第四周

神尺度的度量
与属灵争战的职事

诗歌：补 917

读经：林后十 12～15，弗二 6，六 10～12

林后 10:12 因为我们不敢将自己，和那些自荐的人同列相比，他们拿自己度量自己，拿自己比较自己，乃是不通达的。

林后 10:13 我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。

林后 10:14 我们并非过度伸展自己，好像达不到你们，因为在基督的福音上，我们是最先来的，甚至远及你们。

林后 10:15 我们不凭别人的劳碌过度夸口，但盼望随着你们信心的增长，照着我们的尺度，因着你们得以丰盛地扩大，

弗 2:6 祂又叫我们在基督耶稣里一同复活，一同坐在诸天界里，

弗 6:10 末了的话，你们要在主里，靠着祂力量的权能，得着加力。

弗 6:11 要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计，

弗 6:12 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。

【周一、周二】

壹 “我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口”—林后十 13：

一 使徒保罗是勇敢的，但不是没有界限的；这表明他是在主的限制之下：

1 保罗的夸口是照着度量的神，管治的神，所分给他之尺度的度量夸口。

Week Four

The Measure of God’s Rule and Ministry on Spiritual Warfare

R. K.; Hymns: E893

Scripture Reading: 2 Cor. 10:12-15; Eph. 2:6; 6:10-12

2 Cor. 10:12 For we do not dare to class or compare ourselves with any of those who commend themselves; but they, measuring themselves by themselves and comparing themselves with themselves, are without understanding.

2 Cor. 10:13 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you.

2 Cor. 10:14 For we are not extending ourselves beyond our bounds, as if we did not reach you, for we were the first to come even as far as unto you in the gospel of Christ.

2 Cor. 10:15 We are not boasting beyond our measure in others' labors, but have the hope, as your faith is increasing, to be magnified in you according to our rule unto abundance,

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus,

Eph. 6:10 Finally, be empowered in the Lord and in the might of His strength.

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

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.

§ Day 1 & Day 2

I. “We will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us”—2 Cor. 10:13:

A. The apostle Paul was bold, but he was not bold without limit; this shows that he was under the restriction of the Lord:

1. Paul’s boasting was according to the measure of the rule which the God of measure, the ruling God, had apportioned to him.

2 他向外邦世界（包括哥林多）的职事，是照着神的度量（弗三 1 ～ 2、8，加二 8）；因此，他的夸口也是在这界限之内。

二 林后十章十三节的“尺度”这辞，直译是“量度的竿”，如木匠的尺：

1 十三节的“度量”一辞，指明受神的管治；为着我们的工作和经历，神只分给我们这么多。

2 有一位管治者和度量者，就是度量的神，管治的神；所以我们必须留在神尺度和度量的限制之内。

三 我们从林后十章十三至十五节能看见，虽然我们期望主的工作开展，但我们必须学习如何受神的约束：

1 不要期望无限度的开展；那种开展必定不是在照着那灵而行的限制之内—罗八 4 ～ 5、14。

2 我们从经历中能见证，我们若照着那灵而开展工作，就一直有某种限制：

a 我们里面没有平安越过某种界限去开展工作。

b 外面的环境也不容我们越过特定的界限。

【周三】

四 保罗必须学习接受主的约束：

1 保罗想去罗马，却没有料到他是带着锁链去的—徒二六 29。

2 保罗告诉在罗马的信徒，他想从罗马经过，往西班

2. His ministry to the Gentile world, including Corinth, was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8); hence, his boast was within this limit.

B. The word rule in 2 Corinthians 10:13 literally means “a measuring rod,” like the rule of a carpenter:

1. The word measure in verse 13 indicates being ruled by God; God has allotted us just so much for our work and experience.

2. There is One who is ruling and measuring—the God of measure, the God who rules; therefore, we must stay within the limits of God’s ruling, of God’s measuring.

C. From 2 Corinthians 10:13-15, we can see that although we expect the Lord’s work to spread, we must learn how to be under God’s restriction:

1. We should not expect a spread that is without measure; that kind of spread would certainly not be within the limit of a walk according to the Spirit—Rom. 8:4-5, 14.

2. From experience we can testify that if we spread the work according to the Spirit, there will always be a limit:

a. Inwardly, we do not have the peace to spread the work beyond a certain point.

b. Outwardly, the environment does not allow us to go beyond a particular boundary line.

§ Day 3

D. Paul had to learn to take the Lord’s restriction:

1. Paul wanted to go to Rome, but he did not expect to go there in bonds—Acts 26:29.

2. Paul told the believers in Rome that he expected to go to Spain by way of

牙去（罗十五 24），但他从未去到西班牙。

3 保罗愿意服在神的度量之下；他所受的捆锁和监禁，都是神主宰的约束。

五 保罗基于神这度量的原则，告诉哥林多人说，他所作、所说的，都没有过了自己的度量；保罗总是在他的度量之内行事并为人—林前二 1 ～ 5、12 ～ 13。

六 使徒们总是照着神的尺度行动；神所量给他们的，都成了他们的属区。

七 在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己；我们必须知道自己的限度—林后十 12、14。

八 我们该像保罗一样，照着神所量给我们的度量行动并行事—13 节。

【周四】

贰 当我们在基督的升天里与祂同活，作复活里的新造，就为神的国从事属灵的争战—歌四 8，六 4、10，弗二 6，六 10 ～ 12：

一 在升天里，我们“从有狮子的洞穴，从有豹子的山岭”，与基督一同观看—歌四 8 下：

1 有狮子的洞穴和有豹子的山岭，表征诸天界，那里有撒但和他的从属。

2 胜利已经赢得了，但是撒但和他邪恶的势力仍然在诸天界里；我们必须在升天里过生活，远超过邪恶的势力—弗三 10，六 12。

3 在这里我们与撒但和他黑暗的权势争战，乃是借着在主里并在祂力量的权能里得着加力，以及借着穿

them (Rom. 15:24), but he never went to Spain.

3. Paul was willing to be subject to God’s measuring; his bonds and imprisonment were God’s sovereign restriction.

E. Based on the principle of God’s measuring, Paul told the Corinthians that whatever he did and spoke was not beyond his measure; Paul always acted and behaved within his measure—1 Cor. 2:1-5, 12-13.

F. The apostles always moved according to God’s ruling; whatever God measured out to them became their jurisdiction.

G. In the church service we need to realize that God has measured out only a certain amount to us, and we should not extend ourselves beyond our measure; we need to know our limitations—2 Cor. 10:12, 14.

H. Like Paul, we should move and act according to how much God has measured to us—v. 13.

§ Day 4

II. As we live with Christ in His ascension as a new creation in resurrection, we engage in spiritual warfare for the kingdom of God—S. S. 4:8; 6:4, 10; Eph. 2:6; 6:10-12:

A. In ascension we look with Christ “from the lions’ dens, / From the leopards’ mountains”—S. S. 4:8b:

1. The lions’ dens and the leopards’ mountains signify the heavenlies, where Satan and his subordinates are.

2. The victory has been gained, but Satan and his evil forces are still in the heavenlies; we must have our living in ascension, far above the evil powers—Eph. 3:10; 6:12.

3. Here we fight with Satan and his power of darkness by being empowered in the Lord and in the might of His strength, and by putting on the whole

戴神全副的军装（12～20）；这就是在基督的升天里生活的实际。

二 属灵的争战是必需的，因为撒但的意志在对抗神的意志；我们的争战乃是要征服撒但的意志，并击败神的仇敌—太六 10：

1 我们必须明白什么是主的旨意—弗五 17，西一 9。

2 神的旨意乃是祂所要的，以及祂所定意要成就的—弗一 5、9、11：

a 神有一个永远的旨意，这就是祂永远定旨的源头—11 节，三 11。

b 神既是永远的，是无始无终的，祂的旨意也就是永远的；这个旨意存在于宇宙起源的中心—启四 11。

c 神为着祂自己的旨意而创造万有，为要成就并达成祂的定旨—弗三 11。

d 神的旨意乃是集中在基督身上，并且是要使基督在万有中居首位；在神永远的旨意中，基督乃是一切—西一 15～18，三 4、10～11。

e 神所要的乃是基督连同召会；神的旨意是要得着召会作基督的身体—弗五 32，一 9、22～23，二 21～22，四 16。

三 我们要从事属灵的争战，就必须维持升天的地位—歌四 8，弗二 6：

1 以弗所六章十至十二节所提的属灵争战，乃是根据二章六节之升天的地位。

2 升天的地位使我们在争战中得胜，因为只有在升天的地位上，我们才有属天的权柄，才能带着权柄祷告，以对付神的仇敌。

armor of God (vv. 12-20); this is the reality of living in the ascension of Christ.

B. Spiritual warfare is necessary because Satan's will is set against God's will; our fighting is to subdue the satanic will and defeat God's enemy—Matt. 6:10:

1. We need to understand what the will of the Lord is—Eph. 5:17; Col. 1:9.

2. God's will is what He wants and what He intends to accomplish—Eph. 1:5, 9, 11:

a. God has an eternal will, which is the source of His eternal purpose—v. 11; 3:11.

b. Since God is eternal, without beginning or ending, His will is also eternal; it lies at the heart of the origin of the universe—Rev. 4:11.

c. God created all things for His will so that He might accomplish and fulfill His purpose—Eph. 3:11.

d. The will of God is concentrated in Christ and is for Christ to have the first place in all things; Christ is everything in God's eternal will—Col. 1:15-18; 3:4, 10-11.

e. God wants to have Christ with the church; the will of God is to obtain the church as the Body of Christ—Eph. 5:32; 1:9, 22-23; 2:21-22; 4:16.

C. In order to engage in spiritual warfare, we must maintain the position of ascension—S. S. 4:8; Eph. 2:6:

1. The spiritual warfare mentioned in Ephesians 6:10-12 is based upon the position of ascension in 2:6.

2. The position of ascension causes us to be victorious in battle because only in the position of ascension can we have heavenly authority and pray with authority to deal with God's enemy.

四 属灵的争战乃是基于基督的得胜；主耶稣借着死废除魔鬼，使他归于无有—太二七 51 ～ 54，来二 14。

【周五】

五 我们从事属灵的争战，征服撒但的混乱，并在神圣的经纶中得胜—弗一 10：

1 宇宙的历史乃是神的经纶与撒但的混乱的历史—创一 1 ～ 2、26，启二十 10 ～二一 4：

a 撒但是混乱的源头，而神自己就是神圣的经纶。

b 在圣经里，并在我们的经历中，撒但的混乱总是与神的经纶并行—林后四 6，提前一 4。

2 神不是要把我们从混乱里拯救出来，乃是要我们与祂是一，征服在旧造里撒但毁坏的混乱，而为着新造完成神圣建造的经纶—弗三 8 ～ 10，林后五 17。

3 当我们遭受混乱，我们需要为神圣的经纶站住，且活出神圣的经纶—提前一 4、18，提后四 7。

六 我们需要为着神圣的建造，就是建造召会作基督的身体，而从事属灵的争战；建造召会乃是争战的服事—太十六 18，民四 3，二六 2，尼四 14 ～ 23，提前一 18，六 12，提后四 7。

【周六】

七 属灵争战的目的，就是把神的国带进来—启十二 10：

1 属灵争战乃是神的国与撒但的国之间的争战—太十二 26、28 ～ 29。

2 神的国就是神圣意志的运用，以神的能力去推翻撒

D. Spiritual warfare is based on the victory of Christ; through death the Lord Jesus destroyed the devil, bringing him to nothing—Matt. 27:51-54; Heb. 2:14.

§ Day 5

E. We engage in spiritual warfare to conquer the satanic chaos and triumph in the divine economy—Eph. 1:10:

1. The history of the universe is a history of God's economy and Satan's chaos—Gen. 1:1-2, 26; Rev. 20:10—21:4:

a. Satan is the source of chaos, and God Himself is the divine economy.

b. Both in the Bible and in our experience, the satanic chaos always goes along with the divine economy—2 Cor. 4:6; 1 Tim. 1:4.

2. Instead of delivering us from chaos, God wants us to be one with Him to conquer the destructive satanic chaos in the old creation and to carry out the constructive divine economy for the new creation—Eph. 3:8-10; 2 Cor. 5:17.

3. As we are suffering the chaos, we need to stand for and live out the divine economy—1 Tim. 1:4, 18; 2 Tim. 4:7.

F. We need to engage in spiritual warfare for the divine building, the church as the Body of Christ; the building up of the church is a service of warfare—Matt. 16:18; Num. 4:3; 26:2; Neh. 4:14-23; 1 Tim. 1:18; 6:12; 2 Tim. 4:7.

§ Day 6

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

1. Spiritual warfare is the warfare between the kingdom of God and the kingdom of Satan—Matt. 12:26, 28-29.

2. The kingdom of God is the exercise of the divine will and the overthrowing of

但的能力—六 10，十二 28。

3 召会的工作就是把神的国带进来；召会必须借着祷告，在地上释放神国的能力—十六 18 ～ 19，六 9 ～ 10、13，十八 19，启十一 15。

叁 在婚娶之日，基督要迎娶那些多年与神的仇敌争战的人；也就是说，基督要迎娶那些已经胜过那恶者的得胜者—十九 7 ～ 9、11 ～ 16：

一 当基督来与敌基督和他的军兵争战时，祂乃是作为人子而来，祂这位人子需要一个配偶，好与祂相配，使祂得以完全；这个配偶就是祂的新妇—十四 14，十九 7 ～ 9。

二 构成基督新妇的得胜者，要与神的一切仇敌争战，并击败他们—二 7、11、17、26，三 5、12、21：

1 得胜者所打的仗是生命抵挡死亡的仗，并在生命中作王，胜过死亡—太十六 18，约五 24，提前六 19，提后一 10，约壹三 14，罗五 17、21。

2 得胜者征服撒但毁坏的混乱，而在建造的神圣经纶里得胜；他们不是从当前的混乱里被拯救出来，乃是借着经过过程并终极完成之三一神作全足的恩典，得以征服混乱—提后一 9、15，二 1、17 ～ 18，四 22。

the power of Satan by the power of God—6:10; 12:28.

