第二周

神、人和撒但

诗歌：诗 637

读经：伯一 6～12，二 1～7，太十二 26，来二 14，罗十六 20，启十二 5，7～11

纲要

【周一】

壹 全本圣经就是记载神、人、和撒但的事；所以我们读圣经，不仅要懂得神的事和人的事，还必须懂得撒但的事—创一 1，26～28，三 1，4，15，赛十四 12～14，结二八 12～19：

一 撒但原是神在创造地以前所创造的一个天使和受膏的基路伯；他原是天使当中最高的一位—12～15 节，伯三八 4～7：

1 撒但原是“明亮之星，清晨之子”，（赛十四 12，）是神在宇宙之“晨”所创造最初期的天使之一，受神指派作了天使长。（结二八 14，犹 9。）

2 受膏的基路伯为神所派管理亚当以前的宇宙；（路四 6；）受膏的基路伯是最靠近神的，兼有君王职分和祭司职分，在神的造物中掌有最高的地位。（结二八 13。）

二 撒但对神的背叛启示于以赛亚十四章十三至

Week Two

God, Man, and Satan

Hymns: 885

Scripture Reading: Job 1:6-12; 2:1-7; Matt. 12:26; Heb. 2:14; Rom. 16:20; Rev. 12:5, 7-11

Outline

§Day 1

I. The entire Bible is a record of the things concerning God, man, and Satan; therefore, in our reading of the Bible, we need to know not only the things concerning God and man but also the things concerning Satan—Gen. 1:1, 26-28; 3:1, 4, 15; Isa. 14:12-14; Ezek. 28:12-19:

A. Satan was an angel and an anointed cherub created by God before God created the earth; he was the highest among the angels—vv. 12-15; Job 38:4-7:

1. Satan was the “Daystar, son of the dawn” (Isa. 14:12), one of the first angels created by God at the “dawn” of the universe, appointed by God to be the head of all the angels (Ezek. 28:14; Jude 9).

2. The anointed cherub was appointed by God to rule over the preadamic universe (Luke 4:6); the anointed cherub was the one closest to God, and having both the kingship and the priesthood, he held the highest position in God’s creation (Ezek. 28:13).

B. Satan’s rebellion against God is revealed in Isaiah 14:13-14 and

十四节和以西结二十八章十五至十八节：

1 撒但背叛神是由于他心里骄傲；他因美丽心中高傲—赛十四 13 ～ 14，结二八 17。

2 撒但背叛的意图乃是要推翻神的权柄，高举自己与神同等；在他对神的背叛里，他要与神同等—赛十四 13。

三 因着背叛，撒但就成了神的对头，神的仇敌—亚三 1 ～ 2，启十二 9 上，二十 2 上：

1 “撒但”意“对头”；撒但是神的对头，是与神作对的—伯一 7，12，二 1，6，启二十 2。

2 “仇敌”是指在神国之外的敌人，而“对头”则指在神国之内的敌人。

3 撒但不仅在神国之外作神的仇敌，也在神国之内作神的对头，背叛神。

【周二】

贰 约伯记一至二章的景象描述在天上所举行关于约伯的两次会议—一 6 ～ 12，二 1 ～ 7：

一 因着神对约伯有爱的关切，所以就在天上举行两次会议讨论约伯—一 6，二 1。

二 “神的众子”，就是众天使，来侍立在耶和华面前，撒但，就是那对头，也来在其中—一 6，二 1，三八 7，参王上二二 19 ～ 23，诗八九 5 ～ 8：

1 撒但背叛神以后，已经被神定罪，甚至受神判刑—赛十四 12 ～ 15，结二八 12 ～ 19。

2 撒但进到神面前的权利仍未从他夺去—参启十二 10。

Ezekiel 28:15-18:

1. Satan rebelled against God because of the pride in his heart; his heart was lifted up because of his beauty—Isa. 14:13-14; Ezek. 28:17.

2. Satan's intention was to overthrow God's authority and to exalt himself to be equal with God; in his rebellion against God, Satan wanted to be on the same level as God—Isa. 14:13.

C. Because of his rebellion, Satan became God's adversary, God's enemy—Zech. 3:1-2; Rev. 12:9a; 20:2a:

1. Satan means "adversary"; as God's adversary, Satan opposes God—Job 1:7, 12; 2:1, 6; Rev. 20:2.

2. Enemy refers to the foe outside of God's kingdom, whereas adversary refers to the foe from within God's kingdom.

3. Satan is not only God's enemy outside of God's kingdom but also God's adversary from within God's kingdom, rebelling against God.

§Day 2

II. The scene in Job 1 and 2 depicts two councils held in heaven concerning Job—1:6-12; 2:1-7:

A. Because of His loving concern for Job, God held two councils in the heavens to talk about Job—1:6; 2:1.

B. The "sons of God," the angels, came to present themselves before Jehovah, and Satan, the adversary, also came among them—1:6; 2:1; 38:7; cf. 1 Kings 22:19-23; Psa. 89:5-8:

1. After he rebelled against God, Satan was condemned and even sentenced by God—Isa. 14:12-15; Ezek. 28:12-19.

2. Satan's right to enter into the presence of God has not yet been taken away from him—cf. Rev. 12:10.

三 神按祂的智慧和主宰的权柄，还未在撒但身上执行祂的审判，反而给撒但有限的时间，让他作些事，好应付一些消极的需要，以完成祂的经纶：

1 神不能，也不愿要求祂众多良好天使中的任何一位，来作伤害约伯所必须的事，就是剥夺他的一切，使他能被神充满—伯一 1，8，11 ～ 12，二 3 ～ 7。

2 撒但是宇宙中唯一的一位，能够且愿意完成神这目的，就是剥夺约伯的家产和道德成就—3 节。

3 约伯记一至二章的景象给我们看见，撒但仍是自由的，好被神特意用作丑恶的工具，以执行神对爱祂之人严厉的对付—参路二二 31 ～ 32。

C. In His wisdom and sovereignty God did not execute His judgment on Satan but has given Satan a certain limited time to do something to meet some negative need in the fulfillment of His economy:

1. God could not and would not ask any of His many excellent angels to do what was needed to damage Job in order to strip him of everything so that he might be full of God—Job 1:1, 8, 11-12; 2:3-7.

2. Satan was the unique one in the universe who could and who would fulfill God's intention of stripping Job of his possessions and ethical attainment—v. 3.

3. The scene in chapters 1 and 2 of Job shows us that Satan remains free to be purposely used by God as an ugly tool to execute God's severe dealing with His loving ones—cf. Luke 22:31-32.

【周三】

§Day 3

叁 撒但有他的国，就是黑暗的权势—太十二 26，徒二六 18，西一 13：

III. Satan has his kingdom, the authority of darkness—Matt. 12:26; Acts 26:18; Col. 1:13:

一 撒但有他的权势（徒二六 18）和他的使者，（太二五 41，）就是他的从属，是这黑暗世界的执政者、掌权者和管辖者；因此，他有他的国，就是黑暗的权势。（西一 13。）

A. Satan has his authority (Acts 26:18) and his angels (Matt. 25:41), who are his subordinates as rulers, authorities, and world-rulers of the darkness of this world; hence, he has his kingdom, the authority of darkness (Col. 1:13).

二 撒但是这世界的王和空中掌权者的首领—约十二 31，弗二 2：

B. Satan is the ruler of this world and the ruler of the authority of the air—John 12:31; Eph. 2:2:

1 "灵"（2）与"空中掌权者"是同位语，指集体的权势，就是一切邪恶天使权势的集合，由撒但为其首领。

1. The spirit (v. 2), in apposition to the authority of the air, refers to the aggregate power, the aggregate of all the evil angelic authorities, over which Satan is the ruler.

2 当我们死在过犯并罪之中，（1，）我们的行事为人随着"这世界的世代"，（2，）就是世界时髦的表现，现今的潮流，就是撒但的系统。

2. When we were dead in offenses and sins (v. 1), we walked according to "the age of this world" (v. 2), the modern appearance, the present course, of the world, the satanic system.

3 那些执政的、掌权的、和管辖这黑暗世界的，乃是背叛的天使；他们跟从撒但一同背叛、抵挡神，现今在诸天界里管辖世上的列国—但十 20。

4 这指明魔鬼撒但有他的国，他在其中居于最高位，在他以下有背叛的天使。

肆 主耶稣借着祂在地上的职事和祂在十字架上的死，胜过了撒但—约壹三 8，太二七 51 ～ 53，西二 14 ～ 15，来二 14：

一 得胜的基督在祂地上的职事里击败魔鬼并消除魔鬼的作为—太四 1 ～ 11，约壹三 8：

1 主耶稣要为着诸天的国完成祂的职事，就必须击败神的仇敌，就是魔鬼撒但—太四 1，11：

a 祂必须以人的身分作这事；因此，祂站在人的地位上，面对神的仇敌—6 ～ 7 节。

b 魔鬼对头一个人亚当的试诱成功了，但他对第二个人基督的试诱，却完全失败了—11 节。

2 主耶稣在祂地上的职事里，消除了魔鬼的作为—约壹三 8：

a 在约壹三章八节，按原文，“消除”也可译为“解除”或“毁坏”。

b 为这缘故，神的儿子显现出来，要解除并毁坏魔鬼罪恶的作为，就是借着祂在十字架上的死，在肉体中定罪那恶者所起始的罪；毁坏罪的权势，就是魔鬼罪恶的性情；并且除去罪与诸罪—罗八 3，来二 14，约一 29。

二 得胜的基督在祂钉十字架时，赶出这世界的王，废除魔鬼，使执政的和掌权的被脱下，并

3. The rulers, the authorities, and the world-rulers of this darkness are the rebellious angels, who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—Dan. 10:20.

4. This indicates that the devil, Satan, has his kingdom in which he occupies the highest position and in which the rebellious angels are under him.

IV. Through His ministry on earth and His death on the cross, the Lord Jesus was victorious over Satan—1 John 3:8; Matt. 27:51-53; Col. 2:14-15; Heb. 2:14:

A. In His earthly ministry the victorious Christ defeated the devil and destroyed his works—Matt. 4:1-11; 1 John 3:8:

1. For Him to accomplish His ministry for the kingdom of the heavens, the Lord Jesus had to defeat God's enemy, the devil, Satan—Matt. 4:1, 11:

a. This He had to do as a man; hence, He stood as a man to confront the enemy of God—vv. 6-7.

b. The devil's temptation of the first man, Adam, was a success; his temptation of the second man, Christ, was an absolute failure—v. 11.

2. In His ministry on earth the Lord Jesus destroyed the works of the devil—1 John 3:8:

a. In 1 John 3:8 the Greek word translated "destroy" may also be translated "undo" or "dissolve."

b. For this purpose the Son of God was manifested, that He might undo and destroy the sinful deeds of the devil, that is, condemn, through His death on the cross in the flesh, sin initiated by him, the evil one; destroy the power of sin, the sinful nature of the devil; and take away both sin and sins—Rom. 8:3; Heb. 2:14; John 1:29.

B. In His crucifixion the victorious Christ cast out the ruler of this world, destroyed the devil, caused the rulers and authorities to be stripped

把死废掉—十二 31，太二七 51，来二 14，西二 15，提后一 10：

1 基督在祂十字架的工作里，赶出这世界的王，并审判世界—约十二 31：

a 撒但因着基督在祂死里的工作被赶出去时，这世界的王就被赶出去；同时，与撒但有关的世界系统就受了审判—约壹五 19。

b 撒但背叛的根基动摇了，并且撒但属地之国的营垒崩溃了—太二七 51。

2 基督在钉十字架时，废除了魔鬼—来二 14：

a 在希伯来二章十四节里，“废除”这辞原文也可译为，使之归于无有，使之失效，废掉，消除，取消，弃绝。

b 基督在祂的人性里，借着祂在十字架上的工作，废除了魔鬼—约三 14。

3 基督在祂十字架的工作里，使神得以将执政的和掌权的天使脱下，把他们公然示众，并在凯旋中向他们夸胜—西二 15。

4 基督在祂十字架的工作里，借着祂废除魔鬼的死，（来二 14，）并祂吞灭死的复活，（林前十五 52～54，）把死废掉，使其失效—提后一 10。

三 借着国度的福音，神将人带到诸天掌权的管治之下，使他们成为祂的国度，就是受祂权柄管理的人—太二四 14，启一 5～6。

【周四】

伍 作为在基督耶稣里的信徒和神的儿女，我们需要学习在基督里胜过撒但—弗六 12，彼前五 8～9，约壹五 18：

off, and nullified death—12:31; Matt. 27:51; Heb. 2:14; Col. 2:15; 2 Tim. 1:10:

1. In His work on the cross, Christ cast out the ruler of this world and judged the world—John 12:31:

a. The ruler of this world was cast out when Satan was cast out by Christ's work in His death; simultaneously, the world system related to Satan was judged—1 John 5:19.

b. The base of Satan's rebellion was shaken, and the strongholds of Satan's earthly kingdom were broken—Matt. 27:51.

2. In His crucifixion Christ destroyed the devil—Heb. 2:14:

a. In verse 14 the Greek word translated "destroy" can also be rendered as "bring to nought, make of none effect, do away with, abolish, annul, discard."

b. In His humanity and through His work on the cross, Christ has destroyed the devil—John 3:14.

3. In His work on the cross, Christ caused the angelic rulers and authorities to be stripped off, to be made a display of openly, and to be triumphed over by God—Col. 2:15.

4. In His work on the cross, Christ nullified death, making it of none effect, through His devil-destroying death (Heb. 2:14) and death-swallowing resurrection (1 Cor. 15:52-54)—2 Tim. 1:10.

C. Through the gospel of the kingdom, God brings people under the ruling of the heavenly authority so that they may become His kingdom, those who are ruled by His authority—Matt. 24:14; Rev. 1:5-6.

§Day 4

V. As believers in Christ Jesus and children of God, we need to learn to be victorious in Christ over Satan—Eph. 6:12; 1 Pet. 5:8-9; 1 John 5:18:

一 我们不该不晓得撒但的阴谋—林后二 11：

1 译为“阴谋”的原文，意即计划、策略、企图、计谋、打算、目的。

2 那恶者撒但，在每件事的幕后藏着，在每件事，甚至在召会生活里面作祟。

二 我们需要穿戴神全副的军装，使我们能以站住，抵挡魔鬼的诡计—弗六 11：

1 魔鬼不但有邪恶的意图，也有狡诈的诡计来行出他的意图；这些诡计乃是他邪恶的计谋。

2 穿戴神全副的军装，就使我们能以站住，抵挡魔鬼的诡计—11 节。

3 撒但迫害至高者圣民的其中一个诡计是折磨他们；（但七 21，25；）当我们看见撒但正在折磨我们时，就有能力抵挡并反对他折磨人的计谋。

三 我们需要儆醒防备我们的对头，魔鬼，“如同吼叫的狮子，遍地游行，寻找可吞吃的人”—彼前五 8：

1 儆醒犹如战争中的警备，如同在前线的士兵。

2 彼前五章八节的“儆醒”一辞含示争战；我们乃是在争战之中，我们需要警备。

3 我们若警备，就会抵挡我们的对头，在信上坚固—9 节：

a 抵挡不是反抗，也不是苦斗，乃是在吼叫的魔鬼面前，在我们信的立场上站稳如磐石。

b 彼前五章九节里的信，实际是说你们的信，指信徒主观的信，就是相信神保护的能力和爱的关切。

四 我们胜过撒但最好的路乃是活在调和的灵里—林前六 17，约壹五 18：

A. We should not be ignorant of Satan’s schemes—2 Cor. 2:11:

1. The Greek word translated “schemes” means “plans, plots, designs, wiles, intentions, purposes.”

2. The evil one, Satan, is behind the scenes in everything and works in everything, even in the church life.

B. We need to put on the whole armor of God so that we may be able to stand against the stratagems of the devil—Eph. 6:11:

1. The devil has not only evil intentions but also deceptive stratagems to work out his intentions; these stratagems are his evil plots.

2. Putting on the whole armor of God enables us to stand against the stratagems of the devil—v. 11.

3. One of Satan’s stratagems against the saints of the Most High is to wear them out (Dan. 7:21, 25); when we see that Satan is wearing us out, we will have the power to withstand and oppose his wearing-out tactics.

C. We need to be watchful against our adversary, the devil, who “as a roaring lion, walks about, seeking someone to devour”—1 Pet. 5:8:

1. To be watchful is to be vigilant as in warfare, as with soldiers on the frontier.

2. The word watch in 1 Peter 5:8 implies fighting; we are involved in a warfare, and we need to be vigilant.

3. If we are vigilant, we will withstand our adversary, being firm in our faith—v. 9:

a. To withstand is not to resist nor to struggle against but to stand firmly, like a rock, on the ground of our faith before the roaring devil.

b. Your faith in 1 Peter 5:9 refers to the believers’ subjective faith, their faith in God’s protecting power and loving concern.

D. The best way for us to be victorious over Satan is to live in the mingled spirit—1 Cor. 6:17; 1 John 5:18:

1 只有一个地方是撒但不能侵入的，就是我们的灵—提后四 22。

2 我们是否在撒但的权下，不在于我们所作的事，乃在于我们是在灵里，还是在肉体里—加五 16 ～ 17。

3 只要我们留在调和的灵里，我们就蒙保守，撒但就对我们没有办法—林前六 17，约壹五 4 ～ 5，18 ～ 21。

【周五】

陆 “平安的神快要将撒但践踏在你们的脚下”—罗十六 20：

一 践踏撒但与召会生活有关；召会生活是神胜过撒但最有力的凭借—20，1，16 节下。

二 罗马十六章二十节的“你们的”在原文是复数，指基督的身体—十二 5：

1 罗马十六章不是指宇宙的身体，乃是指身体在地方上实际的彰显。

2 对付撒但乃是身体的事，不是个人的事。

3 撒但只能被践踏在那实际彰显于众地方召会之基督身体的脚下—十二 5，十六 1，4，16 下。

4 唯有当我们有正当的地方召会，作身体实际的出现，才会将撒但践踏在脚下—20 节。

三 将撒但践踏在我们脚下的那一位是平安的神，这是很有意义的—20 节：

1 和平的神是那圣别人的，祂的圣别带来和平—帖前五 23。

2 当我们从里面被祂全然圣别时，就在凡事上与祂与

1. There is only one place that Satan cannot invade—our spirit—2 Tim. 4:22.

2. Whether or not we are under Satan’s authority is not determined by the things we do; rather, it is determined by whether we are in the spirit or in the flesh—Gal. 5:16-17.

3. As long as we remain in the mingled spirit, we will be kept, and Satan will have no way with us—1 Cor. 6:17; 1 John 5:4-5, 18-21.

§Day 5

VI. “The God of peace will crush Satan under your feet shortly”—Rom. 16:20:

A. The crushing of Satan is related to the church life—the strongest means by which God overcomes Satan—vv. 20, 1, 16b.

B. The Greek word rendered “your” in Romans 16:20 is plural; this points to the Body—12:5:

1. Romans 16 does not refer to the Body in a universal sense but to the local and practical expression of the Body.

2. Dealing with Satan is a Body matter, not an individual matter.

3. Satan can be crushed only under the feet of the practical expression of the Body in the local churches—12:5; 16:1, 4, 16b.

4. It is only when we have a proper local church as the practical expression of the Body that Satan is crushed under our feet—v. 20.

C. It is significant that the One who crushes Satan under our feet is the God of peace—v. 20:

1. The God of peace is the Sanctifier; His sanctification brings in peace—1 Thes. 5:23.

2. When we are wholly sanctified by Him from within, we have peace with

人都有和平—13 节，罗六 19，22，来十三 12。

3 神的平安保卫（守卫）我们的心怀意念，因为平安的神在基督里，在我们的心怀意念前巡查，保守我们平静安宁—腓四 7。

【周六】

柒 男孩子被提到神的宝座那里之后，天上就有争战，撒但和他的使者要被摔在地上，并且神的国要显明—启十二 5，7 ～ 11：

一 男孩子是由得胜者所组成，他们替召会站住，站在全召会所当站的地位上，替召会作事情—二 7 下，11 下，十二 5：

1 男孩子在地上总是不断从事与神仇敌撒但的争战。

2 天正等待男孩子—得胜者—到达那里，好进行争战，把撒但从天上摔下去：

a 得胜的信徒和撒但争战，实际上就是执行主对撒但的审判—约十二 31。

b 至终，借着他们的争战，撒但要从天上被摔下去—启十二 8 ～ 9。

二 魔鬼，那控告者，现今在神面前昼夜控告信徒，但构成男孩子并受神的仇敌撒但敌对且毁谤的得胜信徒，胜过他—10 ～ 11 节：

1 他们胜过他，是“因羔羊的血”—11 节上：

a 为着救赎我们之羔羊的血，在神面前答复魔鬼对我们一切的控告，使我们胜过他。

Him and with man in every way—v. 13; Rom. 6:19, 22; Heb. 13:12.

3. The peace of God guards, mounts guard over, our hearts and our thoughts because the God of peace patrols before our hearts and thoughts in Christ, keeping us calm and tranquil—Phil. 4:7.

§Day 6

VII. After the man-child is raptured to the throne of God, there is war in heaven, Satan and his angels are cast down to the earth, and the kingdom of God is manifested—Rev. 12:5, 7-11:

A. The man-child consists of the overcomers, who stand on behalf of the church, take the position that the whole church should take, and do the work of the church—2:7b, 11b; 12:5:

1. The man-child is always engaged in fighting against God's enemy, Satan, continually on earth.

2. Heaven is waiting for the man-child, the overcomers, to arrive so that a war may be waged to cast Satan out of heaven:

a. The war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him—John 12:31.

b. Eventually, through their fighting, Satan is cast out of heaven—Rev. 12:8-9.

B. The devil, the accuser, is now accusing the believers before God day and night, but the overcoming believers who constitute the man-child and who have been opposed and slandered by God's enemy, Satan, overcome him—vv. 10-11:

1. They overcome him "because of the blood of the Lamb"—v. 11a:

a. The blood of the Lamb, which is for our redemption, answers before God all the accusations of the devil against us and gives us the victory over him.

b 每当我们感觉魔鬼的控告，就需要应用这血—罗三25，约壹一7。

2 他们胜过他，是“因自己所见证的话”—启十二11中：

a 自己所见证的话，就是见证魔鬼已经受主审判的话—约十二31，来二14。

b 每当我们感觉魔鬼的控告，就当发声宣告，主胜过了他。

3 得胜者不爱自己的魂生命—启十二11下：

a 不爱自己的魂生命，乃是我们胜过撒但的根据。

b 不爱自己的魂生命，乃是能舍得自己的魂生命，不在乎自己的魂生命—可八34～35。

c 撒但只怕一种人，就是那些不爱自己魂生命的人—启十二11下。

三 男孩子与神最重要的时代行动有关—太六9～10，启十一15，十二10：

1 神要结束这世代并带进国度时代；为此神必须得着男孩子作祂时代的凭借—5节。

2 男孩子被提，结束了召会时代，并引进国度时代—5，10节。

3 男孩子被提到神的宝座那里去，撒但被摔在地上，以及天上的宣告，表明男孩子要把国度带到地上；这是神最大的时代行动—5，9～10节，十一15。

b. We need to apply this blood whenever we sense the accusation of the devil—Rom. 3:25; 1 John 1:7.

2. They overcome him “because of the word of their testimony”—Rev. 12:11b:

a. The word of their testimony is their word that testifies that the devil has been judged by the Lord—John 12:31; Heb. 2:14.

b. Whenever we sense the devil’s accusation, we should declare with the uttered word the Lord’s victory over him.

3. The overcomers do not love their soul-life—Rev. 12:11c:

a. Not loving our soul-life is the basis for overcoming Satan, for our victory over Satan.

b. Not loving our soul-life means that we are willing to give up our own soul-life and that we do not care for our own soul-life—Mark 8:34-35.

c. Satan is afraid of only one kind of people—those who do not love their own soul-life—Rev. 12:11c.

C. The man-child is related to God’s most important dispensational move—Matt. 6:9-10; Rev. 11:15; 12:10:

1. God wants to end this age and bring in the age of the kingdom, and for this He must have the man-child as His dispensational instrument—v. 5.

2. The rapture of the man-child brings an end to the church age and introduces the age of the kingdom—vv. 5, 10.

3. The rapture of the man-child to the throne of God, the casting of Satan to the earth, and the declaration in heaven signify that the man-child will bring the kingdom to the earth; this is God’s greatest dispensational move—vv. 5, 9-10; 11:15.

第二周▪周一

晨兴喂养

赛十四 12 ～ 14 “明亮之星，清晨之子啊，你何竟从天坠落！…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。”

圣经怎样讲到神，怎样讲到人，也同样讲到撒但。我们不要忘记了，在人刚刚造好之后，神是把人摆在两棵树跟前：一棵是生命树，一棵是善恶树。…生命树是指明神，善恶树是指明撒但。…全本圣经就是说到〔神、撒但、和人〕这三个人物的事。所以我们读圣经，不仅要懂得神的事和人的事，还必须懂得撒但的事。我们若是把神、人、和撒但这三条路线都读清楚，圣经对我们就相当透亮了。（圣经的十条路线，一八八页。）

信息选读

撒但的起始是美妙的，…他不只有君王职分，也有祭司职分，那是我们蒙救赎的人永远所有的地位。（启五 9 ～ 10，二十 4 ～ 6。）但是当他背叛神的时候，他的地位与职分就被夺去了。如今神拣选我们作祂的祭司与君王，以顶替撒但当初的地位与职分，使他蒙羞，并使神得荣耀。

WEEK 2 — DAY 1

Morning Nourishment

Isa. 14:12-14 How you have fallen from heaven, O Daystar, son of the dawn! How you have been hewn down to earth....You said in your heart: I will ascend to heaven; above the stars of God I will exalt my throne. And I will sit upon the mount of assembly in the uttermost parts of the north. I will ascend above the heights of the clouds; I will make myself like the Most High.

Just as the Bible speaks about God and man, it also speaks about Satan. We should not forget that immediately after man was created, God put him in front of two trees: one was the tree of life, and the other was the tree of the knowledge of good and evil....The tree of life denotes God and the tree of the knowledge of good and evil denotes Satan....The entire Bible is a record of the things concerning these three characters: [God, Satan, and man]. Therefore, in reading the Bible, we should not only know the things concerning God and the things concerning man, we should also know the things concerning Satan. If we have a good grasp concerning these three lines—the line of God, the line of man, and the line of Satan—the Bible will become crystal clear to us. (CWWL, 1959, vol. 3, “Ten Lines in the Bible,” p. 521)

Today’s Reading

Satan’s origin was wonderful.... He had not only the kingship, but also the priesthood, the very position that we, God’s redeemed people, have forever (Rev. 5:9-10; 20:4-6). But he was deprived of his position and offices when he rebelled against God. Now God has chosen us to be His priests and kings, to take over Satan’s position and offices, to put him to shame, and to glorify God.

撒但背叛神是由于他心里骄傲。以西结二十八章十七节说，他因美丽心中高傲，又因荣光败坏智慧。他本是“满有智慧，全然美丽”，他“完美全备”。（12。）这是说，他有完满度量的完全，并且一无所缺。但是他注视自己的美丽，因而骄傲。他观看自己的荣光，就败坏了。注视神所使我们有的，而忘了神自己，总是试诱我们骄傲。骄傲就是撒但背叛的原因。所以使徒绝不让初信的人作召会的长老，“恐怕他为高傲所蒙蔽，就落在魔鬼所受的审判里。”（提前三6。）一切天然的美德和属性，以及一切属灵的恩赐，都可能被魔鬼利用，使我们骄傲。连使徒保罗都可能“因所得启示的超越，就过于高抬自己”。（林后十二7。）那骄傲的魔鬼仍在遍地游行，寻找可吞吃的人，就是骄傲的人。（彼前五8。）唯一“抵挡”他的办法，就是“降卑”自己，以谦卑束腰，因为“神敌挡狂傲的人，赐恩给谦卑的人”。（9，5～6。）在这事上主耶稣是一个好榜样。撒但是高抬自己，主耶稣是“降卑自己”。（腓二8。）因此，主胜过了撒但，撒但在祂里面毫无所有。（约十四30。）

撒但背叛的目的乃是要高举自己，与神同等。在以赛亚十四章十三至十四节我们读到，撒但在背叛之时五次说“我要…”。…撒但想要与神同等。那就是他背叛神的目的。…要求地位的野心，成了圣经所记载一切背叛的动机。巴别的背叛，（创十一4，）大坍、亚比兰、并以色列人中那二百五十个首领的背叛，（民十六1～3，）还有押沙龙的背叛，（撒下十五10～12，）都是由于要得地位的邪恶野心。但是主耶稣“反而倒空自己，取了奴仆的形状，…所以神将祂升为至高，又赐给祂那超乎万名之上的名”。（腓二7，9。）（创世记生命读经，二二至二四页。）

参读：圣经的十条路线，第十篇；圣经要道，第五十三题。

Satan rebelled against God because of pride in his heart. Ezekiel 28:17 says that his heart was lifted up because of his beauty, that he corrupted his wisdom by reason of his brightness. He was “full of wisdom and perfect in beauty”; he “sealed up perfection” (Ezek. 28:12), meaning that he had the full measure of completeness and was short of nothing. But he gazed on his beauty and was proud. He looked at his brightness and became corrupted. To look at what God has made us and forget God Himself always tempts us to be proud. Pride was the cause of Satan’s rebellion. So, the apostle would never allow “a new convert” to be an elder in the church, “lest being blinded with pride he fall into the judgment suffered by the devil” (1 Tim. 3:6). All the natural virtues and attributes, and all the spiritual gifts can be utilized by the devil to make us proud. Even the apostle Paul could be “exceedingly lifted up” by the “transcendence of the revelations” (2 Cor. 12:7). The proud devil is still prowling about on the earth, seeking the proud ones whom he may devour (1 Pet. 5:8). The only way to “withstand” him is to “humble” ourselves, to gird ourselves with humility because “God resists the proud but gives grace to the humble” (1 Pet. 5:9, 5-6). The Lord Jesus is a good example in this matter. Satan exalted himself, but the Lord Jesus “humbled Himself” (Phil. 2:8). Thus, the Lord overcame Satan, and Satan had nothing in Him (John 14:30).

The purpose of Satan’s rebellion was to exalt himself to be equal with God. In Isaiah 14:13-14 we find that five times Satan said “I will,” at the time of his rebellion…. Satan wanted to be equal with God. That was the purpose of his rebellion against God. Ambition for position was the motivation of every rebellion recorded in the Bible. The rebellion at Babel (Gen. 11:4), the rebellion of Dathan, Abiram, and the two hundred and fifty princes of the Israelites (Num. 16:1-3), and the rebellion of Absalom (2 Sam. 15:10-12) were all because of the evil ambition for position. But the Lord Jesus “emptied Himself, taking the form of a slave….Therefore also God highly exalted Him and bestowed on Him the name which is above every name” (Phil. 2:7, 9). (Life-study of Genesis, pp. 16-17)

Further Reading: CWWL, 1959, vol. 3, “Ten Lines in the Bible,” ch. 10; CWWL, 1932-1949, vol. 4, “Crucial Truths in the Holy Scriptures, Volume 6,” ch. 53

第二周▪周二

晨兴喂养

伯二４～７“撒但…说，人…为了自己的性命，情愿付出一切所有的。你且伸手，伤他的骨头和他的肉；他必当面咒诅你。耶和华对撒但说，他在你手中；只要存留他的性命。于是撒但从耶和华面前退去，击打约伯，使他从脚掌到头顶都长了毒疮。”

在以赛亚十四章十五节和以西结二十八章十六至十七节，撒但已经被神定罪，甚至受神判刑。但神按祂的智慧和主宰的权柄，还未在撒但身上执行祂的审判。祂仍然给撒但有限的时间，使他能作些事，好应付一些消极的需要，以完成神的经纶。…没有撒但，就没有一位会作这丑恶的事来伤害约伯，就是剥夺他的一切，使他能被神充满。（约伯记生命读经，一四页。）

信息选读

需要有人来伤害约伯，不是审判他，而是剥夺他的一切。约伯在神的祝福下劳苦多年，累积了许多财富。他有七千只羊，三千只骆驼，五百对牛，五百匹母驴，并有许多仆婢。他有一个亲爱的妻子、七个儿子、三个女儿。不仅如此，约伯在完全、正直、持守纯全的事上，非常成功。他的家产、成功和成就，使他成为一个自满自足的人。约伯虽然满了家产，满有成就，但他里面没有神。神看约伯时，可能说，“约伯，我该在你身上作什么？你满有家产和成就，但你没有满了我。你在名义上有我，但你里面并没有我。”因此，神为了对付约伯，就需要撒但。撒但是宇宙中唯一的一位，能够且愿意完成神这目的，就是剥夺约伯的家产和道德

WEEK 2 — DAY 2

Morning Nourishment

Job 2:4-7 Then Satan...said,...Indeed all that a man has he will give for the sake of his life. But stretch forth Your hand, and touch his bone and his flesh; and he will surely curse You to Your face. And Jehovah said to Satan, Here he is, in your hand; only spare his life. And Satan went forth from Jehovah's presence and struck Job with severe boils from the sole of his foot to the crown of his head.

In Isaiah 14:15 and Ezekiel 28:16-17 Satan was condemned by God and even sentenced by God. Yet in His wisdom and sovereignty God did not execute His judgment over Satan. He still has given Satan a certain limited time so that he can do something to meet some negative need in the fulfillment of God's economy....Without Satan, there would have been no one to do the ugly work of damaging Job in order to strip him of everything that he might be full of God. (Life-study of Job, p. 11)

Today's Reading

There was the need for someone to damage Job, not to judge him but to strip him of everything. Job had been laboring under God's blessing for many years and he had accumulated many things. He had seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred female donkeys, and a great many servants. He had a dear wife and seven sons and three daughters. Moreover, Job was very successful in being perfect and upright and in holding to his integrity. His possessions, success, and attainment made him a contented and satisfied person. Although Job was full of possessions and full of his attainment, he did not have God within him. As God looked upon Job, He might have said, "Job, what shall I do with you? You are full of your possessions and your attainment, but you are not full of Me. You have Me in name, but you do not have Me within you." Thus, for God's dealing with Job, Satan was needed. Satan was the unique one in the

成就。

“耶和华问撒但说，你曾用心察看我的仆人约伯没有？地上没有人象他完全且正直，敬畏神，远离恶事。”（伯一8。）神在这里向撒但夸奖约伯。我们若仔细读，就看见神在这里夸奖的目的，是要撒但为祂作点事。

撒但回答耶和华，问祂说，“约伯敬畏神，岂是无故呢？你岂不是四面圈上篱笆围护他和他的家，并他一切所有的么？他手所作的，你都赐福；他的家产也在地上大大增多。”（9～10。）神的确在四面圈上篱笆围护约伯，并赐福他手所作的。在十一节撒但继续说，“你且伸手，碰他一切所有的，他必当面咒诅你。”

“耶和华对撒但说，看哪，凡他所有的，都在你手中；只是不可伸手加害于他。”（12上。）我们不该认为神被撒但掌握，因为乃是撒但被神掌握，要为祂作点事—为神剥夺约伯。撒但这邪恶的天使，愿意作善良天使所不愿意作的；因此，他马上接受神的任务。

关于神对付寻求祂的人这件事，撒但的邪恶观念乃是基于他得失的商业原则。撒但是个生意人，是个商人，他的思想是照着他的商业原则。他不知道神对付爱祂的人，甚至使他们受损失，目的乃是要使他们最完满的得着祂，远超过他们在祂之外所亏损的一切，使祂能借着他们得以彰显，以成就祂造人的目的。（创一26。）（约伯记生命读经，一四至一七页。）

参读：约伯记生命读经，第二至三篇；神计划里的救赎，第三篇；倪柝声文集第二辑第二十四册，第九十篇；初信造就，第五十篇。

universe who could and who would fulfill God’s intention of stripping Job of his possessions and his ethical attainment.

“Jehovah said to Satan, Have you considered My servant Job? For there is none like him on the earth, a perfect and upright man, who fears God and turns away from evil” (Job 1:8). Here God was boasting to Satan regarding Job. If we read this carefully, we will see that God’s boasting here was with the intention that Satan would do something for Him.

Satan answered Jehovah, asking Him, “Does Job fear God without cause? Have You not set a hedge around him and his household and all that he has? You have blessed the work of his hands, so that his possessions are spread throughout the land” (vv. 9-10). God had set a hedge around Job, and He had blessed the work of his hands. In verse 11 Satan went on to say, “But stretch forth Your hand and touch all that he has, and he will surely curse You to Your face.”

“Jehovah said to Satan, Here is all that he has, in your hand; only do not stretch forth your hand against him” (v. 12a). We should not think that God was caught by Satan, for Satan was caught by God to do something for Him—to strip Job for God. Satan, an evil angel, was willing to do what none of the good angels was willing to do, and he immediately accepted God’s commission.

Satan’s evil concept concerning God’s dealing with His seeking people is based on his commercial principle of gain or loss. Satan is a businessman, a merchant, and his thought is according to his commercial principle. He does not know that God’s purpose in dealing with those who love Him, even in the way of loss, is that they may gain Him to the fullest extent, more than the loss of all that they have other than Him, that He might be expressed through them for the fulfillment of the purpose in His creation of man (Gen. 1:26). (Life-study of Job, pp. 11-13)

Further Reading: Life-study of Job, msgs. 2-3; CWWL, 1950-1951, vol. 2, “Redemption in God’s Plan,” ch. 3; CWWN, vol. 44, ch. 90; CWWN, vol. 50, “Messages for Building Up New Believers (3),” ch. 50

第二周▪周三

晨兴喂养

约壹三 8 “…神的儿子显现出来，是要消除魔鬼的作为。”

来二 14 “…为要借着死，废除那掌死权的，就是魔鬼。”

得胜的人—除我们的主耶稣基督外，并无别人。“神的儿子显现出来，是要消除魔鬼的作为。”（约壹三 8。）“女人的后裔要伤你〔蛇—撒但〕的头。”（创三 15。）基督是得胜者，是消除魔鬼的作为的，是打破了蛇的头的。基督已得胜。时常承认这个事实，将自己联合在基督里，就要时常得胜。时常用口中的话语，对撒但作见证，（启十二 11，）宣告基督是得胜者，是撒但所最怕的。这样见证的话，要叫他逃走。基督得胜，阿利路亚！赞美主！（参可一 24，27，三 11。）（倪柝声文集第一辑第一册，一六九至一七〇页。）

信息选读

各各他的十字架，乃打败撒但及撒但权力的地方。各各他的得胜，在今日仍有它的力量。“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。”（西二 15。）“为要借着死，废除那掌死权的，就是魔鬼。”（来二 14。）人多以为主耶稣的被钉，是祂的失败；殊不知得胜的地方，就在乎此。世未有两军相遇，不交战而能决定谁胜谁负的。主钉死在十字架，而且从死里复活，是入于死以与死战，胜了死权，于是得胜大功告成。若主不死而复活，就说打败了

WEEK 2 — DAY 3

Morning Nourishment

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

Heb. 2:14 ...That through death He might destroy him who has the might of death, that is, the devil.

Other than our Lord Jesus Christ, no one is an overcomer. “The Son of God was manifested, that He might destroy the works of the devil” (1 John 3:8). “He [the seed of the woman] will bruise you [the serpent, Satan] on the head” (Gen. 3:15). Christ is the Victor. He is the One who has destroyed the works of the devil and the One who has bruised the serpent’s head. Christ has overcome. If we acknowledge this fact continually and join ourselves to Christ, we will overcome continually. Satan is the most afraid of our continually speaking this word of our testimony (Rev. 12:11), acknowledging Christ as the Overcomer. Such a word of testimony will drive Satan away. Christ has overcome. Hallelujah! Praise the Lord! (See Mark 1:24, 27; 3:11.) (CWWN, vol. 1, p. 99)

Today’s Reading

The cross at Golgotha is the place where Satan and his power is defeated. The victory at Golgotha is still effective today. “Stripping off the rulers and the authorities, He made a display of them openly, triumphing over them in it [the cross]” (Col. 2:15). “Through death He might destroy him who has the might of death, that is, the devil” (Heb. 2:14). Man may consider the Lord Jesus’ crucifixion as His failure, yet that was the very place of His victory. In the world, there is no way to determine the victor before the two armies have engaged one another and fought the battle. The Lord was crucified on the cross, and He resurrected from the dead. He went into death, fought with death, overcame the power of death, and then emerged victorious over

撒但，这是没有的事。所以主死，与掌死权的撒但战，也胜过了掌死权的撒但；主的复活就是祂得胜的凭据。基督面向各各他前行时，祂说，“现在这世界受审判，这世界的王要被赶出去。”（约十二31。）撒但已败在各各他了。凡在别处要与撒但交战的，都要失败。除了各各他以外，撒但到处都是得胜的。他只在各各他失败，他也永在各各他失败。所以，凡与各各他的羔羊联合的，而站立在各各他得胜的根基上—不是要重新争战得胜，乃是要将从前的得胜，显在这一次的争战里—都要得胜。失败是因靠己；得胜是因站立在各各他上面。各各他是得胜地！各各他是我们的家！我们还有什么可怕的呢？

everything. It would be impossible to say that the Lord has overcome Satan if He had not died and resurrected. This is why the Lord had to die—to fight with Satan, he who has the might of death, and overcome him. The Lord's resurrection is the proof of His victory. When Christ was advancing toward Golgotha, He said, "Now is the judgment of this world; now shall the ruler of this world be cast out" (John 12:31). Satan was defeated at Golgotha. All those who want to fight against Satan elsewhere are destined to fail. Other than at Golgotha, Satan is always victorious. He was defeated only at Golgotha, and he was defeated at Golgotha forever. Hence, all those who are joined to the Lamb of Golgotha, who stand on the basis of His victory at Golgotha, not attempting to gain another new victory but expressing the one unique victory in the present battle, will overcome. Defeat comes when one trusts in the self, but victory comes when one stands on the ground of Golgotha. Golgotha is the place of victory! Golgotha is our home! What can cause us to fear?

我们是主的使者，是宣传各各他的得胜，及基督为得胜者。“我差你到他们那里去，叫他们…从撒但权下转向神。”（徒二六18。）各各他的得胜，今日仍有效力。救主耶稣仍是得胜者。撒但仍是失败者，对吾人已无权力，所以当脱离撒但的权柄而转向神。

We are the Lord's messengers declaring the victory at Golgotha and Christ as the Victor. "To whom I send you, …to turn them…from the authority of Satan to God" (Acts 26:17-18). The victory at Golgotha is still effective today; Jesus the Savior is still the Victor. Satan is still the defeated one; he is powerless toward us. Hence, we all must turn away from the authority of Satan to God.

基督是得胜者；我们在基督里，与基督联合，我们也就是得胜者。我们每日皆可以得胜，因主说，“我已经给你们权柄，可以践踏蛇和蝎子，并胜过仇敌一切的能力，…灵服了你们，”（路十19～20，）“在我的名里赶鬼。”（可十六17，参徒十六18，十九15。）我们离了主，就不能有所作为。我们宜常在主里，凡事在主的名里行之，撒但就常失败了。（倪柝声文集第一辑第一册，一七〇至一七一页。）

Christ is the Overcomer. When we are in Christ and are joined to Him, we will also be the overcomers. We can overcome every day because the Lord has said, "Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy….The spirits are subject to you" (Luke 10:19-20). "In My name they will cast out demons" (Mark 16:17; cf. Acts 16:18; 19:15). Apart from the Lord, we can do nothing. We should abide in the Lord all the time. If we do everything in the Lord's name, Satan will be defeated continually. (CWWN, vol. 1, pp. 100-101)

参读：国度，第八章；马太福音生命读经，第十一篇；约翰福音生命读经，第二十六篇；使徒行传生命读经，第十篇；歌罗西书生命读经，第二十三篇；神圣的经纶，第七章。

Further Reading: CWWL, 1972, vol. 2, "The Kingdom," ch. 8; Life-study of Matthew, msg. 11; Life-study of John, msg. 26; Life-study of Acts, msg. 10; Life-study of Colossians, msg. 23; CWWL, 1984, vol. 3, "The Divine Economy," ch. 7

第二周▪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。”

约壹五 18“…那从神生的，保守自己，那恶者也就不摸他。”

提后四 22“愿主与你的灵同在。愿恩典与你们同在。”

魔鬼作工，不仅用法术作手法，也用诡计作谋略。他的诡计是多端的，我们需要穿戴神全副的军装，才能抵挡。他能利用我们各种的人事，各种的遭遇，作他陷害我们的阴谋。他也能从我们所是、所有、所能、所作、所爱、所好的一切里面，生出阴谋，来诱骗我们。而他一切的阴谋，又总是以实遮虚，借善施恶，是我们难以辨认的。所以我们需要儆醒、祷告，求神时常为我们揭穿他的阴谋，使我们作一个“并非不晓得他的阴谋”的人。〔林后二 11。〕（圣经要道，一四七〇至一四七一页。）

信息选读

我们要抵挡魔鬼，就必须穿戴神全副的军装。这不是单个信徒所能作到的，必须召会才可以。我们必须同着众圣徒，与魔鬼黑暗的权势争战。以弗所六章的争战，是召会与魔鬼黑暗权势的争战，所以以弗所六章的军装，也是召会的军装。我们若活在召会，就是基督的身体里，同众圣徒穿着这些军装抵挡魔鬼，就能胜过他，消灭他，而带进神的国度。

WEEK 2 — 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.

1 John 5:18 …He who has been begotten of God keeps himself, and the evil one does not touch him.

2 Tim. 4:22 The Lord be with your spirit. Grace be with you.

The devil uses not only crafty ways in his work but also stratagems. His stratagems are always varied. We need the whole armor of God to stand against them. He can use all kinds of persons, things, and matters as his stratagems to trap us. He can also devise stratagems to deceive us and distract us from our true status before God, our true obtainments from God, our true service to God, our true love for God, and our true enjoyment of God. All his stratagems involve some element of truth being mixed with false and evil things; therefore, it is difficult to discern and recognize his stratagems. We need to be watchful and to pray, asking God to expose the devil's stratagems so that we would not be ignorant of his stratagems. (CWWL, 1932-1949, vol. 4, "Crucial Truths in the Holy Scriptures, Volume 6," p. 483)

Today's Reading

In order to stand against the devil, we must put on the whole armor of God. An individual Christian cannot wear the whole armor of God; it must be worn by the church. We must fight the devil's authority of darkness with all the saints. The warfare in Ephesians 6 is a warfare between the church and the devil's authority of darkness; therefore, the armor in Ephesians 6 must be worn by the church. If we live in the church, the Body of Christ, and put on the whole armor of God with all the saints in order to stand against the devil,

（圣经要道，一四七六页。）

忘掉老宗教。守晨更不值钱，祷告不值钱。很可能你的祷告是和撒但合作，你的晨更是给撒但渗透了，连你作长老都是给撒但作长老。这不是说你把偶像带到召会来了，也不是说你带着弟兄犯罪去了；反而你是非常虔诚、殷勤，带着大家守晨更，努力操练，努力读经。哪知道你这一套完全在撒但渗透之下。只有一个地方是撒但不能侵入的，就是你的灵。

愿主怜悯我们每一个人，使我们能看见那从天上来的异象。并非热心就是好，并非事奉就是好。大数的扫罗也热心，也事奉神，但他那时是在撒但的权下；他的事奉神、热心、守律法，都是在撒但的权下。你敢说你今天热心、守晨更、努力作这作那，而不在撒但的权下么？到底你是否在撒但的权下，不是以你所作的事来定，乃是以你是否在灵里，或是在肉体里来定。有的弟兄五点半就起来晨更，我要问说，你这个守晨更是你天然的呢，还是在灵里？若是在天然里，连你的守晨更都会给撒但利用！但是一在灵里守晨更，那是另一个味道。

要回到灵中。不是圣洁问题，不是得胜问题，也不是不犯罪问题，只有一个问题，就是要活在你的主所在的灵里面。（李常受文集一九七五至一九七六年第一册，六三八至六三九页。）

参读：彼得前书生命读经，第三十三篇；活在灵中，第二篇；真理课程四级卷三，第四十三课；倪柝声文集第二辑第十八册，第五十一篇。

we will overcome him and bring in the kingdom of God. (CWWL, 1932-1949, vol. 4, “Crucial Truths in the Holy Scriptures, Volume 6,” p. 487)

We should forget about old religion. Having morning watch is worthless and praying is useless if we are not in the spirit. It is possible that our prayers have been in cooperation with Satan, that our morning watch has been infiltrated by Satan, and that even our service as an elder has been for Satan. This is not to say that we have brought idols into the church or have brought the brothers into sin. On the contrary, we may be very pious and diligent in leading the saints to have morning watch, to endeavor in this practice, and to endeavor in reading the Word. However, we may not realize that Satan has infiltrated all these things. There is only one place that Satan cannot invade—our spirit.

May the Lord be merciful to every one of us and grant us the heavenly vision. Do not think that merely being zealous and serving God is sufficient. Saul of Tarsus was also zealous and also served God, yet he was under the authority of Satan. His service to God, his zeal, and his keeping of the law were all under Satan’s authority. Can we say that our zeal, our having morning watch, and our endeavoring in doing many things are not under Satan’s authority? Whether or not we are under Satan’s authority is not determined by the things we do. Rather, it is determined by whether we are in the spirit or in the flesh. Do we have morning watch in our natural being or in our spirit? If we have morning watch in our natural being, then even though we may rise at 5:30 A.M., our morning watch can be utilized by Satan. However, if we have morning watch in the spirit, there will be a different flavor.

We need to turn to our spirit. Being holy, victorious, or freed from sin is not what matters. The only thing that matters is that we live in the spirit where the Lord dwells. (CWWL, 1975-1976, vol. 1, “Living in the Spirit,” pp. 473-474)

Further Reading: Life-study of 1 Peter, msg. 33; CWWL, 1975-1976, vol. 1, “Living in the Spirit,” ch. 2; Truth Lessons—Level Four, vol. 3, lsn. 43; CWWN, vol. 38, ch. 52

第二周▪周五

晨兴喂养

罗十六 20“平安的神快要将撒但践踏在你们的脚下。愿我们主耶稣的恩，与你们同在。”

十二 5“我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

十六 1“我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事。”

罗马十六章二十节的“你们的”在原文是复数，指基督的身体。神要将撒但践踏在基督身体的脚下。罗马十六章不是指宇宙的身体，乃是指身体在地方上实际的彰显。这就是说，撒但只能被践踏在那实际彰显于众地方召会之基督身体的脚下。我们若在道理上说到身体，就只有名词而已。唯有当我们有正当的地方召会，作身体实际的出现，才会将撒但践踏在我们的脚下。（罗马书生命读经，六二一页。）

信息选读

我们必须跟随使徒的脚踪；他借着推荐与问安，将我们带进基督身体全体相调等等生活中，使平安的神能将撒但践踏在我们脚下，而我们能得享基督丰富的恩典。（罗十六 1 ～ 16，21 ～ 24，20。）在罗马十六章，使徒保罗将圣徒一一提名问安，至少有二十八位圣徒，…并且普遍的问圣徒的安。这给我们看见，他对每一位圣徒都相当的认识、了解、关心。这样的推荐和问安，不仅说到众圣徒之间的关切，也说到众召会之间的交通。因着召会这样在身体里的交通，就使平安的神能将撒但践踏在我们脚下，而我们能得享基督丰富的恩典。（经

WEEK 2 — DAY 5

Morning Nourishment

Rom. 16:20 Now the God of peace will crush Satan under your feet shortly. The grace of our Lord Jesus be with you.

12:5 So we who are many are one Body in Christ, and individually members one of another.

16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea.

The Greek word rendered “your” in Romans 16:20 is plural; this points to the Body. God will crush Satan under the feet of the Body. Romans 16 does not refer to the Body in a universal sense, but it refers to the local and practical expression of the Body. This means that Satan can only be crushed under the feet of the practical expression of the Body in the local churches.... It is only when we have a proper local church as the practical expression of the Body that Satan is crushed under our feet. (Life-study of Romans, pp. 528-529)

Today’s Reading

We must follow in the footsteps of the apostle. [Paul] brought us into the blending life of the entire Body of Christ by recommendations and greetings in order that the God of peace may crush Satan under our feet and that we may enjoy the rich grace of Christ (Rom. 16:1-16, 21-24, 20). In Romans 16 the apostle Paul greeted the saints one by one, mentioning at least twenty-seven names.... Moreover, he greeted the saints generally. This shows that he had a considerable amount of knowledge, understanding, and care with regard to every one of them. Such recommendations and greetings show both the mutual concern among the saints and the mutual fellowship among the churches. It is by the churches’ fellowship in the Body that the God of peace will crush Satan under our feet and we will be able to enjoy the rich

历神生机的救恩等于在基督的生命中作王，七五页。）

胜过撒但唯一的路，就是留在我们重生之灵的高台里。…我们一留在灵里，就实际地被建造在身体里。但我们若留在我们的心思里，就会分裂。不但在召会生活里是这样，在婚姻生活里也是这样。我若留在我的心思里，我的妻子也留在她的心思里，我们就不可能是一。我已经学会对于留在我的心思里有健康的畏惧。…每当我在灵里，一就没有问题。在召会生活和家庭生活里，我们必须惧怕我们那十分容易置于肉体的心思，惧怕由我们异议的思想和意见所引起的分裂。（见罗八6。）当我们发觉自己的思想在批评别人，就需要立刻转向在我们灵里的主，并且祷告。我们都必须学习转向灵并留在灵里的功课。

在灵里我们不但经历基督作生命，也经历身体。在灵里基督是我们个人的生命，也是身体的生命。所以，在灵里，凭着神圣的生命和基督的身体，就能胜过撒但，甚至将他践踏在我们的脚下。撒但不是被个人击败，乃是被身体击败。

绝不要忽略你重生的灵，就是你里面的高台，你能躲避撒但的地方。每当你受试诱要与你的妻子或丈夫争辩，你就该奔入这高台。婚姻生活里的争辩，都是发自心思，借着肉体的帮助而来的。每当弟兄对妻子有消极的思想，肉体就会尽力激动他与妻子争辩。这指明肉体总是预备好要在消极方面帮助心思。…我们该逃进我们重生之灵的高台，就是撒但不能摸我们的地方，也是我们享受基督作我们的生命并经历身体之实际的地方。我们一在这样的地方，撒但对我们就不能作什么。（罗马书生命读经，六二五至六二六页。）

参读：罗马书生命读经，第三十、四十九篇；真理课程二级卷三，第二十九课；四级卷二，第三十八课。

grace of Christ. (CWWL, 1994-1997, vol. 5, “The Experience of God’s Organic Salvation Equaling Reigning in Christ’s Life,” p. 516)

The only way to overcome Satan is to stay in the high tower of our regenerated spirit. When we stay in the spirit, we are built up in the Body in a practical way. But if we stay in our minds, we shall be divided. This is true not only in the church life, but also in married life. If I remain in my mind and my wife remains in her mind, it will be impossible for us to be one. I have learned to have a healthy fear of staying in my mind….Whenever I am in the spirit, there is no problem with oneness. Both in the church life and in our family life we must be afraid of our minds that are so easily set on the flesh, afraid of the division caused by our dissenting thoughts and opinions (see Romans 8:6). When we find ourselves thinking critically of others, we need to turn immediately to the Lord in our spirit and pray. We all must learn the lesson of turning to the spirit and staying there.

In the spirit we experience not only Christ as life, but also the Body. In the spirit Christ is both our life personally and the life of the Body. Therefore, in the spirit with the divine life and with the Body of Christ, Satan is overcome and even crushed under our feet. He is defeated not by individuals, but by the Body.

Never neglect your regenerated spirit, the high tower within you where you may hide from Satan. Whenever you are tempted to argue with your wife or husband, you should run into this tower. Arguments in married life come from the mind assisted by the flesh. Whenever a brother has negative thoughts about his wife, the flesh will try to provoke him to argue with her. This indicates that the flesh is always ready to help the mind in a negative way….We should escape into the high tower of our reborn spirit, the place where Satan cannot touch us, the place where we enjoy Christ as our life and experience the reality of the Body. When we are in such a place, Satan can do nothing to us. (Life-study of Romans, pp. 531-532)

Further Reading: Life-study of Romans, msgs. 30, 49; Truth Lessons—Level Two, vol. 3, lsn. 29; Truth Lessons—Level Four, vol. 2, lsn. 38

第二周▪周六

晨兴喂养

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

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

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

主已把击败仇敌最有效的方法指示了我们。我们所要作的，就是取用神的约，就是神的话，将主为我们所作成的，向撒但传讲。比方说，已过每逢我们受自己的脾气困扰时，都是先向主认罪，求主赦免，然后再祷告求主帮助，最后立定心志不再发脾气。这样的事不知重复了多少次。但我们不该再这样。每当我们的脾气又要发作时，先不要管脾气，要向撒但传讲。我们要到问题的源头，就是撒但面前，向他传讲说，“撒但，你已经被钉在十字架上了。”你越向撒但传讲，你就越得释放。（启示录生命读经，五二三至五二四页。）

信息选读

当男孩子生出来，被提到〔神的〕宝座那里，他要说，“撒但，你在地上已被我打败，你还要躲

WEEK 2 — DAY 6

Morning Nourishment

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

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

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

The Lord has shown us the most effective way to defeat the enemy. What we need to do is to take the covenant, the word of God, and preach to Satan regarding what the Lord has accomplished for us. For example, whenever we were troubled by our temper in the past, we firstly confessed it, then asked the Lord for forgiveness, prayed to the Lord to help us, and finally made up our mind never to lose our temper again. I experienced this many times. But we should not do this anymore. When our temper is aroused, we should forget it and preach to Satan. Go to the source of the problem—Satan—and preach to him, saying, "Satan, you have been crucified on the cross." The more you preach to Satan, the more you will be released. (Life-study of Revelation, p. 450)

Today's Reading

When the man-child is delivered and is raptured to the throne, he will say, "Satan, you were defeated by me on earth. Are you still here hiding in

在天上么？现在我到这里来向你传讲，你还记得我在地上对你讲的信息么？”…然后，男孩子会说，“撒但，你不应该再在这里，出去！”男孩子一宣布这话，天使长米迦勒就率领他的使者与龙争战。执行官一发命令，所有的警察就出来执行这命令。神在诸天之上正等待着这个执行者。谁是执行者？就是我们这班男孩子！盼望我们都到那里去向撒但传讲。但要在那里作这事，我们必须先在地上打败撒但。在地上打败撒但后，我们要争战到天上，至终还要从天上争战到地上。现在当我们面对撒但时，就要向他讲许多信息；以后到了天上遇见他时，还要再向他传讲。等到撒但被摔到地上破坏地的时候，我们还要下来对他说，“撒但，你还在这里么？我再向你讲一篇道，现在就是你下无底坑的时候了。”然后，千年国以后，要再向撒但讲第四篇道。那时，撒但要煽动人起来背叛神，而我们就要说，“撒但，听我们说！这是我们的最后一篇道，现在你要到你命定的地方—火湖—去。”

你若想够格有分于这事，现在就必须争战。不要无所谓。我盼望你读完这篇信息以后，能强有力地向仇敌说，“撒但，你欺骗我多年，现在我〔的〕…眼睛已被开启，不能再无所谓了。撒但，你不仅是神的仇敌，也是我的仇敌。从今以后，我要绝对地为着主，再也不听你的话了。”…你若这样对撒但传讲，就会变成另一个人，并且很可能不久就包括在那妇人较刚强的部分里。从现在开始，我们都要够资格，装备好，被成全，在那些被提到天上，对撒但执行审判的人中间。（启示录生命读经，五二四至五二五页。）

参读：启示录生命读经，第三十五至三十六、三十八至三十九、四十五篇；圣洁没有瑕疵，第四章；新约总论，第二十二、一百三十九、四百二十一篇。

the heavens? Now I have come here to preach to you! Don't you remember the messages I gave you on earth?"....Then the man-child will say, "Satan, you should no longer be here! Get out!" As soon as this word is uttered by the man-child, Michael the archangel will lead all his angels to war against the dragon. After the executor gives the word, all the policemen will come to carry it out. God is waiting in the heavens for this executor. Who will be the executor? We, the man-child. Let us go there to preach to Satan. Before we can do this, however, we must first defeat him on earth. After defeating Satan on earth, we shall fight upward to heaven, and eventually we shall fight downward to earth. Now as we confront Satan, we must give him many messages. Later we shall go to the heavens, meet him there, and preach to him again. Then after he has been cast down to earth to damage it, we shall descend and say to him, "Satan, are you still here? Let me give you another sermon. Now is the time for you to go to the abyss." Then after the millennium there will be the fourth sermon given to Satan. At that time, Satan will instigate mankind to rebel against God. But we shall say, "Satan, listen to us. This is our last sermon. Now you must go to your destination—the lake of fire."

If you would be qualified to participate in this, you must fight now. Do not be indifferent. I hope that after you read this message you will give a strong word to the enemy, saying, "Satan, you have deceived me for years. But by reading these messages my eyes have been opened and I see that I must no longer be indifferent. Satan, you are not only God's enemy—you are also my enemy. From now on, I will be absolute for my Lord and I will never listen to you."... If you preach to Satan like this, you will become another person and will probably soon be included in the stronger part of the woman. Begin now to be qualified, equipped, and perfected to be among those who will be raptured to heaven to execute judgment upon Satan. (Life-study of Revelation, pp. 450-451)

Further Reading: Life-study of Revelation, msgs. 35-36, 38-39, 45; CWWN, vol. 34, "The Glorious Church," ch. 4; The Conclusion of the New Testament, msgs. 22, 139, 421

第二周诗歌

637

属灵的争战 — 在身体里

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降 B 大调　　3/4



二 神的军装乃为身体，　　非为任何的个人；
当你凭着身体争战，　　所有益处是你分。

三 教会建在基督身上，　　阴府权势难胜过；
乃是身体得被建造，　　才能抵挡众恶魔。

四 凭着身体，靠着元首，　　坐在诸天的境界，
与执政者并众恶魔，　　摔跤奋斗不松懈。

五 同众弟兄为神站住，　　作主身上一肢体；
灵中随时多方祷告，　　靠着宝血取胜利。

六 坐在天上得胜有余，　　借主力量的大能，
在主里面，同众作战，　　如同军队一兵丁。

七 凭着身体向前进攻，　　恶者必由你征服；
照神旨意捆绑、释放，　　仇敌必作你食物。

WEEK 2 — HYMN

Fight the battle in the Body

Spiritual Warfare — In the Body

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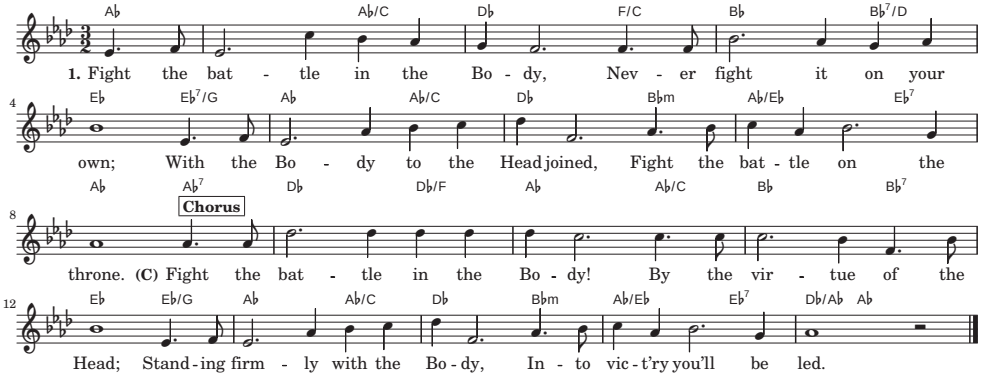

2. For the Body is God's armor,
Not for anyone alone;
When you wrestle in the Body,
All its benefits you own.

3. 'Tis the Church on Christ established
Satan shall not overpow'r;
'Tis the Body built together
Which resists the evil pow'r.

4. In the Body, by the Headship,
Sitting in the heavenlies,
Struggle with the wicked spirits
And the principalities.

5. As a member of the Body,
With the brethren stand for God;
Praying always in the Spirit,
Claim the vict'ry through the Blood.

6. In the heav'nlies more than conqu'ror,
In the power of His might,
As a soldier in the army,
In the Lord the battle fight.

7. Keep on wrestling in the Body,
Mighty vict'ry you will see,
Bind and loose, God's will fulfilling,
And the foes your food will be.

第二周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: