

第九周

建造与争战— 为着召会的建造， 需要从事属灵的争战

诗歌：637

读经：尼四，弗一 19～23，二 6，21～22，四
16，23～24，六 10～20

【周一】

壹 尼希米四章描述仇敌对重建城墙的破坏：

一 仇敌发怒，大大恼恨，嗤笑犹太人，藐视他们的建造工作—1～3节：

1 仇敌因为建造的工作有进展，就甚发怒；他们同谋要来攻击耶路撒冷—7～8节。

2 尼希米信靠神，祷告神使他们的凌辱归于他们自己；这样，犹太人建造城墙，因为他们用心作工—4～6节。

二 犹太人祷告他们的神，在尼希米的指示和指挥下设立看守的人，昼夜防备敌人：

1 他们预备好用兵器争战，因为尼希米鼓励他们，指示他们要记念大而可畏的主，并要为他们的家人争战—14节。

Week Nine

Building and Fighting— the Need to Engage in Spiritual Warfare for the Building of the Church

Hymns: 885

Scripture Reading: Neh. 4; Eph. 1:19-23; 2:6, 21-22; 4:16, 23-24;
6:10-20

§ Day 1

I. **Nehemiah chapter 4 describes the frustration of the enemy regarding the rebuilding of the city:**

A. The enemies became angry and greatly enraged; they mocked the Jews and despised their building work—vv. 1-3:

1. The enemies were angry because the building work was advancing, and they conspired together to come and fight against Jerusalem—vv. 7-8.

2. Nehemiah trusted in God by praying that God would return their reproach to themselves; thus, the Jews built the wall, for they had a heart to work—vv. 4-6.

B. The Jews prayed to their God, and under Nehemiah's instruction and direction they set a watch against the enemy day and night:

1. They were ready to fight with weapons under the encouragement of Nehemiah, who instructed them to remember the great and awesome Lord and to fight for their families—v. 14.

- 2 尼希米的仆人一半作工，一半拿兵器，预备好争战—16 节。
- 3 一面，以色列人预备好争战；另一面，他们信靠神，相信神要为他们争战—9 ~ 23 节。
- 4 尼希米作为总司令，也在那些预备与仇敌争战的人当中；他有分于夜间守望，并没有将这些事留给别人作，乃是亲自参与—17 ~ 23 节。

【周二】

贰 建造召会作神的城不是一件轻易的工作；建造唯有借着争战才能进行—弗二 21 ~ 22，四 16，六 10 ~ 20：

- 一 以色列人从被掳之地回来时，以斯拉、尼希米这些人起来重建圣殿和圣城，乃是经过厉害的争战。
- 二 与尼希米一同作工建造的以色列人，一手作工建造，一手拿兵器争战；（尼四 17；）这启示每当我们在神的建造上劳苦时，必然会有争战。
- 三 就建造神的居所而论，在神和祂的仇敌之间有一场真正的冲突，一场激烈的争战—1 ~ 3，7 ~ 8 节：
 - 1 仇敌不喜欢看见神居所的建造顺利进行。
 - 2 撒但要竭尽所能地打岔、搅扰、攻击并毁坏—太十六 18 ~ 19。
- 四 我们必须建造召会作为殿，并且从事争战，使神能得着国度—六 10。

2. Half of Nehemiah's servants labored in the work, and half of them held weapons, ready to fight—v. 16.
3. On the one hand, the children of Israel were prepared to fight; on the other hand, they trusted in God, believing that He would fight for them—vv. 9-23.
4. As the commander in chief, Nehemiah was among those who were ready to fight against the enemy; he took part in the night watch and did not leave these matters to others but participated in them himself—vv. 17-23.

§ Day 2

II. **Building the church as the city of God is not an easy task; building can be carried out only by fighting—Eph. 2:21-22; 4:16; 6:10-20:**

- A. When the children of Israel returned from their captivity, Ezra, Nehemiah, and others rose up to rebuild the temple and the holy city through intense warfare.
- B. The Israelites who worked in the building with Nehemiah labored with one hand to build and with the other hand held their weapons for fighting the battle (Neh. 4:17); this reveals that whenever we labor on God's building, we will certainly be involved in a battle.
- C. Regarding the building up of God's dwelling place, there is a real conflict, a severe fighting between God and His enemy—vv. 1-3, 7-8:
 1. The enemy hates seeing the building of God's dwelling place going up in a good way.
 2. Satan will do everything that he can to interrupt, interfere, attack, and destroy—Matt. 16:18-19.
- D. We must build the church as the temple and fight the battle so that God may have the kingdom—6:10.

- 五 当圣徒为着召会生活的扩展而移民时，他们乃是争战的军队—参徒八 4～12。
- 六 那些建造召会的人都得一面建造，一面争战—尼四 14，16～21。
- 七 没有争战，没有争战的灵，就没有建造；建造需要艰苦的争战。

【周三】

叁 为着建造召会作基督的身体，需要有属灵的争战—弗六 10～20：

- 一 很可惜的是，在今日的召会中，因着生命的软弱，属灵力量的缺乏，和真理亮光的不够明亮，信徒几乎都不懂得什么叫作属灵的争战。
- 二 属灵的争战是基于基督的得胜—来二 14，西二 15，约壹三 8：
- 1 属灵争战的起点，乃是要站在基督的得胜上面，就是要看见基督已经击败了仇敌—歌四 8，启三 21，五 5～6：
 - a 神的儿子显现出来，是要消除魔鬼的作为—约壹三 8。
 - b 基督在祂的成肉体和人性生活里，在旷野受试诱时击败撒但—太四 1～11。
 - c 主耶稣借着死，废除那掌死权的魔鬼；祂将撒但废掉，使他归于无有—来二 14。
 - 2 召会在地上的工作，就是要保守基督的得胜；主已经打了胜仗，召会就是在这里守住祂的胜利—弗六 11，13。

- E. When the saints migrate for the spreading of the church life, they are an army fighting the battle—cf. Acts 8:4-12.
- F. Those who build the church must build and fight at the same time—Neh. 4:14, 16-21.
- G. Without warfare and without a spirit of fighting, there is no building; building calls for grueling warfare.

§ Day 3

III. For the building up of the church as the Body of Christ, there is the need for spiritual warfare—Eph. 6:10-20:

- A. Regrettably, in the church today almost none of the believers know of this spiritual warfare; this is due to weakness in life, lack of spiritual strength, and insufficient clarity in the light of the truth.
- B. Spiritual warfare is based on the victory of Christ—Heb. 2:14; Col. 2:15; 1 John 3:8:
1. The starting point of spiritual warfare is standing upon the victory of Christ; it is seeing that Christ has already defeated the enemy—S. S. 4:8; Rev. 3:21; 5:5-6:
 - a. The Son of God was manifested to destroy the works of the devil—1 John 3:8.
 - b. In His incarnation and human living Christ defeated Satan during the temptation in the wilderness—Matt. 4:1-11.
 - c. Through death the Lord Jesus destroyed the devil, who has the might of death; He abolished Satan, brought him to naught—Heb. 2:14.
 2. The work of the church on earth is to maintain Christ's victory; the Lord has already won the battle, and the church is here to maintain His victory—Eph. 6:11, 13.

三 召会与撒但之间的争战，乃是我们这些爱主、在祂召会里的人，和诸天界里邪恶势力之间的争战—12节：

- 1 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—西一 13，但十 20。
- 2 我们必须领悟我们的争战不是抵挡人，乃是抵挡诸天界里的邪灵，就是那邪恶的势力。

四 属灵的争战乃是基督身体的事；我们必须在基督的身体里争战—弗一 22 ~ 23：

- 1 属灵的争战不是个人的事，乃是基督身体的事—四 12，16，五 30。
- 2 召会是一个团体的战士，信徒一同组成这团体的战士—六 10 ~ 20。
- 3 我们若从以弗所一章读到六章，就会看见争战是基督身体的事；而身体乃是在基督里、在那灵里、并在诸天界里的新造—二 6：
 - a 我们若没有身体生活，就不够资格从事属灵的争战。
 - b 我们要争战，就必须在身体的实际中—四 12，16。
- 4 我们团体地形成一支军队之后，就能与神的仇敌争战—六 11 ~ 12。

五 我们要对付神的仇敌，就需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力—10节，一 19 ~ 22：

C. The warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies—v. 12:

1. The principalities, the authorities, and the world-rulers of darkness are rebellious angels who followed Satan in his rebellion against God and who now rule in the heavenlies over the nations of the world—Col. 1:13; Dan. 10:20.
2. We need to realize that our warfare is not against human beings but against the evil spirits, the evil powers, in the heavenlies.

D. Spiritual warfare is a matter of the Body of Christ; we must fight the battle in the Body—Eph. 1:22-23:

1. Spiritual warfare is not an individual matter; it is a matter of the Body—4:12, 16; 5:30.
2. The church is a corporate warrior, and the believers together make up this corporate warrior—6:10-20.
3. If we read Ephesians from chapter 1 to chapter 6, we will see that warfare is a matter of the Body of Christ, and the Body is a new creation in Christ, in the Spirit, and in the heavenlies—2:6:
 - a. If we do not have the Body life, we are not adequate to engage in spiritual warfare.
 - b. In order to fight the battle, we must be in the reality of the Body—4:12, 16.
4. After we have been formed corporately into an army, we will be able to fight against God's enemy—6:11-12.

E. To deal with God's enemy, we need to be empowered with the greatness of the power that raised Christ from the dead and seated Him in the heavenlies, far above all the evil spirits in the air—v. 10; 1:19-22:

- 1 我们要在主里得着加力，这指明在对付撒但和他邪恶国度的属灵争战中，我们不能在自己里面争战；我们只能在主里并在祂力量的权能里争战—六 10。
- 2 “要…得着加力，”这吩咐含示需要运用我们的意志；我们若要得着加力来打属灵的仗，我们的意志就必须刚强且有操练—歌四 4。

【周五】

六 我们需要认识并应用属灵争战的原则：

- 1 属灵争战的头一个原则，乃是不能用属肉体的兵器、属人的手腕、和天然的办法；属灵的争战不是抵挡肉体，乃是抵挡属灵的势力，（弗六 12，）因此，所用的兵器不该是属肉体的。（林后十 3～5。）
- 2 属灵争战的第二个原则，乃是要守住升天的地位—弗二 6：
 - a 打仗的时候，凌驾仇敌之上的地位，在战略上是非常重要的。
 - b 撒但和他属灵的势力是在空中；但我们是坐在第三层天上，超过他们—6 节。
 - c 撒但和他的势力是在我们之下，他们注定是要被我们击败的。
- 3 属灵争战的第三个原则，乃是必须用属灵的兵器—林后十 3～5：
 - a 这些属灵的兵器，有能力攻倒仇敌坚固的营垒—4～5 节。
 - b 我们在争战的时候，一切的活动都要出于灵，都要从灵里面摸出那个感觉来；这是极其基本的原则。

1. The fact that we need to be empowered in the Lord indicates that in ourselves we cannot fight the spiritual warfare against Satan and his evil kingdom; we can fight only in the Lord and in the might of His strength—6:10.
2. The charge to be empowered implies the need to exercise our will; if we would be empowered for spiritual warfare, our will must be strong and exercised—S. S. 4:4.

§ Day 5

F. We need to know and apply the principles of spiritual warfare:

1. The first principle of spiritual warfare is that we cannot use fleshly weapons, human schemes, and natural methods; since spiritual warfare is not against flesh but against spiritual forces (Eph. 6:12), the weapons should not be fleshly (2 Cor. 10:3-5).
2. The second principle of spiritual warfare is to keep the position of ascension—Eph. 2:6:
 - a. In fighting a battle, the position above the enemy is strategic.
 - b. Satan and his spiritual forces are in the air, but we are seated in the third heaven above them—v. 6.
 - c. Satan and his forces are under us, and it is their fate to be defeated by us.
3. The third principle of spiritual warfare is that we must use spiritual weapons—2 Cor. 10:3-5:
 - a. The spiritual weapons are powerful to overthrow the strongholds of the enemy—vv. 4-5.
 - b. When we are fighting, all our activities must be of the spirit, touching the feeling from within our spirit; this is an extremely basic principle.

【周六】

- 4 属灵争战的第四个原则，乃是要有争战的祷告—属灵争战的祷告—太六 9 ~ 10，13：
- a 何时何处有召会的建造，阴间的门就有活动来反对；所以，需要有争战的祷告—十六 18 ~ 19。
- b 如果我们看见，最有价值的祷告是在升天里的祷告，我们就能领会，祷告乃是一个争战，并且我们就会有争战的祷告；这就是以弗所六章所说之祷告的性质：
- (一) 所有在天的境界里，从神的宝座上发出来的祷告，都是争战的祷告—启五 8，八 3 ~ 5。
- (二) 我们若在天的境界里，就能有升天的祷告，就是争战的祷告—弗二 6，六 18。
- c 我们一得加强，就得更新；一得更新，就被充满；一被充满，就装备好了可以争战；在这个争战的灵里我们就有属灵争战的争战祷告—三 14 ~ 16，四 23 ~ 24，五 18 下，六 18。
- d 我们需要时时在灵里祷告，穿戴神全副的军装，用争战的祷告在身体里打仗，好站住抵挡魔鬼的诡计，以建造基督的身体作神的家，使神得着荣耀，并作神的国，使神掌权，而使神的经纶得着完全的成就—10 ~ 20 节。

§ Day 6

4. The fourth principle of spiritual warfare is to have fighting prayers—the prayers of spiritual warfare—Matt. 6:9-10, 13:
- a. Whenever and wherever there is the building up of the church, there is the activity of the gates of Hades against it; therefore, there is the need for fighting prayers—16:18-19.
- b. If we see that the prayers of the greatest worth are prayers in ascension, then we can understand that prayer is a warfare, and we will utter prayers of warfare; such is the nature of the prayer spoken of in Ephesians 6:
- 1) All prayers that are expressed in the heavenly realm and from the throne of God are prayers of warfare—Rev. 5:8; 8:3-5.
- 2) If we are in the heavenly realm, we are able to pray prayers of ascension, prayers of warfare—Eph. 2:6; 6:18.
- c. When we are strengthened, we are renewed; when we are renewed, we are filled; when we are filled, we are equipped to fight; it is in the fighting spirit that we pray fighting prayers of spiritual warfare—3:14-16; 4:23-24; 5:18b; 6:18.
- d. We need to stand against the stratagems of the devil by fighting the battle in the Body with fighting prayers, praying at every time in spirit to put on the whole armor of God to build up the Body of Christ as the house of God for the glory of God and as the kingdom of God for the dominion of God for the complete fulfillment of the economy of God—vv. 10-20.

第九周■周一

晨兴喂养

尼四 14 “我…起来对贵胄、官长、和其余的百姓说，不要怕他们；当纪念那大而可畏的主，要为你们的弟兄、儿女、妻子、家产争战。”

16 “从那日起，我的仆人一半作工，一半拿枪、拿盾牌、拿弓、穿铠甲…”

尼希米三章是以色列众人同祭司和利未人分段依次建造城墙的记载。…四章描述仇敌的破坏。…仇敌发怒，大大恼恨，嗤笑犹大人，藐视他们的建造。（1～3。）

犹太人祷告他们的神，在尼希米的指示和指挥下设立看守的人，昼夜防备敌人，预备好用兵器争战，因为尼希米鼓励他们，指示他们要纪念大而可畏的主，并要为他们的家人争战；尼希米的仆人一半作工，一半拿兵器，预备好争战。（尼希米记生命读经，五至六页。）

信息选读

建造城墙的、扛抬重物的，都一手作工，一手拿兵器。吹角的人在尼希米旁边，用角声聚集〔以色列人〕争战。〔尼希米也鼓励百姓〕信靠神必为他们争战。这指明尼希米作为总司令，领头守望。这样，他们劳苦作工，其中一半拿枪，从天亮直到星宿出现；尼希米和他的弟兄、仆人、并跟从他的护卫兵，都不脱衣服，各人右手拿着兵器。（尼四 9～23。）（尼希米记生命读经，六页。）

WEEK 9 — DAY 1

Morning Nourishment

Neh. 4:14...I rose up and said to the nobles and the rulers and the rest of the people, Do not be afraid of them; remember the great and awesome Lord, and fight for your brothers, your sons and your daughters, your wives and your houses.

16 And from that day half of my servants labored in the work, and half of them held the spears and the shields and the bows and the armor...

Nehemiah 3 is a record of the building of the wall in consecutive sections by all the children of Israel with the priests and Levites...Chapter 4 describes the frustration of the enemy. The enemies became angry and greatly enraged, and again they mocked the Jews and despised their building (vv. 1-3).

The Jews prayed to their God, and under Nehemiah's instruction and direction set a watch against the enemy day and night, ready to fight with weapons under the encouragement of Nehemiah, who instructed them to remember the great and awesome Lord and fight for their families. Half of Nehemiah's servants labored in the work, and half of them held weapons, ready to fight. (Life-study of Nehemiah, p. 4)

Today's Reading

Some built the wall and some carried burdens, taking the loads with one hand doing the work and with the other hand holding a weapon. The one who would sound the trumpet was beside Nehemiah, to gather them to fight, trusting that their God would fight for them. This indicates that, as the commander-in-chief, Nehemiah took the lead to watch. Thus, they labored and half of them held spears from the start of dawn until the stars came out, and Nehemiah and his brothers, servants, and the men of the guard, none of them took off their clothes. Each had his weapon at his right hand (Neh. 4:9-23). (Life-study of Nehemiah, pp. 4-5)

魔鬼撒但诱人、败坏人，他一切的诡计、一切的作为，都是以一件事为目标，就是争战以阻挠、抵挡、破坏、拆毁神的建造。…清心爱主，并在灵里进入神永远计划的人，他们都看见且经历一个属灵的争战。他们从深处知道，神每一点的恢复，都涉及神的仇敌，都需要争战。然而，历世纪以来，几乎没有多少人看见，为着神圣的建造，需要属灵的争战。

圣经…怎会有这么一句话：“各人右手拿着兵器。”（尼四 23。）…和合本此句译为“出去打水也带兵器”；连打水时都得争战，指明在我们日常生活里，即使在最小的一件事上，都有争战的事。

尼希米建造城墙的时候，其他人表面上不反对，事实上却在作浇冷水的工。（参四 1～3。）他们听见（尼希米已经建造了城墙），就打发人来，要与尼希米相会；表面上是要帮助他，实际上是要杀害他。（六 1～9。）所以，为了达到目标，我们实须步步争战。

有个现存的基督教在那里影响我们，这个列国的风俗一直搅扰我们。正如尼希米重建圣城时，参巴拉一直在那里阻挠。（二 19，四 1～8，六 1～9。）这需要我们全体起来，看见这亮光，并且竭力争战。…（我们要）有争战的态度，即使带职业，也是为着主。这样，主一定祝福你们，祝福你们的事业。我们是主的恢复，主不祝福我们，还祝福谁呢？（李常受文集一九八六年第二册，二九六至二九八、三〇八、三一五至三一六页。）

参读：新路实行的异象与具体步骤，第十四篇；尼希米记生命读经，第一篇。

Satan, the devil, with all his wiles and tactics, his temptations and corruptions, has only one goal in mind—to fight against God’s building in order to frustrate, withstand, damage, and destroy it. Those who love the Lord with a pure heart and who know something about God’s eternal purpose in their spirit experience a kind of spiritual warfare. They realize from the depth of their being that every step of God’s recovery involves His enemy, and every step requires warfare. Yet very few have seen that there is the need of spiritual warfare in order to realize the divine building.

Why would the Bible record such a small thing as “each had his weapon at his right hand” [Neh. 4:23b]?…The American Standard Version says, “Every one went with his weapon to the water.” Even when they were going for water, the builders did not leave their weapons behind. This shows that there is warfare even in the smallest matters of our daily life.

While Nehemiah was building the wall, others apparently were not opposing him, yet they were actually pouring cold water on his work (Neh. 4:1-3). When they heard that the wall was finished, they sent men to meet with Nehemiah. Outwardly, it was to help him, but actually, it was to kill him (6:1-10). In order to arrive at our goal, every step of the way we need to fight.

Christianity is with us, and it affects us constantly. This “custom of the nations” is constantly frustrating us. This is what happened to Nehemiah when he rebuilt the city; Sanballat constantly opposed him (Neh. 2:19; 4:1-8; 6:1-9). This requires all of us to rise up to see this light and to struggle to fight… We must have an attitude of fighting. Even if we hold a job, we need to be for the Lord. If we do this, the Lord will bless us and our career. We are the Lord’s recovery. If the Lord does not bless us, whom will He bless? (CWWL, 1986, vol. 2, “Crucial Words of Leading in the Lord’s Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way,” pp. 234-235, 243, 249)

Further Reading: Life-study of Nehemiah, msg. 1

第九周■周二

晨兴喂养

尼四 17 “建造城墙的、扛抬重物的，都佩带兵器，一手作工，一手拿兵器。”

21 “于是，我们作工，其中一半拿枪，从天亮直到星宿出现的时候。”

到了七十年被掳期满时，神就再把祂的子民带回。神带他们回去，乃是要重建圣殿、圣城。…重建圣城时，尼希米四章十五至二十三节给我们一幅清楚的图画：…以色列人一半作工，一半争战。（16。）…没有争战，就没有建造；没有争战的灵，就无法建造。（李常受文集一九八六年第二册，三〇一页。）

信息选读

一摸着建造，定规有仇敌的攻击，有仇敌的破坏；…我们需要为着建造，有争战的祷告。…仇敌…千方百计地设谋破坏（以色列人），诬陷他们，要使他们手发软。尼希米一碰到这个，立刻就到神面前去祷告。他一祷告，里头就明亮了。…他自己和他的弟兄们都是一手作工，一手拿兵器。（尼四 17。）用今天的话来说，就是一面建造，一面争战。

在以弗所这卷讲到召会建造的书信里，也很重地提到属灵争战的事。以弗所四章说到建造，到第六章就说到争战。你不能光有建造，你还得有争战，来防备仇敌的攻击。

WEEK 9 — DAY 2

Morning Nourishment

Neh. 4:17 Those who built the wall and those who carried burdens took the loads with one hand doing the work and with the other holding a weapon.

21 So we labored in the work; and half of them held spears from the start of dawn until the stars came out.

At the completion of the seventy years of captivity, God brought His people back once again. He brought them back for the purpose of rebuilding the temple and the city...During the rebuilding of the temple, Nehemiah 4:15-23 shows that the entire process was a warfare...Half of the Israelites were working, and half of them were fighting [v. 16]...Without warfare and without a spirit of fighting, there is no building. (CWWL, 1986, vol. 2, "Crucial Words of Leading in the Lord's Recovery, Book 1: The Vision and Definite Steps for the Practice of the New Way," pp. 237-238)

Today's Reading

Once we touch the building, the enemy will come to attack and frustrate.. We need to have fighting prayer for the building...The enemy tried a thousand schemes to frustrate and falsely incriminate [the Israelites] so that their hands might be weakened. When Nehemiah saw the situation, he immediately went to pray before God. As soon as he prayed, he became clear inwardly...He and his brothers carried out the rebuilding work with one hand doing the work and the other holding a weapon (Neh. 4:17). This is to build on the one hand and to fight on the other.

In Ephesians, a book on the building of the church, the matter of spiritual warfare is also emphatically mentioned. Ephesians 4 speaks about building, and chapter 6 speaks about warfare. We cannot merely have the building; we must also have the warfare to guard against the attack of the enemy.

从尼希米记，我们能读出仇敌三面的攻击。第一面，在外面有仇敌的嗤笑、仇敌的诡计。仇敌说，“这些软弱的犹太人作什么呢？”（四2。）“他们所建造的石墙，就是狐狸上去也必踩出洞来。”（3。）这是嗤笑，叫我们轻看自己所该作的工作。第二面，有的时候，他们设一个计谋，对尼希米说，“请你来，我们…相会。”（六2。）尼希米若去，就耽误了工作，中了他们的计谋。第三面，在以色列人中间，也有软弱，也有灰心的话语。（四10～12。）

我们必须有争战的祷告。我们碰到任何一项的难处，都应当回到主面前去祷告。当人说这个算不得什么的时候，你要把这个话带到主面前告诉主。或是人设计谋害我们，我们也要把这计谋带到主面前。或是弟兄姊妹彼此猜疑，互相嫉妒，我们也应当把这个带到主面前去。连你自己的软弱，也要带到主面前。…我们不能接受这一切，必须借着争战的祷告去应付。

若是在一个地方上，每一个弟兄姊妹都显出他们的功用来，同工的和负责的弟兄姊妹，不代替事奉，而成全众圣徒一同事奉，有职事的人，也都是为着建造地方召会，并且众人都拿兵器，都有属灵的争战，都有争战的祷告，一同在这里建造，你就要看见，一个荣耀的召会要在那一个地方被建造起来。你也就要看见，在那一个地方有一个小型的新耶路撒冷出现，成为神的安息之所，也成为神众儿女可归之家。在那里有神的同在，有神的宝座，也有神的生命。在那里有神的能力，也有神的亮光。（李常受文集一九五八年第二册，四六九至四七二页。）

参读：神殿与神城的恢复，第八章；长老训练第七册，第六章。

From the book of Nehemiah we can see that there are three aspects of the attack of the enemy. The first aspect is the enemy's mocking. This is his stratagem from the outside. The enemy said, "What are these feeble Jews doing?" (4:2). "Even their stone wall that they are building, if a fox were to go up on it, he would breach it" (v. 3). This kind of mocking may cause us to despise the work that we ought to do. The second aspect of the enemy's attack is to set up plots. The enemy sent word to Nehemiah, saying, "Come; let us meet together" (6:2). If Nehemiah had gone, however, the work would have been delayed, and he would have fallen into their trap. The third aspect of the enemy's attack is to cause there to be weakness among the children of Israel and to cause some to speak discouraging words.

We must have fighting prayer. Whenever we encounter a problem, we have to come back to pray before the Lord. When people say that what we are doing is of no significance, we have to bring this word before the Lord and tell Him about it. If people try to harm us with some scheme, we must bring this scheme before the Lord. If the brothers and sisters are suspicious of each other and if they are jealous of each other, we also have to bring this before the Lord. Even when we are weak in ourselves, we have to bring it to the Lord as well... We must reject these things and deal with them by our fighting prayer.

If the brothers and sisters in a locality all exercise their functions, if the co-workers and responsible brothers and sisters do not replace the saints but rather perfect them to serve together with them, if all those with a ministry are for the building of the church, and if all the saints are holding weapons, fighting a spiritual warfare by their fighting prayers while doing the building work together, then you will see a glorious church being built up in that locality. You will also see that a miniature of the New Jerusalem will be manifested to be a resting place for God and a home for all His children. God's presence, God's throne, and God's life will all be there. God's power and God's light will also be there. (CWWL, 1958, vol. 2, "The Building Work of God," pp. 371-374)

Further Reading: CWWL, 1969, vol. 2, "The Recovery of God's House and God's City," ch. 8; CWWL, 1986, vol. 1, "Elders' Training, Book 7: One Accord for the Lord's Move," ch. 6

第九周■周三

晨兴喂养

弗六 10～11 “末了的话，你们要在主里，靠着祂力量的权能，得着加力。要穿戴神全副的军装，使你们能以站住，抵挡魔鬼的诡计。”

我们读以弗所六章十至十二节，就知道召会的职守是属灵的争战。争战的对象不是属血气的，乃是属灵气的，他们所住的地方是空中。…十三至十四节…这里是要我们站住，不是要我们进攻。属灵的争战都是防守，不是进攻，因为主耶稣已经争战，已经得胜了。召会在地上的工作，就是要保守主的得胜。主已经打了胜仗，召会就是来守住祂的胜利。召会的工作不是胜过魔鬼，乃是抵挡已经被主胜过的魔鬼。召会的工作不是捆绑壮士，壮士是已经被捆绑了，召会的工作就是不给他解去捆绑。一切的进攻都用不着，只要守住就够了。属灵争战的起点，乃是要站在基督的得胜上面，就是要看见基督已经得胜了。属灵争战的起点，不是对付魔鬼，乃是相信主，不是盼望得胜，乃是已经得胜了，所以魔鬼不能作什么。召会的职守是属灵的争战，是神的权柄与鬼的权柄争执的问题。（倪柝声文集第二辑第十四册，七二至七三页。）

信息选读

召会的建造乃是一件争战的事。召会的建造，乃是在两个国度，并两个意思之间的。在这一面是阴间，就是撒但的国度；在那一面是诸天的国，就是神的国度。在这一面是人的意思作主、掌权，在那一面是神的意思有地位、得成全。这两个国度，和

WEEK 9 — DAY 3

Morning Nourishment

Eph. 6:10-11 Finally, be empowered in the Lord and in the might of His strength. Put on the whole armor of God that you may be able to stand against the stratagems of the devil.

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

Today's Reading

The building of the church is a matter of warfare. It is a conflict between two kingdoms and two wills. On one side, there is Hades, which is the kingdom of Satan, and on the other side, there is the kingdom of the heavens, which is the kingdom of God. On one side, the will of men is ruling and reigning; on the other side, the will of God is gaining ground and being fulfilled. The battle between

这两个意思之间的争战，完全系在召会的身上。召会的建造完全是为着这一个争战的。

有一件事是很可惜的。在今日的召会中，因着生命的软弱，属灵力量的缺乏，和真理亮光的不够明亮，信徒几乎不懂得什么叫作属灵的争战。许多人以为说，传福音就是传福音，讲道就是讲道，造就信徒也就是造就信徒。但是，这一切都不仅是工作，更是争战。因为召会在地上整个的建造，就是一个争战。…当五旬节的时候，主把召会一建造起来，这一个争战跟着就开始了。你若把马太十六章十八至十九节的话，带到行传二至四章里来看，就能看见那些话，在使徒行传里都应验了。主在使徒行传里，就是把祂的召会建造在祂这磐石上。祂是神的儿子，经过死而复活，升到神的右边，就被神立为主为基督了；所以祂就是神所立那可靠的磐石。到了五旬节，祂借着所赐下来的圣灵，把许多泥土的人变作活石，就把这许多的活石，一块一块地都建造在祂这磐石上。…祂这在天上的磐石，就是祂建造召会的根基。祂就是把召会建造在祂这天上的根基上。这个建造，从五旬节那一天就开始了。这个建造一开始，整个阴间都震动了。在行传二至四章，你看见阴间震动了。所有阴间的门都打开了。阴间在那里活动，在那里进攻，要把基督所建造的召会，拖到死亡里去。但你在哪里也看见，召会有权柄，有诸天之国的钥匙，能在那里捆绑天上所捆绑的，释放天上所释放的。召会是有权柄的，召会也是争战而得胜的。（李常受文集一九五七年第二册，八七至八八页。）

参读：基督是福音的负担，第一篇。

these two kingdoms and between these two wills is tied to the building of the church. The building of the church is altogether related to this warfare.

Regrettably, in the church today almost none of the believers know of this spiritual warfare; this is due to weakness in life, lack of spiritual strength, and insufficient clarity in the light of the truth. Many think that preaching the gospel is simply preaching the gospel, that ministering the word is simply ministering the word, and that edifying the believers is simply edifying the believers. But when we do these things, we are not simply doing a work; we also are engaging in a warfare. This is because the entire matter of the building of the church on earth is a warfare...As soon as the Lord began to build the church on the day of Pentecost, warfare began. If we compare the words in Matthew 16:18-19 with the record in Acts 2 through 4, we can see that the words in Matthew were fulfilled in Acts. In Acts the Lord built the church upon Himself as the rock. As the Son of God, He died, resurrected, ascended to the right hand of God, and was made Lord and Christ by God. Therefore, He is the trustworthy rock established by God. At Pentecost, through the Holy Spirit who was given to men, He transformed men of clay into living stones, and He built these stones upon Himself as the rock...As the rock in the heavens, He is the foundation of the building of the church. He is building the church upon Himself as the foundation in the heavens. This building began from the day of Pentecost, and once the building began, Hades was shaken. In Acts 2 through 4 we can see that Hades was shaken. The gates of Hades were opened. Hades, however, actively attacked the church in order to drag the church that was being built by Christ into death. But since the church had the keys of the kingdom of the heavens and thus had authority, it was able to bind what was bound in the heavens and loose what was loosed in the heavens. The church had authority, and the church fought and won the victory. (CWWL, 1957, vol. 2, "The Testimony and the Ground of the Church," pp. 64-65)

Further Reading: CWWL, 1959, vol. 2, "Christ Being the Burden of the Gospel," ch. 1; CWWL, 1961-1962, vol. 2, p. 253

第九周■周四

晨兴喂养

弗六 12 ~ 13 “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。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。”

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，如但以理十章二十节的波斯魔君和希腊魔君。这指明魔鬼撒但有他黑暗的国，（太十二 26，西一 13，）他在其中居于最高位，在他以下有背叛的天使。

保罗在以弗所六章十二节也提到“诸天界里那邪恶的属灵势力”。这里的诸天界，指空中。（二 2。）撒但和他邪恶的属灵势力是在空中；但我们是坐在第三层天上，超过他们。（6。）打仗的时候，凌驾仇敌之上的地位，在战略上是非常重要的。撒但和他邪恶的势力是在我们之下，他们注定是要被击败的。

我们的争战不是抵挡人，乃是抵挡邪灵，就是诸天界里的属灵势力。背叛的天使是撒但国度里的邪灵。因此，召会和撒但之间的争战，乃是我们这些爱主并在祂召会中的人，抵挡诸天界里邪恶势力的争战。表面看是血肉之人破坏召会，实际上是撒但和他邪恶的天使在那些造成破坏的人背后作工。所以，我们必须争战，抵挡这些属灵的势力。（以弗所书生命读经，六四二至六四三页。）

信息选读

WEEK 9 — DAY 4

Morning Nourishment

Eph. 6:12-13 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. Therefore take up the whole armor of God that you may be able to withstand in the evil day, and having done all, to stand.

The principalities, 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, such as the prince of Persia and the prince of Greece in Daniel 10:20. This indicates that the devil, Satan, has his kingdom of darkness (Matt. 12:26; Col. 1:13). In this kingdom, Satan is at the top, and under him are the rebellious angels.

In Ephesians 6:12 Paul also speaks of “the spiritual forces of evil in the heavenlies.” The heavenlies here refer to the air (2:2). Satan and his spiritual forces of evil are in the air. But we are seated in the third heaven above them (2:6). In fighting a battle, the position above the enemy is strategic. Satan and his evil forces are under us, and it is their fate to be defeated by us.

Our warfare is not against human beings, but against the evil spirits, the spiritual powers in the heavenlies. The rebellious angels are the evil spirits in Satan’s kingdom. Thus, the warfare between the church and Satan is a battle between us who love the Lord and who are in His church and the evil powers in the heavenlies. Apparently, it is people of flesh and blood who damage the church. Actually, it is Satan and his evil angels working behind them who cause the damage. Therefore, we must fight against these spiritual forces. (Life-study of Ephesians, pp. 533-534)

Today’s Reading

我们打属灵的仗，不仅需要主的大能，也需要神的军装。（弗六11。）我们的兵器没有效力，只有神的军装，甚至神全副的军装，才有效力。…召会是一个团体的战士，信徒是这唯一战士的一分子。只有团体的战士才能穿戴神全副的军装，单个的信徒不能。我们必须在基督的身体里打属灵的仗，绝不能单独作战。…要穿戴神全副的军装，这是个命令。神为我们预备了军装，但祂不替我们穿戴，必须我们自己穿戴。…为这缘故，我们需要得着加力。虽然神能使我们得着加力，我们仍然必须运用我们的意志与祂合作，…穿戴军装。

属灵的争战不是个人的事，乃是基督身体这个团体的整体，争战对付神仇敌的事。…我们团体地形成一支军队之后，就能与神的仇敌争战。神的战略乃是用召会作祂的军队，来与仇敌争战。所以，脱离军队孤立是非常危险的。唯有留在军队里，我们才得着必需的保护。…这些年来，我们看见（属灵的争战）完全是召会作神团体军队的事。你若与召会分离，就会打败仗。撒但的策略，不过是你从作神军队的召会里孤立出来。…属灵的争战乃是基督身体的事。…我们若看见这点，并且留在召会里，就会得胜。

召会作神的战士，不是凭自己的力量争战。…相反的，我们必须在主里，靠着祂力量的权能，得着加力。（10。）…要对付神的仇敌，抵挡黑暗的正恶势力，我们需要那叫基督从死人中复活，并叫祂坐在诸天界里，远超空中一切邪灵的浩大能力，使我们得着加力。（参一19~21。）在对付撒但和他邪恶国度的属灵争战中，我们只能在主里面争战，不能在自己里面争战。何时我们在自己里面，我们就失败了。（以弗所书生命读经，六三九至六四〇、九八二至九八三页。）

参读：以弗所书生命读经，第六十三、九十七篇；李常受文集一九七九年第二册，看见基督为着召会的异象并借着祷告回应基督天上的职事，第五章。

To fight the spiritual warfare, we need not only the power of the Lord, but also the armor of God [Eph. 6:11]. Our weapons do not avail, but God's armor, even the whole armor of God, does. The church is a corporate warrior, and the believers together make up this unique warrior. Only the corporate warrior can wear the whole armor of God; no individual believer can. We must fight the spiritual warfare in the Body, not individually. The charge to put on the whole armor of God is an imperative, a command. God has provided the armor for us, but He does not put it on for us. Rather, we ourselves must put on the armor God has provided. For this, we need to be empowered. Although God can empower us, we still must exercise our will to cooperate with Him...to put on the armor.

Spiritual warfare is not an individual matter; it is a matter of the Body, a corporate entity to fight the battle against God's enemy...After we have been formed corporately into an army, we shall be able to fight against God's enemy. God's strategy is to use the church as His army to fight against the enemy. Therefore, it is very dangerous to be isolated from the army. Only by remaining in the army will we have the necessary protection. Through the years we have seen that [spiritual warfare] is altogether a matter of the church as God's corporate army. If you separate yourself from the church, you will be defeated. Satan's strategy is simply to isolate you from the church as God's army...Spiritual warfare is a Body matter. If we realize this and stay with the church, we shall be victorious.

As God's warrior, the church does not fight by her own strength...On the contrary, we must be empowered in the Lord and in the might of His strength [Eph. 6:10]...To deal with God's enemy, to fight against the evil forces of darkness, we need to be empowered with the greatness of the power that raised up Christ from the dead and seated Him in the heavens, far above all the evil spirits in the air [cf. 1:19-21]. In the spiritual warfare against Satan and his evil kingdom, we can fight only in the Lord, not in ourselves. Whenever we are in ourselves, we are defeated. (Life-study of Ephesians, pp. 531-532, 815-816)

Further Reading: Life-study of Ephesians, msgs. 63, 97; CWWL, 1979, vol. 2, pp. 547-552

第九周■周五

晨兴喂养

林后十3~5“因为我们虽然在肉体中行事，却不照着肉体争战。我们争战的兵器，本不是属肉体的，乃是在神面前有能力，可以攻倒坚固的营垒，将理论和各样阻挡人认识神而立起的高寨，都攻倒了，又将各样的思想掳来，使它顺从基督。”

我们在实际经历属灵争战的时候，有几个基本的原则必须守住。

属灵争战的头一个原则，乃是不能用属肉体的兵器。…使徒保罗在林后十章三至五节的话，已经说得够清楚。…这属肉体的兵器，不只是指着发脾气，也是包括一切属人的手腕和天然的办法。…我们何时一动肉体的手腕，就自己也落在仇敌的手中了，怎能去救别人脱离仇敌的手？

保罗这个人，他从不用肉体的兵器。他无论和召会来往，或是和圣徒接触，都是笔直的，…因此他才能够“在神面前有能力，…攻倒坚固的营垒”，〔4，〕而在属灵的争战中取胜。（李常受文集一九五三年第三册，七〇九至七一〇页。）

信息选读

属灵争战的第二个原则，乃是要守住升天的地位。…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。只有这样的人，才能从天上攻打空中的仇敌。所以要有属灵的争战，就必须先守住属天的地位。…我们的福音没有能力，就是因为不够属天。我们自己是属地的，又用属地的方法、属肉体的兵器，

WEEK 9 — DAY 5

Morning Nourishment

2 Cor. 10:3-5 For though we walk in flesh, we do not war according to flesh; for the weapons of our warfare are not fleshly but powerful before God for the overthrowing of strongholds, as we overthrow reasonings and every high thing rising up against the knowledge of God, and take captive every thought unto the obedience of Christ.

To experience spiritual warfare in a practical way, there are several basic principles that we must keep.

The first principle of spiritual warfare is that we cannot use fleshly weapons. The apostle Paul tells us this clearly in 2 Corinthians 10:3-5...These fleshly weapons not only refer to the losing of temper but include all human schemes and natural methods...Whenever we use the schemes of our flesh, we have already fallen into the hands of the enemy. How then will we be able to deliver others from the hands of the enemy?

Paul was a man who never used fleshly weapons. In his dealings with the churches and his contact with the saints, he was perfectly straight—as straight as an arrow...For this reason he could be “powerful before God for the overthrowing of strongholds” [v. 4] and thereby gain the victory in the spiritual warfare. (CWWL, 1953, vol. 3, “The Experience of Life,” p. 524)

Today's Reading

The second principle of spiritual warfare is to keep the position of ascension... 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. Only this kind of men can attack the enemy in the air from a transcendent position in the heavens. Therefore, in order to engage in spiritual warfare, we must keep the heavenly position...If our gospel is powerless, it is because we are not heavenly enough; we ourselves are earthly, and we are using

来传福音，结果就是把人救来了，那些人也是拖泥带水的，不能从撒但的权下彻底地被救出来。我们若真要把人从撒但的权下救出来，叫人不仅得救，还能脱离撒但的手，就我们这些传福音的人，必须是坐在诸天界里，守住升天地位的人。

造就圣徒也是这样。我们若失去升天的地位，也就不能对圣徒有供应，有帮助。若我们所讲的道不过是道理，我们所有的交通不过是知识，里面并没有争战的成分，至多不过给人一些头脑的教导，一些情感的鼓舞，并不能实际地带人更多脱离撒但的权势而归向神。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。这是极其重要的一个秘诀，一个门窍。

属灵争战的第三个原则，乃是必须用属灵的兵器。…属灵的兵器，就是指以弗所六章十至十七节所说“全副的军装”，包括真理的腰带，义的胸甲，和平福音的鞋，信的盾牌，救恩的头盔，并那灵的剑。这些兵器都是属灵的，我们运用的时候也必须属灵。…传福音是出于灵，造就圣徒是出于灵，治理召会是出于灵，无论什么活动都要出于灵，都要让灵来。凡不出于灵的，凡凭自己眼光，凭自己看法，凭自己智慧，凭自己聪明的，都难免是人的方法，都难免是属肉体的兵器，而不是属灵的兵器。所以我们在争战的时候，一切的活动都要出于灵，都要从灵里面摸出那个感觉来。这也是极其基本的原则。（李常受文集一九五三年第三册，七一〇至七一三页。）

参读：生命的经历，第十五至十六、十八篇；马太福音生命读经，第十一篇。

earthly methods or fleshly weapons to preach the gospel. As a result, we may get some saved, but their condition will be muddled, and they will be unable to be completely delivered out of the power of Satan. 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.

The same principle applies in edifying the saints. If we lose the position of ascension, we can neither supply nor help the saints. If the messages we preach are mere doctrines and the fellowship we give mere knowledge, containing no element of warfare, the most we can impart is teachings for the mentality and stirring in the emotions; we cannot deliver people out of the power of Satan and turn them to God in a practical way. Therefore, if we want our work to have the effect of war, work which is able to deliver men from Satan's hands, we must keep the position of ascension and live continually in the condition of the heavens. This is an extremely important secret.

The third principle of spiritual warfare is that we must use spiritual weapons...Spiritual weapons refer to the "whole armor" mentioned in Ephesians 6:10-17, which includes the girdle of truth, the breastplate of righteousness, the shoes of the gospel of peace, the shield of faith, the helmet of salvation, and the sword of the Spirit. All these weapons are spiritual, and when we use them, we must be in spirit...Preaching the gospel, edifying the saints, and administering the church are of the spirit. Whatever kind of activity we are engaged in, everyone must be of the spirit, and everyone must release the spirit. Anything that is not of the spirit, anything that is according to our own view, our own idea, our own wisdom, or our own intelligence, is unavoidably a kind of human scheme and thus a fleshly weapon, not a spiritual weapon. Therefore, when we are fighting, all our activities must be of the spirit, touching the feeling from within our spirit. This also is an extremely basic principle. (CWWL, 1953, vol. 3, "The Experience of Life," pp. 525-527)

Further Reading: CWWL, 1953, vol. 3, "The Experience of Life," chs. 15-16, 18; Life-study of Matthew, msg. 11

第九周■周六

晨兴喂养

太六 9 ~ 10 “...我们在诸天之上的父，愿你的名被尊为圣，愿你的国来临，愿你的旨意行在地上，如同行在天上。”

13 “...救我们脱离那恶者。因为国度、能力、荣耀，都是你的，直到永远...”

属灵争战的第四个原则，乃是要有争战的祷告。使徒在以弗所六章，说过了各种属灵的兵器之后，紧接着就说，要“时时在灵里祷告”。（18。）...属灵的争战，大部分就是靠在祷告上。可说撒但最怕的，就是圣徒在主面前的屈膝，就是召会在神面前的祷告。...但以理...一开始祷告，宝座上就有了动作。但当宝座上的答应要通下来的时候，在天空就通不过。但以理就祷告，继续的祷告，他那个祷告就是争战。一个守住升天地位的人，乃是在天上掌权，又能使用属灵的兵器，他所发出的祷告，就大有功效，能摸着神的宝座，也能影响撒但的权势。神就是盼望圣徒有这样的祷告，来与祂同工，为祂争战。（李常受文集一九五三年第三册，七一三至七一四页。）

信息选读

如果我们看见，最有价值的祷告，最高的祷告，是在升天里的祷告，我们就很容易领会，祷告乃是一个争战。...以弗所六章所说的祷告，就是这一种争战的祷告。这不是平常的、普通的、一般的祷告，乃是相当高的，是在天的境界里发出来的祷告。

所有在天的境界里，从神的宝座上发出来的祷告，都是争战的祷告。凡是这样祷告的人，都是经

WEEK 9 — DAY 6

Morning Nourishment

Matt. 6:9-10...Our Father who is in the heavens, Your name be sanctified; Your kingdom come; Your will be done, as in heaven, so also on earth.

13...Deliver us from the evil one. For Yours is the kingdom and the power and the glory forever...

The fourth principle of spiritual warfare is to have fighting prayers. After the apostle mentions the various kinds of spiritual weapons in Ephesians 6, he says, “Praying at every time in spirit” (v. 18)...Spiritual warfare largely depends on prayer. What Satan fears most is the saints’ bended knees before the Lord, or the prayer of the church before God...When Daniel prayed, there was action on the throne. But when the answer came down from the throne, it met resistance in the air. Daniel prayed continually. His prayer was a kind of warfare. A person who keeps the position of ascension reigns in heaven. He can also employ spiritual weapons, and the prayer that comes forth from him avails much; it can touch the throne of God and affect the power of Satan. God desires that His saints have this kind of prayer to work together with Him and fight for Him. (CWWL, 1953, vol. 3, “The Experience of Life,” p. 527)

Today's Reading

If we have seen that the prayers of greatest worth are prayers in ascension, then we can easily understand that prayer is a warfare...Such is the nature of the prayer spoken of in Ephesians 6. It is not the ordinary, common, general prayer. It is very high, being uttered from the realm of the heavens.

All prayers that are expressed in the heavenly realm and from the throne of God are prayers of warfare. He who prays in this way is one who has

过十字架、复活、升天、在宝座上，远超过地，不给地上属土的东西摸着的人。他们从这样境界里头所发出来的祷告，就是赶逐空中恶魔，带下神权柄来的祷告。

因空中有了一个霸占人的，他控制着地上的人，就叫罪人不接受福音，圣徒不追求主。所以你光传福音，光讲道不够，还必须…祷告神，要神在天上的权柄，能通行到地上来。若是这样，你会看见，一个一个的罪人要得救，一个一个的圣徒要起来追求主，爱主。因为在这里有了争战的祷告，赶逐了黑暗的权势，带进了神的权柄，结果叫神在地上能通行祂的旨意，实行祂的救恩，也能照着祂的美意施恩给祂的儿女。

每一个祷告的人，都必须是一个在天的境界里，摸着神的宝座，能从天上倒下祷告来的人。你超过了地，超过了空中，超过了黑暗的权势，你和那一位远超诸天的基督，一同在神的宝座上；这样，你所发出来的祷告才是争战的祷告。明白了这一点，你所有的目标都会从人身上转到鬼身上去。一个罪人不得救，你会说，“神啊，不是他不肯悔改，是鬼在那里霸占他，求你把他身上的鬼赶出去。”一个家庭里夫妇吵架，你也不会说，“是弟兄不体贴、不同情；”或者说，“是姊妹不蒙头、不守地位。”…你祷告的目标不是弟兄姊妹，乃是他们背后，身上的黑暗权势。这就是以弗所六章所说的摔跤。这不是与血肉之人摔跤，乃是与诸天界里那邪恶的属灵势力摔跤。我们祷告所对付的目标，不是人，乃是鬼魔。召会中所有的难处，都不在弟兄姊妹身上，乃在撒但身上。…我们在天的境界里，就能有这种升天掌权的祷告，就是争战的祷告。（祷告，二四二、二五二至二五三页。）

参读：祷告，第十八篇；教会祷告的职事，第二、四篇。

passed through the cross, resurrected, and ascended. He is on the throne, far above the earth, and is not touched by any earthly thing. The prayers that he expresses from such a realm are prayers that can defeat the devil in the air and bring down God's authority.

Because there is someone in the air who usurps men and controls the men on earth, sinners are prevented from receiving the gospel, and saints are hindered from seeking the Lord. So it is not enough that we only preach the gospel and minister the Word...We must pray to God that God's heavenly authority may be brought down to the earth. If this is done, you will see that one by one sinners will be saved, and one by one saints will rise up to seek and love the Lord, for here there are fighting prayers driving away the power of darkness, bringing in God's authority and, as a result, causing God to have His will done on earth. They enable God to carry out His salvation and give grace to His children according to His good pleasure.

Every praying person should be one who is in the heavenly realm, touching God's throne, and therefore, able to pour down prayers from heaven. As you are above the earth, the air, and the power of darkness and are seated together with Christ on the throne of God in the heavenlies, the prayers that you utter are prayers of warfare. Having understood this point, you will turn the focus of your attention from man to the devil. When a sinner fails to receive salvation, you should pray, "O God, it is not that he would not repent, but it is the devil that is usurping him. I pray that You cast out the devil from him." When the husband and the wife are in a family quarrel, you will not blame the brother or the sister...The target of your prayers will not be the brother or sister but the power of darkness that is behind them and on them. This is the wrestling spoken of in Ephesians 6. This is not wrestling against blood and flesh but against the spiritual forces of evil in the heavenlies. The target with which we are dealing in our prayers is not man but the devil. All the problems in the church are not with the brothers and sisters but with Satan...If we are in the heavenly realm, we are able to pray such prayers of ascension, that is, prayers of warfare. (CWWL, 1959, vol. 4, "Lessons on Prayer," pp. 189, 196-197)

Further Reading: CWWL, 1959, vol. 4, "Lessons on Prayer," ch. 18; CWWN, vol. 22, "The Prayer Ministry of the Church," chs. 2, 4

第九周诗歌

WEEK 9 — HYMN

637

属灵的争战 — 在身体里

8 7 8 7 副 (英 885)

降 B 大调

3/4

5̣ . 6̣ | 5̣ . 3̣ 2̣ 1̣ | 7̣ 6̣ . 6̣ . 6̣ | 2̣ . 1̣ 7̣ 1̣ | 2 -

一 争 战 要 在 身 体 里 面, 永 勿 单 独 去 迎 敌;

5̣ . 6̣ | 5̣ . 1̣ 2̣ 3̣ | 4̣ 6̣ . 1̣ . 2̣ | 3̣ 1̣ 2̣ . 7̣ | 1 -

同 着 身 体 联 于 元 首, 宝 座 之 上 将 敌 袭。

1̣ . 1̣ | 4̣ . 4̣ 4̣ . 4̣ | 4̣ 3̣ . 3̣ . 3̣ | 3̣ . 2̣ 6̣ . 2̣ | 2 -

(副) 争 战 要 在 身 体 里 面, 借 着 元 首 的 功 绩;

5̣ . 6̣ | 5̣ . 1̣ 2̣ 3̣ | 4̣ 6̣ . 1̣ . 2̣ | 3̣ 1̣ 2̣ . 7̣ | 1 - ||

5̣ . 6̣ | 5̣ . 1̣ 2̣ 3̣ | 4̣ 6̣ . 1̣ . 2̣ | 3̣ 1̣ 2̣ . 7̣ | 1 -

同 着 身 体 站 得 稳 坚, 你 就 必 定 得 胜 利。

- | | |
|--------------|----------|
| 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。 |

Fight the battle in the Body

Spiritual Warfare — In the Body

885

1. Fight the bat - tle in the Bo - dy, Nev - er fight it on your
own; With the Bo - dy to the Head joined, Fight the bat - tle on the
throne. (C) Fight the bat - tle in the Bo - dy! By the vir - tue of the
Head; Stand - ing firm - ly with the Bo - dy, In - to vic - t'ry you'll be led.

- | | |
|---|--|
| 2. For the Body is God's armor, Not for anyone alone; When you wrestle in the Body, All its benefits you own. | 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. |
| 3. 'Tis the Church on Christ established Satan shall not overpower; 'Tis the Body built together Which resists the evil power. | 6. In the heav'nlies more than conqueror, In the power of His might, As a soldier in the army, In the Lord the battle fight. |
| 4. In the Body, by the Headship, Sitting in the heav'nlies, Struggle with the wicked spirits And the principalities. | 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. |