3. The work of the church is to bring in the kingdom of God, and through prayer the church must release the power of the kingdom of God upon the earth—16:18-19; 6:9-10, 13; 18:19; Rev. 11:15.

III. On the day of His wedding, Christ will marry those who have been fighting the battle against God's enemy for years; that is, Christ will marry the overcomers, who have already overcome the evil one—19:7-9, 11-16:

A. When Christ comes to fight against Antichrist and his army, He will come as the Son of Man, and as the Son of Man, He will need a counterpart to match Him and complete Him; this counterpart will be His bride—14:14; 19:7-9.

B. The overcomers who constitute the bride of Christ fight the battle against all the enemies of God and defeat them—2:7, 11, 17, 26; 3:5, 12, 21:

1. The overcomers engage in the warfare of life against death and reign in life over death—Matt. 16:18; John 5:24; 1 Tim. 6:19; 2 Tim. 1:10; 1 John 3:14; Rom. 5:17, 21.

2. The overcomers conquer the destructive chaos and triumph in the constructive divine economy; instead of being delivered out of the present chaos, they conquer the chaos by the processed and consummated Triune God as the all-sufficient grace—2 Tim. 1:9, 15; 2:1, 17-18; 4:22.

第四周▪周一

晨兴喂养

林后十 13 ～ 14“我们却不要过了度量夸口，只要照度量的神所分给我们尺度的度量夸口，这度量甚至远达你们。我们并非过度伸展自己…。”

加二 8“因为那在彼得里面运行，叫他为受割礼之人尽使徒职分的，也在我里面运行，叫我为外邦人尽使徒的职分。”

使徒〔保罗〕是勇敢的，但不是没有界限的。这表明他是在主的限制之下。他的夸口是照着度量的神，管治的神，所分给他之尺度的度量夸口。保罗向外邦世界（包括哥林多）的职事，是照着神的度量（弗三 1 ～ 2、8，加二 8）。因此，他的夸口也是在这界限之内，不是过了度量，像那些热中犹太教者那样。林后十章十三节的“尺度”这辞，直译是“量度的竿”，如木匠的尺。

十三节的“度量”一辞，指明受神的管治。我们的工作和经历都是照神所分给我们尺度的度量。不仅如此，祂给我们的享受也是有尺度的。因此，当我们说到自己的工作和经历，或对主的享受时，我们必须是在度量之内作见证，也就是说，在一定的限度之内作见证（哥林多后书生命读经，五二六至五二七页）。

信息选读

有些基督教刊物的报导极为夸大；那些报导超过度量，没有限制，不受约束。…我们见证自己的经历时，必须留在神量给我们的度量之内。我们不应该漫无量度，超过量度…夸口。有一位管治者和度量者，就是度量的神，管治的神。所以我们必须留

WEEK 4 — DAY 1

Morning Nourishment

2 Cor. 10:13-14 But we will not boast beyond our measure but according to the measure of the rule which the God of measure has apportioned to us, to reach even as far as you. For we are not extending ourselves beyond our bounds...

Gal. 2:8 (For He who operated in Peter for the apostleship to the circumcision operated also in me for the Gentiles).

The apostle was bold, but he was not bold without limit. This shows that he was under the restriction of the Lord. His boasting was according to the measure of the rule which the God of measure, the ruling God, had apportioned to him. Paul's ministry to the Gentile world, including Corinth, was according to the measure of God (Eph. 3:1-2, 8; Gal. 2:8). Hence, his boast was within this limit and, in contrast to that of the Judaizers, was not without measure. The word rule in 2 Corinthians 10:13 literally means "a measuring rod," like the rule of a carpenter.

The word measure in verse 13 indicates being ruled by God. God has allotted us just so much for our work and experience. Furthermore, He has given us just so much to enjoy. Therefore, when we give a testimony about our work, experience, or enjoyment of the Lord, we must testify within measure, that is, within a certain limit. (Life-study of 2 Corinthians, p. 439)

Today's Reading

The reports in certain Christian publications are exaggerations; those reports go beyond measure, beyond limit, without restriction...In testifying of our experience, we must stay within the measure that God has given us. We should not boast without measure, beyond measure...There is One who is ruling and measuring. This One is the God of measure, the God who rules.

在神尺度和度量的限制之内。保罗在这里所说的“甚至远达你们”〔林后十13〕，指明他去哥林多乃是在神的管治和度量之下。

保罗和别的使徒没有过度地伸展自己，这与热中犹太教的教师完全不同。使徒们最先把福音传到欧洲，传到哥林多。倘若先到那里去的是热中犹太教的人，可能使徒们就不会去了；那也表明，在神的尺度下，神并没有把欧洲量给他们。这关系到保罗与热中犹太教者争执的点。

保罗在林后十章十五至十六节说，“我们不凭别人的劳碌过度夸口，但盼望随着你们信心的增长，照着我们的尺度，因着你们得以丰盛地扩大，将福音传到你们以外的地方，并不是在别人的尺度之内，凭现成的事夸口。”这里我们看见，使徒盼望随着哥林多信徒信心的增长，他们的职事借着丰盛的增大与增加，得以扩大（含称赞意），但仍是照着神所分给他们的度量。保罗盼望他在哥林多人中间，能照着神度量的限度而得以扩大。

不要期望无限度的开展。…我们从经历中能见证，我们若照着那灵而开展工作，就一直有某种限制。我们里面会感觉到，主扩展祂的工作只是要到某一程度。不仅如此，主会在外面兴起环境来限制工作的开展。所以，当我们越过了某种界限去开展主的工作，我们里面就没有平安，外面的环境也不容我们越过特定的界限。

年轻人虽然还没有太多进到主的工作中，但我鼓励他们把这话留在心里，因为有一天他们会经历到这些情形。我们都需要学习知道，在事奉主并与神同工的事上，总是有界限的。在服事召会的事上，也是这样（哥林多后书生命读经，五二七至五二九页）。

参读：哥林多后书生命读经，第五十一篇。

Therefore, we must stay within the limits of God’s ruling, of God’s measuring. Paul’s words reach even as far as you [2 Cor. 10:13] indicate that his coming to the Corinthians was under God’s ruling and measuring.

In contrast to the Judaistic teachers, Paul and the other apostles did not extend themselves beyond their bounds. They were the first to go to Europe, and hence to the Corinthians, with the gospel. If the Judaizers had gone there first, probably the apostles would not have gone, and that would have been the sign that Europe had not been measured to them under God’s ruling. This is related to Paul’s point in arguing with the Judaizers.

In verses 15 and 16 Paul says, “We are not boasting beyond our measure in others’ labors, but have the hope, as your faith is increasing, to be magnified in you according to our rule unto abundance, so that we may announce the gospel unto those parts beyond you, not so that we may boast in another man’s rule in things already prepared.” Here we see that the apostles had the hope that through the increase of the Corinthian believers’ faith, the apostles’ ministry would be magnified (in the sense of being praised) by being enlarged and increased abundantly, yet still according to the rule, the measure, that God had apportioned to them. Paul hoped to be magnified in the Corinthians according to the limit of God’s measuring.

Do not expect a spread that is without measure…From experience we can testify that if we spread the work according to the Spirit, there will always be a certain limit. Inwardly, we will have the consciousness that the Lord intends to spread the work only to a certain extent. Furthermore, outwardly, in the environment, the Lord may cause matters to restrict the spread of the work. Therefore, inwardly, we do not have the peace to spread the work beyond a certain point, and outwardly, the environment does not allow us to go beyond a particular boundary line.

The young people are not yet very much into the Lord’s work. Nevertheless, I would encourage them to keep this word within them, for one day they will experience it. We all need to learn that in serving the Lord and in working with God, there is always a limit. This is also true in the service of the church. (Life-study of 2 Corinthians, pp. 439-441)

Further Reading: Life-study of 2 Corinthians, msg. 51

第四周▪周二

晨兴喂养

林后十 15 ～ 16“我们不凭别人的劳碌过度夸口，但盼望随着你们信心的增长，照着我们的尺度，因着你们得以丰盛地扩大，将福音传到你们以外的地方，并不是在别人的尺度之内，凭现成的事夸口。”

主特别喜欢约束年轻人。如果年轻人无心事奉，主会挑旺他们事奉祂。但等他们被挑旺之后，祂…会限制他们。人天然的性情不喜欢这种限制。譬如，在睡觉和活动上，我们也许不喜欢受限制。我们在属灵上沉睡时，神会来挑旺我们。但我们太活跃的时候，祂就约束我们。…一位年轻弟兄可能想在年轻人中间带头。如果他带头了，他可能又想在召会中作执事或长老。在这些事上，他可能巴望有快速的进展。但神的原则乃是先叫我们快起来，又使我们慢下去；先兴起我们来，又使我们降下。当我们下沉时，祂来扶持我们。但当我们上得太高，祂就把我们拉回来。因此，神对付我们的作法就是上去下来，下来上去。我们若肯接受神这样的上上下下，最终我们就能在祂的工作中有用处（哥林多后书生命读经，五二九页）。

信息选读

许多年轻人受不了神的上上下下。几番上上下下，他们就想逃了。他们的态度是：“如果神要我上，就让我上到诸天之上，留在那里直等主耶稣回来。如果神要我下，就把我留在底下。我不喜欢上上下下，下下上上。”

WEEK 4 — DAY 2

Morning Nourishment

2 Cor. 10:15-16 We are not boasting beyond our measure in others' labors, but have the hope, as your faith is increasing, to be magnified in you according to our rule unto abundance, so that we may announce the gospel unto those parts beyond you, not so that we may boast in another man's rule in things already prepared.

The Lord is especially interested in restricting the young people. If the young ones do not have a heart to serve the Lord, He will stir them up to serve Him. But once they have been stirred up, He will limit them. Human nature does not like this kind of limitation. For example, both in our sleeping and in our activity, we may not like limitations. When, spiritually speaking, we are asleep, God will stir us up. But when we become too active, He will restrict us…A young brother may want to be a leader among the young people. If he becomes a leader, he may then want to be a deacon or an elder in the church. In these matters he may expect to make swift progress. God’s way, however, is first to speed us up and then to slow us down, first to raise us up and then to lower us down. When we are down, He will lift us up. But when we get too far up, He will lower us down. Hence, God’s way of dealing with us is up and down, down and up. If we can take God’s ups and downs, we will eventually become useful in His work. (Life-study of 2 Corinthians, p. 441)

Today's Reading

Many young people cannot tolerate God’s ups and downs. After a few of these ups and downs, they want to quit. Their attitude may be, “If God wants me up, then let me go up to the heavens and stay there until the Lord Jesus comes back. But if God wants me down, let me stay down. But I don’t like going up and down, down and up.”

神不要我们一直在上，或一直在下。甚至在自然界，日夜的转换也证实这事。不会永远都是白昼或黑夜…。神创造我们，不会使我们的一日或一夜持续多年之久。这可能是照着我们的路，却不是照着神的路。

神有许多方法把我们带到低处。有些年轻人被他们的婚姻生活带到低处。某位弟兄在婚前可能像飞鹰翱翔在空中。他很容易谈到美妙而荣耀的召会生活。但是结婚没有多久，召会生活就不再荣耀了。神用婚姻生活来使这位兴奋的弟兄冷静下来。有些弟兄婚后就这样在低处沉寂了很长一段时间。但最终他会起来，只是不像从前那样冲动了。这是长进的现象。

神有时会用一个长老把你带到低处。你若遇见这情形，你该知道，把你打倒的是神，而不是长老。是神借着长老这样作。长老对你说的话可能是无心的，却把你打倒了。神这样对付我们，因为祂是度量的神，分给我们一定的度量。

我知道下沉是件严重的事。有些弟兄们下沉很久，似乎再也起不来了。但过了一段时间，他们又起来了。…这种上上下下似乎不是我们能控制、支配的。我们的确不能控制、支配。因此，我们都必须看见，是神在管治，祂乃是这样把我们限制在我们的度量里。

主的恢复在美国已经有相当的扩展，但是，这个扩展似乎有一个限度。然而，这意思不是说，主使这恢复的扩展永远停顿下来。这里的重点是说，照我们的观念来看，主的恢复一旦开始扩展，就该毫无限制地扩展下去；但神的观念不是这样（哥林多后书生命读经，五二九至五三一页）。

参读：实行召会生活的基本原则，第六章。

God does not want us to be always up or to be always down. Even in nature the alternating of day and night testifies of this. There is no such thing as an unending day or night…God did not create us so that we would have a day or night that would last for many years. This may be according to our way, but it is not according to God’s way.

God has many ways to bring us down. Some young people have been brought down by their married life. Before a particular brother was married, he may have been like an eagle soaring in the air. He could easily talk about the wonderful, glorious church life. But not long after his wedding, it seems that the church life is no longer glorious. God is using his marriage to calm down such an excited brother. In some cases, such a brother may stay down for a long period of time after his marriage. But eventually, he is up again, although not in the same excited way as before. This is a sign of improvement.

Sometimes God may use one of the elders to bring you down. If such a thing happens to you, you should realize that God is the One who is putting you down, not the elder. He does it by means of the elder. Without having any intention, that elder may speak a certain word to you, and that word lowers you down. God deals with us in this way because He is a God of measure, apportioning to us a certain measure.

I realize that it is a serious matter to be down. Some brothers may be down for such a long time that it seems they will never rise up again. But perhaps after another period of time, they will once again be up…It seems that this being up and down is beyond our control or management. Yes, we do not control this or manage it. Therefore, we all must realize that God is in control and that this is His way to keep us within our measure.

In this country the Lord’s recovery has spread to a certain degree. Yet it seems that there has been a limit to this spread. However, this does not mean that the Lord will permanently stop the spread of the recovery. The point here is that, in our concept, once the Lord’s recovery begins to spread, it should spread farther and farther without restriction. However, this is not God’s concept. (Life-study of2 Corinthians, pp. 441-442)

Further Reading: CWWL, 1963, vol. 3, “Basic Principles for the Practice of the Church Life,” ch. 6

第四周▪周三

晨兴喂养

弗三1～2“因这缘故，我这为你们外邦人作基督耶稣囚犯的保罗，为你们祈求—谅必你们曾听见那为着你们所赐给我，神恩典的管家职分。”

我们不该以为，保罗这么属灵，必定与我们完全不同。甚至他也必须学习受主的限制。…他告诉罗马的信徒，他想从罗马经过，往西班牙去（罗十五24）。保罗从未去到西班牙，而是带着锁链到了罗马。这锁链就是主的度量、主的约束。…神是主宰一切的，任何发生在保罗身上的事，都在神的主宰之下。这意思是说，保罗所受的捆锁和监禁，都是神主宰的约束。保罗愿意服在神的度量之下。他不挣扎，也不反抗这约束。在这事上，他没有踢犁棒（哥林多后书生命读经，五三一页）。

信息选读

保罗基于神这度量的原则，告诉哥林多人说，他所作、所说的，都没有过了自己的度量。他总是在他的度量之内行动、行事。…他不像热中犹太教的人，他从未越过他的属区。

在林后十章十三至十五节，保罗似乎是说，“哥林多人哪，因着传犹太教的人来到你们那里，哥林多召会受了很大的亏损。…他们一面传基督，另一面又教导摩西的律法。所以他们造成了难处，破坏了召会生活。…所以你们必须知道，这些热中犹太教的人根本不该去哥林多。神并没有把哥林多这个城量给他们；哥林多不是他们的属区。坦白说，哥林多是我的属区，是神量给我的地界。”…这里的话含示，保罗定罪这些热中犹太教的人到哥林多去。因此保罗的意思是说，“我们没有像热中犹太教的人那样过度伸展自己。

WEEK 4 — DAY 3

Morning Nourishment

Eph. 3:1-2 For this cause I Paul, the prisoner of Christ Jesus on behalf of you, the Gentiles—if indeed you have heard of the stewardship of the grace of God which was given to me for you.

We should not think that Paul was so spiritual that he was altogether different from us. Even he had to learn to take the Lord's restriction...He told the believers at Rome that he expected to go to Spain by way of them (Rom. 15:24). Paul never went to Spain, and he arrived in Rome in bonds. Those bonds were the Lord's measure, His limitation...God is sovereign, and whatever happened to Paul was under God's sovereignty. This means that Paul's bonds and imprisonment were God's sovereign restriction. Paul was willing to be subject to God's measuring. He neither transgressed this restriction nor rebelled against it. In this matter he did not kick against the goads. (Life-study of 2 Corinthians, pp. 442-443)

Today's Reading

Paul told the Corinthians that whatever he did and spoke was not beyond his measure. Paul always acted and behaved within his measure...In contrast to the Judaizers, he never reached beyond his jurisdiction.

In 2 Corinthians 10:13-15 Paul seems to be saying, "Corinthians, as a church, you have suffered a great deal because of the coming of the Judaistic preachers...On the one hand, they preach Christ; on the other hand, they still teach the Mosaic law. Therefore, they cause trouble and damage the church life...You must realize that these Judaizers should never have come to Corinth. God did not measure the city of Corinth to them; Corinth is not in their jurisdiction. To be honest about it, Corinth is my jurisdiction, my territory."...There is the implication here that Paul condemned the Judaizers for coming to Corinth. Thus, Paul seems to be saying, "We do not overreach ourselves, as the Judaizers do. We were

在基督的福音上，我们是最先到你们这里来的。这表示神已经把哥林多量给我们，我们是照着神的尺度来的。神把哥林多量给我们，而没有量给热中犹太教的人。事实上，神并没有量给热中犹太教者任何东西。”

使徒们总是照着神的尺度行动。…神若量给热中犹太教的人某个属区，使徒们就不会去那个属区，否则他们就是过度伸展自己。这就是保罗在这里所说的。…今天，许多传道人和教师过度伸展自己，干扰别人的属区。…在召会的事奉上，我们需要看见神只量给我们这么多，我们不该过度伸展自己。我们必须知道自己的限度，自己的属区，而不越过到别人的区域。像保罗一样，我们该照着我们的尺度行动、行事；也就是说，只照着神量给我们的度量行动、行事。

保罗从他所领受马其顿人的呼声中，知道哥林多是在他的尺度和度量之下。我们从行传十六章知道，保罗非常清楚神呼召他去欧洲。他是照着神的尺度，把基督的福音带到亚该亚。马其顿和亚该亚都在保罗的尺度之下。

在哥林多后书这一段话里，保罗表白他使徒的权柄。这权柄与属区有关。…他表白自己使徒的权柄时，并没有越过他度量的界限来行事。他是一个完全在神约束下之人的好榜样。

我鼓励青年圣徒特别要研读这一段话，从中学习如何在召会的事奉中行事，并如何在主的恢复里行动。青年人，你们必须知道自己的尺度、界限。这意思是说，你们必须知道神所量给你们的度量有多少，范围有多大。这样的约束和限制，对于我们的肉体是非常实际的对付。我们天然的人喜欢无拘无束。…所以〔神〕给我们一些限制和约束，好叫我们留在祂所分给我们的度量之内（哥林多后书生命读经，五三二至五三四页）。

参读：哥林多后书生命读经，第五十一篇。

the first to come to you with the gospel of Christ. That was a sign that Corinth had been measured to us. We came according to God’s ruling. God has apportioned Corinth to us, not to the Judaizers. Actually, God has not apportioned anything to the Judaizers.”

The apostles always moved according to God’s ruling…If God had apportioned a certain territory to the Judaizers, the apostles would not have gone to that territory, for in so doing, they would have overreached themselves. This is what Paul is saying here. Today many preachers and teachers overreach themselves and interfere with the jurisdiction of others. In the church service we need to realize that God has measured out only so much to us, and we should not extend ourselves beyond our measure. We need to know our limitation, our jurisdiction, and not go beyond it into others’ territory. Like Paul, we should move and act according to our rule, that is, according to how much God has measured to us.

Paul knew from the Macedonian call he received that Corinth was under his rule, his measure. We know from Acts 16 that Paul became clear that God had called him to Europe. He came to Achaia with the gospel of Christ according to God’s ruling. Both Macedonia and Achaia were under Paul’s rule.

In this section of 2 Corinthians, Paul is vindicating his apostolic authority. This authority is related to jurisdiction…In his vindication of his apostolic authority, Paul conducted himself so as not to overstep the boundary of his measure. He is a good example of a person fully under God’s restriction.

I encourage the young people especially to study this portion of the Word and learn from it how to conduct themselves in the church service and how to move in the Lord’s recovery. Young people, you must know your rule, your limit. This means that you must know how much God has measured to you, how much He has apportioned to you. This restriction, this limitation, is a very practical dealing with our flesh. Our natural man wants to be without limitation…Therefore, [God] sets up boundaries and restrictions so that we may stay within the measure that He has apportioned to us. (Life-study of 2 Corinthians, pp. 443-445)

Further Reading: Life-study of 2 Corinthians, msg. 51

第四周▪周四

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。”

弗二6“祂〔神〕又叫我们在基督耶稣里一同复活，一同坐在诸天界里。”

在雅歌四章七至八节，主呼召祂的佳偶活在升天里，作复活里的新造。…主呼召她与祂同往高山，就是复活的高峰—升天。基督受死、复活，然后升天。…在基督的升天里，有祂的得胜。不再有争战，因为仇敌已经毁灭。

八节说到从有狮子的洞穴，从有豹子的山岭，来观看。胜利已经赢得，但表征撒但和他邪恶势力的狮子和豹子仍在…诸天界里（弗六12）。基督呼召祂的佳偶从这里观看，指明我们必须在升天里过生活。…争战已经过去，胜利已经赢得（雅歌生命读经，四四至四六页）。

信息选读

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。

WEEK 4 — DAY 4

Morning Nourishment

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

Eph. 2:6 And raised us up together with Him and seated us together with Him in the heavenlies in Christ Jesus.

In Song of Songs 4:7-8 the Lord calls His lover to live in ascension as a new creation in resurrection...He calls her to come with Him to a high mountain, which is the top of resurrection—ascension. Christ died, rose, and then ascended. In Christ's ascension is His victory. There is no more fighting, for the enemy has been destroyed.

Verse 8 speaks of looking from the lions' dens and from the leopards' mountains. The victory has been gained, but the lions and the leopards, which signify Satan and his evil forces, are still there...in the heavenlies (Eph. 6:12). Christ calls His lover to look from this, indicating that we must have our living in ascension...The war is over, and victory has been gained. (Life-study of Song of Songs, pp. 35-36)

Today's Reading

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.

神的仇敌也必须被击败。…因此，…我们…争战，为要征服撒但的意志。…我们的争战是为着击败神的仇敌（以弗所书生命读经，六三四、六三七页）。

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，与基督一同坐在诸天界里的人。…所以若要我们的工作有争战的作用，能叫人脱离撒但的手，我们就得守住升天的地位，一直活在属天的光景中。

但是我们许多人的经历，还没有达到升天的境界，为何也能传福音带人得救，也能带人爱主呢？这是因为我们身上终久还有一部分是属天的，在我们身上总还有一部分升天的光景，所以凭那一部分还能叫人得着帮助，得着造就。虽然我们也沾染罪恶，也爱世界，也体贴肉体，但在我们身上还有局部的情形，是在诸天界里，所以还能够把人身上局部黑暗的权势对付出去，叫人来归主、爱主。因此，原则并没有两样，总是只有在属天境界里面的人，才能够对付在空中的黑暗权势，而把它赶逐出去。…我们属天的光景有多少，赶出黑暗的权势才能有多少。我们属天的成分多一点，属灵的争战就能多一点。我们属天的成分少，就无论怎样也不会有很多属灵争战的成分。所以这两者是成正比例的。等到一个人完全达到属天的境界，他整个的生活、为人、工作、行动，就都是属灵的争战，就都能把黑暗的权势，从他一切所在的地方，和他一切所碰见的人身上，赶逐出去。所以我们一在经历中达到升天的地位，能够掌权的时候，就是我们能够为着神的国度争战，为着神收复失地，而把神的国带进来的时候了（李常受文集一九五三年第三册，七一〇至七一二页）。

参读：生命的经历，第十八篇。

God's enemy must be defeated…Therefore,…we fight to subdue the satanic will…Our fighting is for the defeat of God's enemy. (Life-study of Ephesians, pp. 515, 517)

There is only one kind of people who can engage in spiritual warfare—those who have received salvation, have been raised from death, and are now sitting with Christ in the heavens…If we really desire to deliver men out of Satan's power so that they are not only saved but completely delivered from the hands of Satan, we who are preaching the gospel must be men who are sitting in the heavens and keeping the ascended position.

Since many of us have not yet reached the realm of ascension in our experience, why then is it possible that we can lead people to be saved and love the Lord? This is due to the fact that, after all, there is still a part in us that is heavenly or bears the heavenly condition; therefore, through that portion we are able to help others and edify them. Although we are defiled with sin, love the world, and mind the flesh, yet part of our condition is still heavenly; thus, we are able to chase away part of the power of darkness in men and cause them to turn to the Lord and love Him. Hence, the principle remains the same. Only those who live in the realm of the heavens can deal with the power of darkness in the air and chase the devil out…The extent to which we chase out the power of darkness is directly dependent on our heavenly condition. If we have more element of the heavens, we can engage more in spiritual warfare. If we have only a little element of the heavens, we can by no means have much element of spiritual warfare. The two are in direct proportion to one another. When a man has utterly reached the heavenly realm, his whole being, living, works, and actions are spiritual warfare. He is able to chase out the power of darkness from every place to which he comes and from all the people whom he meets. Therefore, when we in our experience have reached the position of ascension and are able to reign, that will be the time we can fight for the kingdom of God, recover the lost earth for God, and bring in the kingdom of God. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 525-526)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," ch. 18

第四周▪周五

晨兴喂养

弗一 10“为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”

提前六 12“你要为信仰打那美好的仗，持定永远的生命…。”

基督徒的生活乃是经纶搀杂着混乱的生活。…我们早晨亲近主的时候，经历了经纶，但随后在一天当中，可能又经历混乱。

这是我作基督徒近七十年的经历。然而我还在学习击败混乱而回到经纶和秩序的秘诀和策略。…我不仅有神的经纶在我里面，我也有神在我里面作我的经纶。

宇宙的历史乃是神的经纶与撒但的混乱的历史。不仅如此，整本圣经…都是神圣经纶与撒但混乱的记载。在我们的婚姻生活里，我们也有神的经纶和撒但的混乱。所以会有这种情形，原因乃是在宇宙中有两个源头：神和撒但（李常受文集一九九一至一九九二年第三册，二四〇至二四一页）。

信息选读

今天地上满了混乱…。然而，我们不该沮丧；除了撒但的混乱之外，还有神圣的经纶。撒但的混乱要结束，神圣的经纶要达到终极的完成。撒但混乱的结局乃是火湖，神圣经纶的终极完成乃是新耶路撒冷。

我们必须看见，在圣经里，并在我们的经历中，撒但的混乱总是与神圣的经纶并行的。…什么地方

WEEK 4 — DAY 5

Morning Nourishment

Eph. 1:10 Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him.

1 Tim. 6:12 Fight the good fight of the faith; lay hold on the eternal life…

The Christian life involves both the divine economy and the satanic chaos…During our time with the Lord in the morning, we experience economy, but later in the day we may experience chaos.

This has been my experience during the nearly seventy years I have been a Christian. However, I am learning the secret, the strategy, of defeating chaos and of coming back to economy and order…I have not only God's economy within me—I have God as my economy within me.

The history of the universe is a history of God's economy and Satan's chaos. Furthermore, the entire Bible…is a record of the divine economy and the satanic chaos. In our married life we also have the economy of God and the chaos of Satan. The reason for this situation is that in the universe there are two sources—God and Satan. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 199-200)

Today's Reading

Today the earth is filled with chaos…However, we should not be discouraged. In addition to the satanic chaos, there is the divine economy. Whereas the satanic chaos will come to an end, the divine economy will reach a consummation. The end of the satanic chaos will be the lake of fire, and the consummation of the divine economy will be the New Jerusalem.

We need to realize that, both in the Bible and in our experience, the satanic chaos always goes along with the divine economy…Where there

有神圣的经纶，什么地方就有撒但的混乱。什么地方有神，什么地方也就有撒但。…我们可以说，神是在“中心线”上，而撒但是在“边线”上。

我们必须奔跑赛程，并跑完赛程，使我们能被算在得胜者中间。…在提后四章六至八节保罗说，“我现在被浇奠，我离世的时候到了。那美好的仗我已经打过了，当跑的赛程我已经跑尽了，当守的信仰我已经守住了；从此以后，有公义的冠冕为我存留。”那时保罗预期他在要来的国度里会得赏赐。为了要作得胜者，我们必须征服一切毁坏的混乱，并在独一建造的经纶里得胜。

得胜者乃是那些忍受混乱，却不失望也不沮丧的人。他们反而得了加强，能够为着神圣的经纶站住，且活出神圣的经纶。…我们若得主的加强，能征服一切毁坏的混乱，我们就要得胜地进到国度里。我们要成为那些在独一建造的经纶里得胜的人。

在一次聚会里，我听见有人祷告说，“主啊，拯救我们脱离混乱。”…有人可能说这〔祷告〕是对的，因为主耶稣告诉我们，要求父不叫我们陷入试诱，乃要救我们脱离那恶者（太六 13）。但是这种拯救到底是什么，我们可能有错误的观念。神不是要我们从撒但的混乱里被拯救出来。神所要的，具体可见于“胜过”和“征服”二辞。…神乃是要我们征服撒但的混乱。神给我们的真实的拯救，乃是我们的征服。在以弗所六章保罗告诉我们，我们需要在主里得着加力，好站立得住，以抵挡魔鬼的诡计（10 ～ 11）。接着他说，“所以要拿起神全副的军装，使你们在邪恶的日子能以抵挡，并且作成了一切，还能站立得住。”（13）我们不是被拯救脱离混乱，乃是要站住抵挡混乱（李常受文集一九九一至一九九二年第三册，二四三至二四四、三一七至三一八、三三八至三三九页）。

参读：在旧造里撒但的混乱以及为着新造的神圣经纶，第一至五章。

is the divine economy, there is the satanic chaos. Where God is, Satan is also…We may say that God is in the “central lane” and that Satan is in the “side lane.”

We have to run the race and finish the course so that we can be counted among the overcomers…In 2 Timothy 4:6-8 Paul says, “I am already being poured out, and the time of my departure is at hand. I have fought the good fight; I have finished the course; I have kept the faith. Henceforth there is laid up for me the crown of righteousness.” At that time Paul anticipated his reward in the coming kingdom. In order to be the overcomers, we must conquer all the destructive chaos and triumph in the unique constructive economy.

The overcomers are those who suffer the chaos, but they are not disappointed or discouraged. Instead, they are strengthened and enabled to stand for and live out the divine economy…If we are enabled by the Lord to conquer all the destructive chaos, we will triumphantly enter into the kingdom. We will be those who triumph in the unique constructive economy.

In one meeting I heard someone pray, “Lord, deliver us from the chaos.”…Some may say that this [prayer] is right because the Lord Jesus told us to ask the Father not to bring us into temptation but to deliver us from the evil one (Matt. 6:13). We may, however, have a wrong concept about what this kind of deliverance is. God does not want us to be delivered out of the satanic chaos. What God wants is embodied in the words overcome and conquer…God wants us to conquer the satanic chaos. The real deliverance to us from God is our conquering. In Ephesians 6 Paul tells us that we need to be empowered in the Lord to stand against the stratagems of the devil (vv. 10-11). Then he says, “Take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand” (v. 13). We are not to be delivered out of the chaos, but we are to stand against it. (CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” pp. 201-202, 255-256, 271)

Further Reading: CWWL, 1991-1992, vol. 3, “The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation,” chs. 1—5

第四周▪周六

晨兴喂养

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

罗五17“…那些受洋溢之恩，并洋溢之义恩赐的，就更要借着耶稣基督一人，在生命中作王了。”

今天神的国虽然还没有完全降到地上，神虽然还没有得着一个完全掌权的范围，祂的荣耀虽然还不能完全得着彰显，但是感谢神，在一个小的地方，在一个小的范围里面，还能有一部分神掌权的光景，还能让神彰显祂一部分的荣耀，这就是召会。召会在今天就是神掌权的一个模型。…祂要借着召会捆绑撒但，消除他的权势，好使祂的名为全地所尊崇，祂的国度在全地得建立，祂的旨意在全地能通行。这就是召会的使命，这也就是召会属灵争战的目的（李常受文集一九五三年第三册，七〇三页）。

信息选读

我们必须借着经过过程并终极完成之三一神作全足的恩典，征服撒但的混乱。…在林前十五章十节保罗说，神的恩与他同在；在加拉太六章十八节他说，主耶稣基督的恩与我们的灵同在；在提后四章二十二节他说，主与我们的灵同在。主这全足的恩典与我们的灵同在。我们借着祂作我们全足的恩典，就能征服一切撒但的混乱，并完成独一的神圣经纶。

我们按照真理就能征服一切撒但的混乱，并完成神圣的经纶；召会，就是神在肉体的显现，乃是这

WEEK 4 — DAY 6

Morning Nourishment

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

Rom. 5:17 ...Those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.

Although the kingdom of God has not yet completely come upon this earth, although God has not yet gained a sphere wherein He can exercise His authority in a full way, and although His glory has not yet been made fully manifest, nevertheless there is a small place, a small sphere, thank the Lord, where there still exists the condition of God's partial reign, which thereby manifests a portion of God's glory. This is the church. Today the church is a model of God's reign...It is through the church that God will bind Satan and destroy his power. Thus, His name will be honored in the whole earth, His kingdom set up, and His will done. This is the commission of the church. This also is the purpose of the church's spiritual warfare. (CWWL, 1953, vol. 3, "The Experience of Life," p. 519)

Today's Reading

We have to conquer the satanic chaos by the processed and consummated Triune God as the all-sufficient grace...In 1 Corinthians 15:10 Paul says that the grace of the Lord was with him; in Galatians 6:18 he says that the grace of the Lord Jesus Christ is with our spirit; and in 2 Timothy 4:22 he says that the Lord is with our spirit. The Lord as the all-sufficient grace is with our spirit, and we can conquer all the satanic chaos and carry out the unique divine economy by Him as our all-sufficient grace.

We can conquer all the satanic chaos and carry out the divine economy according to the truth, of which the church, the manifestation of God in the

真理的柱石和根基（提前三 15 ～ 16）。背叛的人不能摇动在主恢复里的召会，因为召会是真理的柱石和根基。柱石支持建筑物，而根基托住柱石。召会是支持真理的柱石，也是托住真理的根基。因为召会是真理的柱石和根基，我们就必须是教导真理的人。我们教导真理，就会点亮在黑暗中的人，给人注射抵抗毒素，吞灭死亡，并将走岔的人带回到正路上。

启示录二、三章启示，我们必须在某些情形里，来征服一切撒但的混乱，并完成独一的神圣经纶。

我们必须是以起初的爱爱主的人（二 4）。起初的爱可以比作新婚的爱。一对夫妇结婚一段时间之后，起初的爱很容易就消逝了。…我们必须恢复我们向我们的丈夫基督那新婚的爱。

我们也必须在召会这今日的乐园里，享受基督作生命树，使我们能成为发光的灯台（7、5）。主…告诉得胜者，祂要给他们吃整个的生命树，就是基督自己。我们该吃一棵树，宇宙的树，独一的树，就是生命树，也就是基督作神圣生命的具体化身。

我们必须以新婚的爱爱主，我们也必须享受祂作整个的生命树。这树是长在神的乐园里。神的乐园（7）是在千年国里的新耶路撒冷。在千年国里的新耶路撒冷，乃是神的乐园。这乐园要比伊甸园更令人喜悦。今天召会生活乃是这要来之乐园的先驱，也就是在要来之国度里新耶路撒冷的小影（李常受文集一九九一至一九九二年第三册，三一八至三二〇页）。

参读：祷告，第十八章。

flesh, is the pillar and base (1 Tim. 3:15-16). The rebellious ones cannot shake the church in the Lord's recovery, because the church is the pillar and base of the truth. The pillar supports the building, and the base holds the pillar. The church is the pillar supporting the truth, and it is the base holding the truth. Because the church is the pillar and base of the truth, we need to be those who teach the truth. Our teaching of the truth will enlighten the darkened people, inoculate against the poison, swallow up the death, and bring the distracted back to the proper track.

Revelation 2 and 3 reveal that we need to conquer all the satanic chaos and carry out the unique divine economy in certain conditions.

We need to be those who love the Lord with the first love (2:4). The first love may be compared to the love of newlyweds. After a couple has been married for a period of time, it is easy for the first love to fade away...We must recover the wedding, bridal love toward our Husband, Christ.

We also need to enjoy eating Christ as the tree of life in the church as today's Paradise so that we can be a shining lampstand (vv. 7, 5). The Lord… tells the overcomers that He will give them to eat of the entire tree of life, which is Christ Himself. We should eat one tree, the universal tree, the unique tree, that is, the tree of life, which is Christ as the embodiment of the divine life.

We have to love the Lord with a bridal love, and we have to enjoy Him as the entire tree of life. This tree is growing in the Paradise of God. The Paradise of God (v. 7) is the New Jerusalem in the millennial kingdom. The New Jerusalem in the millennial kingdom will be a paradise to God. This paradise will be much more pleasant than the garden of Eden. Today the church life is the precursor of this coming paradise, the miniature of the New Jerusalem in the coming kingdom. (CWWL, 1991-1992, vol. 3, "The Satanic Chaos in the Old Creation and the Divine Economy for the New Creation," pp. 257-258)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 18

第四周诗歌

补 **917**

看哪！主必快来！

（英893）

E 大调　　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 今日争战凶 猛， 撒 但尚未退 败； 战 场传来呼
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 声,比 前更加澎 湃； 阴 府背叛喧 嚣， 虽
F♯　B7　E　F♯m　E　A　B7　E
6♯4 3 2 | 7 – – 7 | i · 7 6 5 | 4 2 3 5 | 4 3 2 2 | 1 – – – ‖
仍强悍不 衰； 请 听夜半主 发呼声:“看 哪,我必快 来!”

二 虽有更苦试炼，　　争战不断接连；
黑暗权势如同军队，　　集聚进逼无间；
正当儆醒等候，　　正逢艰苦试验；
却闻歌声喜乐、甘甜:　　“我主已快显现!”

三 当在末后年日，　　持守见证不移；
撒但无所不用其极，　　我们仍需站立；
应当重新得力，　　才能胜过仇敌；
直到见主,何等欢喜，　　叹息全都止息。

四 谁愿奋力进前，　　靠主能力遮盖?
谁愿坚定为主争战，　　直到那日奏凯?
得胜欢呼号声，　　至终必定传开；
何等喜乐,已先听见:　　“看哪,我必快来!”

五 谁愿走上窄路，　　将神旨意拣选?
历经风暴,通过考验，　　绝不退后、心变?
谁愿忠勇进前，　　忍受痛苦、凶险?
众得胜者仿佛看见:　　“我主已快显现!”

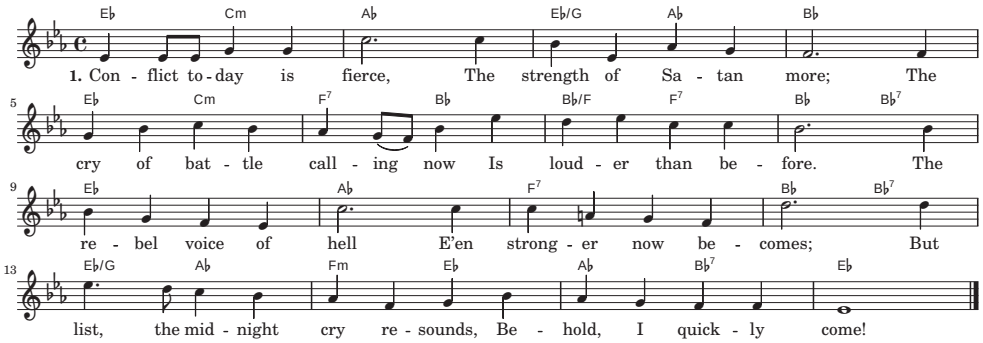
六 应当加紧脚步，　　尽管黑暗四布；
期待那日被提之福，　　荣耀辉煌夺目；
终将撒但征服，　　迎接再临基督；
得胜者啊,扬声欢呼:　　“看哪!耶稣,我主!”

WEEK 4 — 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!

第四周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: