippians, msgs. 2, 8; Life-study of Romans, msg. 29

第十二周诗歌

補917

看哪！主必快來！

（英893）

E 大調　　4/4

E　C♯m　A　E　B7　B　E
1 1 1 3 3 | 6 — — 6 | 5 1 4 3 | 2 — — 2 | 3 5 6 5 |
一 今日爭戰兇 猛， 撒 但尚未退 敗； 戰 場傳來呼

F♯　B　F♯　B7　E　A　C♯7
♯4 3 2 5 i | 7 i 6 6 | 5 — — 5 | 5 3 2 1 | 6 — — 6 |
喊之 聲,比 前更加澎 湃； 陰 府背叛喧 囂， 雖

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 — — — ‖
仍強悍不 衰； 請 聽夜半主 發呼聲:“看哪,我必快 來!”

二 雖有更苦試煉， 爭戰不斷接連；
黑暗權勢如同軍隊， 集聚進逼無間；
正當儆醒等候， 正逢艱苦試驗；
卻聞歌聲喜樂、甘甜: “我主已快顯現!”

三 當在末後年日， 持守見證不移；
撒但無所不用其極， 我們仍需站立；
應當重新得力， 纔能勝過仇敵；
直到見主,何等歡喜， 歎息全都止息。

四 誰願奮力進前， 靠主能力遮蓋?
誰願堅定爲主爭戰， 直到那日奏凱?
得勝歡呼號聲， 至終必定傳開；
何等喜樂,已先聽見: “看哪,我必快來!”

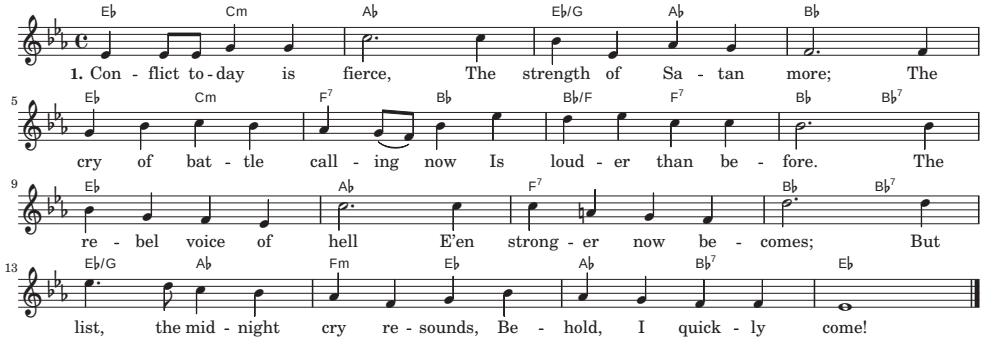
五 誰願走上窄路， 將神旨意揀選?
歷經風暴,通過考驗， 絕不退後、心變?
誰願忠勇進前， 忍受痛苦、兇險?
眾得勝者彷彿看見: “我主已快顯現!”

六 應當加緊腳步， 儘管黑暗四佈；
期待那日被提之福， 榮耀輝煌奪目；
終將撒但征服， 迎接再臨基督；
得勝者阿,揚聲歡呼: “看哪!耶穌,我主!”

WEEK 12 — HYMN

Conflict today is fierce

Spiritual Warfare — By the Lord's Coming 893



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!

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!

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!

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!

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!

第十二周申言

申言稿：

Composition for prophecy with main point and sub-points: