二〇一二年冬季训练

但以理书、撒迦利亚书结晶读经

第六篇

得胜者的胜利

读经：但一～六

纲　　目

周　一

壹「通达人必发光，如同穹苍的光辉；那使多人归义的，必发光如星，直到永永远远」—但十二3，参一～六章：

一 在众地方召会中的每一个人都该是发光的星，就是作为活星之属天基督（民二四17，启二二16，参太二2）的复制；众星乃是那些在黑暗中照亮，并使人从错误的路上转到正路上去的人（启一20）。

二 得胜者如发光的星，乃是众召会的使者，与作神使者的基督是一，有现时的基督作为神赐给祂子民鲜活的信息—20～二1，玛三1。

三 成为得胜的星有两条路：第一是借着圣经，第二是凭着七倍加强的灵：

1「我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了」—彼后一19：

Winter Training 2012

Crystallization-Study of Daniel & Zechariah

Message Six

The Victory of the Overcomers

Scripture Reading: Dan. 1—6

Outline

DAY 1

I. "Those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever"—Dan. 12:3; cf. chs. 1—6:

A. Everyone in the local churches should be a shining star, a duplication of the heavenly Christ as the living Star (Num. 24:17; Rev. 22:16; cf. Matt. 2:2); the stars are those who shine in darkness and turn people from the wrong way to the right way (Rev. 1:20).

B. The overcomers as the shining stars are the messengers of the churches, those who are one with Christ as the Messenger of God and who possess the present Christ as the living and fresh message sent by God to His people—v. 20—2:1; Mal. 3:1.

C. There are two ways to become an overcoming star—first, by the Bible and, second, by the sevenfold intensified Spirit:

1. "We have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts"—2 Pet. 1:19:

周　二

a 彼得把经上预言的话比作照在暗处的灯；这指明：(1) 今世乃是黑夜里的暗处（罗十三 12），这世上的人都是在黑暗里行走、活动（参约壹五 19）；(2) 经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，甚至经过黑夜，直到主显现的那日，天发亮的时候。

b 主显现的黎明前，有晨星在那些蒙光照的信徒心里出现，这些信徒借着留意经上照亮人的预言之话，得了光照而被照明；圣经如灯照在暗处的话，我们若留意，会叫我们在基督作晨星实际显出前，就得着祂在我们心里出现，照耀在我们今日所处之背道的黑暗中—启二 28，二二 16，提后四 8。

2「那有神的七灵和七星的，这样说」—启三 1：

a 七灵与七星是一，七星也与七灵是一。

b 神的七灵是为着使召会加强的活，七星是为着使召会加强的亮。

c 这七倍加强的灵是活的，是死的字句知识所永远不能顶替的—林后三 6。

d 七星是众召会的使者；他们是众召会中属灵的人，担负着「耶稣的见证」的责任；他们应当象星一样，有属天的性质，并在属天的地位上—启一 20。

周　三

DAY 2

a. Peter likened the word of prophecy in the Scripture to a lamp shining in a dark place; this indicates that (1) this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness (cf. 1 John 5:19); and (2) the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them to enter into a bright day, even to pass through the dark night until the day of the Lord's appearing dawns.

b. Before the dawning day of the Lord's appearing, the morning star rises in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of prophecy in the Scripture; if we give heed to the word in the Bible, which shines as a lamp in a dark place, we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star—Rev. 2:28; 22:16; 2 Tim. 4:8.

2. "These things says He who has the seven Spirits of God and the seven stars"—Rev. 3:1:

a. The seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits.

b. The seven Spirits of God enable the church to be intensely living, and the seven stars enable her to be intensely shining.

c. The sevenfold intensified Spirit is living and can never be replaced by the dead letters of knowledge—2 Cor. 3:6.

d. The seven stars are the messengers of the churches; they are the spiritual ones in the churches, the ones who bear the responsibility for the testimony of Jesus; they should be of the heavenly nature and should be in a heavenly position like stars—Rev. 1:20.

DAY 3

贰 主恢复的原则可见于「但以理和他的同伴」（哈拿尼雅、米沙利和亚撒利雅），他们绝对与神是一，胜过撒但的诡计—但二 13、17，参启十七 14，太二二 14：

一 尼布甲尼撒在他对但以理及其同伴所施那属鬼魔的试诱中，将原来指明他们是属于神的名字，改为使他们与偶像成为一的名字—但一 6 ~ 7：

1 但以理这名，意思是「神是我的审判者」，被改为伯提沙撒，意思是「彼勒的王子」，或「彼勒所宠爱的」—赛四六 1。

2 哈拿尼雅这名，意思是「耶和华曾以恩慈赐与」，或「蒙耶和华恩宠」，被改为沙得拉，意思是「蒙日神光照」。

3 米沙利这名，意思是「谁是神所是的」，被改为米煞，意思是「谁能象女神煞克」。

4 亚撒利雅这名，意思是「耶和华曾帮助」，被改为亚伯尼歌，意思是「火神尼歌的忠仆」。

二 但以理和他的同伴胜过属鬼的饮食—但一：

1 尼布甲尼撒那属鬼魔的试诱，首先引诱神失败的选民中四个卓越的年轻后裔，就是但以理和他的三个同伴，要使他们有分于王不洁的食物，就是献给偶像的食物，而受玷污。

2 但以理和他的同伴若吃那些食物，就是接受玷污，接受偶像，因而与撒但成为一—参林前十 19 ~ 21。

3 当但以理和他的同伴拒绝吃尼布甲尼撒不洁的食物，而拣选吃蔬菜时（但一 8 ~ 16），原则上，他们就是拒绝善恶知识树（参创三 1 ~ 6），而接受生命树，使他

II. The principle of the Lord's recovery is seen with "Daniel and his companions" (Hananiah, Mishael, and Azariah), who were absolutely one with God in their victory over Satan's devices—Dan. 2:13, 17; cf. Rev. 17:14; Matt. 22:14:

A. In his devilish tempting of Daniel and his companions, Nebuchadnezzar changed their names, which indicated that they belonged to God, to names that made them one with idols—Dan. 1:6-7:

1. The name Daniel, meaning "God is my Judge," was changed to Belteshazzar, meaning "the prince of Bel," or "the favorite of Bel"—Isa. 46:1.

2. The name Hananiah, meaning "Jah has graciously given," or "favored of Jah," was changed to Shadrach, meaning "enlightened by the sun god."

3. The name Mishael, meaning "Who is what God is?" was changed to Meshach, meaning "Who can be like the goddess Shach?"

4. The name Azariah, meaning "Jah has helped," was changed to Abed-nego, meaning "the faithful servant of the fire god Nego."

B. Daniel and his companions were victorious over the demonic diet—Dan. 1:

1. Nebuchadnezzar 's devilish temptation was first to seduce the four brilliant young descendants of God's defeated elect, Daniel and his three companions, to be defiled by partaking of his unclean food, food offered to idols.

2. For Daniel and his companions to eat that food would have been to take in the defilement, to take in the idols, and thus to become one with Satan—cf. 1 Cor. 10:19-21.

3. When Daniel and his companions refused to eat Nebuchadnezzar 's unclean food and chose instead to eat vegetables (Dan. 1:8-16), in principle they rejected the tree of the knowledge of good and evil (cf. Gen. 3:1-6) and took the tree of life, which

们与神成为一（参二 9、16 ~ 17）。

4 主的恢复乃是恢复吃耶稣，为着建造召会—9、16 ~ 17 节，启二 7、17，三 20。

5 我们能借着吃主的话，并借着谨慎接触那清心呼求主的人，且同他们在一起，而吃耶稣—耶十五 16，提后二 22，林前十五 33，箴十三 20。

周　四

三　但以理和他的同伴胜过鬼魔的蒙蔽，就是阻止人看见那大人像，以及那砸人的石头，就是人类历史中的神圣历史—但二：

1 团体的基督（石头和山），也就是新郎和新妇，有神的气之团体的属神之人，要用祂口中的气，就是剑，砸碎并击杀敌基督和他的军队—34 ~ 35、44 ~ 45 节，帖后二 8，启十九 11 ~ 21，创十一 4 ~ 9，参赛三三 22。

2 基督产生新妇作为新造，乃是借着长大、变化和成熟；因此，我们急切需要成熟—西二 19，林后三 18，罗十二 2，来六 1 上。

3 基督是神建筑的宝贵活石、基石、房角石和顶石，祂以祂自己的宝贵灌注我们，好把我们变化为宝贵的活石，为着祂的建造—彼前二 4 ~ 8，赛二八 16，亚三 9，四 7、9 ~ 10。

四　但以理和他的同伴胜过拜偶像的引诱—但三，参太四 9 ~ 10：

1 任何不是在我们重生之灵里的真神，都是顶替神的偶像；任何不在灵里或不属于灵的，都是偶像—约壹五 21。

caused them to be one with God (cf. 2:9, 16-17).

4. The Lord's recovery is the recovery of the eating of Jesus for the building up of the church—vv. 9, 16-17; Rev. 2:7, 17; 3:20.

5. We can eat Jesus by eating His words and by being careful to contact and be with those who call on Him out of a pure heart—Jer. 15:16; 2 Tim. 2:22; 1 Cor. 15:33; Prov. 13:20.

DAY 4

C. Daniel and his companions were victorious over the devilish blinding that prevents people from seeing the great human image and the crushing stone as the divine history within human history—Dan. 2:

1. The corporate Christ as the stone and the mountain, the Bridegroom with His bride, the corporate man of God with the breath of God, will crush and slay Antichrist and his armies by the breath, the sword, of His mouth—vv. 34-35, 44-45; 2 Thes. 2:8; Rev. 19:11-21; Gen. 11:4-9; cf. Isa. 33:22.

2. Christ produces His bride as the new creation by growth, transformation, and maturity; thus, there is the urgent need of maturity—Col. 2:19; 2 Cor. 3:18; Rom. 12:2; Heb. 6:1a.

3. Christ as the living and precious stone, foundation stone, cornerstone, and topstone of God's building infuses us with Himself as the preciousness to transform us into living and precious stones for His building—1 Pet. 2:4-8; Isa. 28:16; Zech. 3:9; 4:7, 9-10.

D. Daniel and his companions were victorious over the seduction of idol worship—Dan. 3; cf. Matt. 4:9-10:

1. Whatever is not the true God in our regenerated spirit is an idol replacing God; whatever is not in the spirit or of the spirit is an idol—1 John 5:21.

2 身体的仇敌乃是己，用自利、自高、自荣、己的美丽和己的力量顶替神；在身体里并为着身体，我们否认己，并且不是传自己，乃是传基督耶稣为主—太十六 24，林后四 5。

3 但以理的同伴有真实殉道的灵；他们以性命为代价，为主这独一的神站住，抵挡偶像敬拜，被尼布甲尼撒下令扔在烈火的窑中—但三 19 ~ 23。

4 尼布甲尼撒查看窑时，见有四个人在火中行走（24 ~ 25）；这第四个乃是超越的基督作为人子，来与祂三个受苦、遭逼迫的得胜者同在，并使这火成为令人愉悦、可以在其中行走的地方。

5 这三位得胜者，不需要求神拯救他们脱离火窑（参 17）；人子基督这位够资格并且能在凡事上同情神子民者（来四 15 ~ 16），来作他们的同伴，在他们受苦时照顾他们；借着祂的同在，祂使他们受苦的地方成为愉快的处境。

周　五

五　但以理和他的同伴胜过那拦阻人看见诸天之神的诸天掌权的遮蔽—但四：

1 我们是为使基督居首位而蒙神拣选作神的子民，我们在神诸天的掌权之下，目的是要使基督得以居首位—18、23 ~ 26、30 ~ 32 节，罗八 28 ~ 29，西一 18 下，林后十 13、18，耶九 23 ~ 24。

2「祂能使那行动骄傲的降为卑」—但四 37 下。

六　但以理和他的同伴胜过对在神面前荒淫放荡，亵渎神的圣别之结果的无知—五章：

2. The enemy of the Body is the self that replaces God with its self-interest, self-exaltation, self-glory, self-beauty, and self-strength; in the Body and for the Body we deny the self and do not preach ourselves but Christ Jesus as Lord—Matt. 16:24; 2 Cor. 4:5.

3. Daniel's companions had a true spirit of martyrdom; they stood for the Lord as the unique God and against idol worship at the cost of their lives, being thrown at the command of Nebuchadnezzar into a blazing furnace—Dan. 3:19-23.

4. When Nebuchadnezzar looked into the furnace, he saw four men walking in the midst of the fire (vv. 24-25); the fourth one was the excellent Christ as the Son of Man, who had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about.

5. The three overcomers did not need to ask God to deliver them from the furnace (cf. v. 17); Christ as the Son of Man—the One who is qualified and capable of sympathizing with God's people in everything (Heb. 4:15-16)—came to be their Companion and take care of them in their suffering, by His presence making their place of suffering a pleasant situation.

DAY 5

E. Daniel and his companions were victorious over the covering that hinders people from seeing the ruling of the heavens by the God of the heavens—Dan. 4:

1. As those who have been chosen by God to be His people for Christ's preeminence, we are under God's heavenly rule for the purpose of making Christ preeminent—vv. 18, 23-26, 30-32; Rom. 8:28-29; Col. 1:18b; 2 Cor. 10:13, 18; Jer. 9:23-24.

2. "He is able to abase those who walk in pride"—Dan. 4:37b.

F. Daniel and his companions were victorious over the ignorance concerning the result of the debauchery before God and the insult to His holiness—ch. 5:

1 伯沙撒将耶路撒冷圣殿中敬拜神所用的器皿拿来，用以拜偶像，那是亵渎神的圣别（4）；他本该从尼布甲尼撒的经历学功课（四18～37）；然而他没有学得功课，结果受了亏损（五18、20、24～31）。

2「在他里头有美好的灵，又有知识聪明，能圆梦，释谜语，解难题，这人名叫但以理」—12节上。

3「伯沙撒啊……，你虽知道这一切，你的心仍不谦卑，竟向天上的主自高，使人将祂殿中的器皿拿到你面前，你和大臣、王后、妃嫔用这些器皿饮酒；你又赞美那不能看、不能听，无知无识，用金、银、铜、铁、木、石所造的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神」—22～23节，参20节。

周　六

七 但以理和他的同伴胜过那禁止得胜者忠信敬拜神的诡计—六章：

1 但以理六章的中心乃是人的祷告以执行神的经纶；人的祷告好象轨道，为神的行动铺路；除了祷告之外，没有别的路可以把神的经纶带到完满和完成；这是本章的内在秘诀。

2 但以理把窗户开向耶路撒冷祷告；借着他恩典的祷告，神将以色列人带回他们列祖之地—10节，参王上十九12、18。

3「但以理知道这文书已经签署了，就到自己家里（他楼上的窗户，开向耶路撒冷），一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行」—但六10。

1. Belshazzar ‘s taking the vessels that were for God’s worship in His holy temple at Jerusalem and using them in worshipping idols was an insult to God’s holiness (v. 4); he should have learned the lesson from Nebuchadnezzar ‘s experience (4:18-37); however, he did not learn the lesson and suffered as a result (5:18, 20, 24-31).

2. “An excellent spirit and knowledge and insight, and the interpretation of dreams, the declaring of riddles, and the resolving of problems [lit., knots] were found in this Daniel”—v. 12a.

3. “You..., Belshazzar, have not humbled your heart, though you knew all this; but you have exalted yourself against the Lord of the heavens; and they have brought the vessels of His house before you, and you and your lords, your wives, and your concubines have drunk wine from them; and you have praised the gods of silver and of gold, of bronze, iron, wood, and stone, which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored”—vv. 22-23, cf. v. 20.

DAY 6

G. Daniel and his companions were victorious over the subtlety that prohibited the faithfulness of the overcomers in the worship of God—ch. 6:

1. The center of Daniel 6 is man’s prayer for the carrying out of God’s economy; man’s prayers are like the rails that pave the way for God’s move to go on; there is no other way to bring God’s economy into fullness and into fulfillment except by prayer; this is the inner secret of this chapter.

2. Daniel prayed with his windows open toward Jerusalem; through his gracious prayer God brought Israel back to their fathers’ land—v. 10; cf. 1 Kings 19:12, 18.

3. “Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously”—Dan. 6:10.

4 当我们的祷告是向着神永远经纶里的目标，就是向着基督（由圣地所预表）、向着神的国（由圣城所预表）并向着神的家（由圣殿所预表）时，神必垂听我们的祷告—王上八 48 ~ 49。

4. God will listen to our prayer when our prayer is toward Christ (typified by the Holy Land), toward the kingdom of God (typified by the holy city), and toward the house of God (typified by the holy temple) as the goal in God's eternal economy—1 Kings 8:48-49.

第六周 • 周一

晨兴喂养

但十二 3「通达人必发光，如同穹苍的光辉；那使多人归义的，必发光如星，直到永永远远。」

启一 20「论到你所看见在我右手中的七星，和七个金灯台的奥秘，那七星就是七个召会的使者，七灯台就是七个召会。」

不只基督自己是星〔参民二四 17〕，祂的跟从者也是，他们是在众召会中发光的人。在使徒行传与书信里，带头的人被称作长老，但在圣经末一卷里他们乃是星。现在不是头衔或地位的问题，乃是发不发光的问题。所有在地方召会中领头的人必须是发光的星。

是一颗星，究竟是什么意思？但以理十二章三节答复了这个问题：「通达人必发光，如同穹苍的光辉；那使多人归义的，必发光如星，直到永永远远。」众星乃是那些在黑暗中照亮，并使人从错误的路转到正路上去的人。现今的召会时代乃是黑夜的时期；因此我们需要星发光照耀。在地方召会中，所有领头的人都不该自居地位。他们不该说，「我是长老，你们必须承认我。」如果他们这样说，他们就是在黑暗里。我们需要发光的弟兄姊妹；我们需要发光的星。乃是借着在今日黑暗中发光，才叫人能接受引导，从错误的路转到正路上。任何一件错误的事都是不义；任何一件对的事都是义。那使多人归义的，才是发光的星，直到永永远远（李常受文集一九七〇年第一册，三八四至三八五页）。

信息选读

在新约开头，只提到有一颗星在天上；但在新约末了，有七星在七个地方召会中。在每个地方召会中

WEEK 6 — DAY 1

Morning Nourishment

Dan. 12:3 "And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever."

Rev. 1:20 "The mystery of the seven stars which you saw upon My right hand and the seven golden lampstands: The seven stars are the messengers of the seven churches,and the seven lampstands are the seven churches."

Not only is Christ Himself the star [cf. Num. 24:17], but also His followers, the shining ones in the churches. In the Acts and the Epistles the leading ones were called elders or bishops, but in the last book of the Bible they are the stars. Now it is not a matter of title or position, but a matter of shining. All the living ones of the local churches must be shining stars.

What does it mean to be a star? Daniel 12:3 gives the answer: “And those who have insight will shine like the shining of the heavenly expanse, and those who turn many to righteousness, like the stars, forever and ever.” The stars are those who shine in darkness and turn people from the wrong way to the right way. Now, during the church age, is the time of night; so we need the shining of the stars. All the leading ones in the local churches should never claim their position: they should never say, “I am one of the elders; you must recognize me.” If they say this, they are in darkness. We need the brothers and sisters who shine; we need the shining stars. It is by the shining in today’s darkness that people receive the guidance and are turned from the wrong way to the right way. Anything that is wrong is unrighteousness; anything that is right is righteousness. Those who turn many to righteousness are the stars which shine forever and ever. (Finding Christ by the Living Star, pp. 24-25)

Today’s Reading

In the beginning of the New Testament there was only one star in the heavens, but in the end of the New Testament there are seven stars in seven

都有一颗星；在每个地方召会里都有发光物，把人带到正路上去。...今天星是在地方召会里。在圣经的结尾有这样的话：「我是大卫的根，又是他的后裔，我是明亮的晨星。那灵和新妇说，来！」（启二二16~17）今天星与那灵同在，也与新妇同在。那灵在哪里，哪里就有星；新妇召会在哪里，哪里就有星。

圣经不只给我们看见，我们如何才能跟随那星；它也给我们看见，我们如何能成为一颗星。有两条路：第一是借着圣经，第二是凭着那灵。

彼后一章十九节给我们第一个秘诀：「我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。」我们有申言者的话，就是圣经。但申言者的话并不是星；圣经不是星。那么我们怎么办？这节圣经说，因为我们有申言者的话，我们必须留意，我们必须全心关注，直等到天发亮，晨星在我们心里出现。...这星是像磷一样，能在黑暗中发光的。...如果我们的读经是活的，是正确的，这话必要转变为活的基督。这就是转变的点—话必须转变为基督；写出来的话必须转变为活的话。我们永远没法把基督与活话分开。我们必须留意申言者的话，直等到有个东西在我们里面出现，那就是基督，就是磷出现，如同在黑暗中晨光发亮一样。

我们手里有圣经是一件事；留意这话，直等到晨星在我们心里出现是另一件事。有圣经知识是一件事，但有一颗发光的星在我们灵里兴起是另一件事。...今天我们所需要的，乃是把话接受到我们里面，留意那永活的话，直等到有东西出现并照亮在我们心里。然后我们就有星，我们也才能成为一颗星。这不是单单关于基督的知识，而是基督自己成了活的星（李常受文集一九七〇年第一册，三八五至三八七页）。

参读：李常受文集一九七〇年第一册，第三八二至三九四页。

local churches. In every local church there is a star; in every local church there is something shining, leading people to the right way....Today the star is in the local churches. The Bible ends with this word: “I am the Root and the Offspring of David, the bright morning star. And the Spirit and the bride say, Come!” (Rev. 22:16-17). Today the star is with the Spirit and with the bride. Where the Spirit is, there is the star; where the bride, the church, is, there is the star.

In the Bible we not only see how we may follow the star, but even become one of the stars. There are two ways: first, by the Bible; second, by the Spirit.

Second Peter 1:19 gives us the first secret: “We have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts.” We have the prophetic word, the Bible. But the prophetic word is not the star; the Bible is not the star. Then what must we do? This verse says that since we have the prophetic word, we must give heed to it, we must pay full attention to it, until the day dawns and the morning star rises in our hearts....This star is something as phosphorous, bringing light in the darkness....If we deal with the Word livingly and properly, it surely will turn into the living Christ. This is the turning point—the Word must be turned into Christ; the written word must be turned into the living word. We can never separate Christ from the living word. We must give heed to the prophetic word until it rises within us as Christ, as the phosphorous, as the day breaking through the darkness.

To have the Bible in your hands is one thing; to give heed to the Word until the morning star rises in your heart is another. To have the knowledge of the Bible is one thing, but to have a shining star rising in your spirit is another....What we need today is to take the Word into us, to take heed to the living word until something within rises and shines in our heart. Then we will have the star, and then we will be a star. This is not just the knowledge about Christ, but Christ Himself as the living star. (Finding Christ by the Living Star, pp. 25-28)

Further Reading: Finding Christ by the Living Star

第六周 • 周二

晨兴喂养

彼后一 19「我们并有申言者更确定的话，你们留意这话，如同留意照在暗处的灯，直等到天发亮，晨星在你们心里出现，你们就作得好了。」

启三 1「你要写信给在撒狄的召会的使者，说，那有神的七灵和七星的，这样说，我知道你的行为，按名你是活的，其实是死的。」

彼得〔在彼后一章十九节〕把经上预言的话比作照在暗处的灯。这指明：1. 今世乃是黑夜里的暗处（罗十三 12），这世上的人都是在黑暗里行走、活动；2. 经上申言者的话犹如信徒的明灯，传输属灵的光（不仅供人心思理解的字句知识），照耀在他们的黑暗里，引导他们进入光明的白昼，...直到主显现的那日，天发亮的时候。在主这阳光显出以前，我们需要祂话的光，照耀我们的脚步（圣经恢复本，彼后一 19 第三注）。

〔天发亮〕是隐喻，说明满了亮光的时候即将来到，如同晴天破晓，有晨星于黎明前在那些蒙光照的信徒心里出现，这些信徒借着留意经上照亮人的预言之话，得了光照而被照明。...这促使并鼓励他们切切寻求主的同在，并且儆醒，使他们当主在祂来临（巴路西亚）的隐密部分，像贼一样来到时，不至于见不到主。...因此这隐喻必是将来世，国度时代，比作那要在主显现（来临）时（彼后一 16）发亮的天；那时主是公义的日头（玛四 2），祂的光要照耀出来，冲破今世黑夜的幽暗（彼后一 19 第四注）。

信息选读

WEEK 6 — DAY 2

Morning Nourishment

2 Pet. 1:19 "And we have the prophetic word made more firm, to which you do well to give heed as to a lamp shining in a dark place, until the day dawns and the morning star rises in your hearts."

Rev. 3:1 "And to the messenger of the church in Sardis write: These things says He who has the seven Spirits of God and the seven stars: I know your works, that you have a name that you are living, and yet you are dead."

Peter likened the word of prophecy in the Scripture to a lamp shining in a dark place. This indicates that (1) this age is a dark place in the dark night (Rom. 13:12), and all the people of this world are moving and acting in darkness; and (2) the prophetic word of the Scripture, as the shining lamp to the believers, conveys spiritual light that shines in their darkness (not merely knowledge in letters for their mental apprehension), guiding them to enter into a bright day,...the day of the Lord's appearing....Before the Lord as the sunlight appears, we need this word as light to shine over our footsteps. (2 Pet. 1:19, footnote 2)

[The day dawns is] a metaphor illustrating a coming time that will be full of light, as a bright day dawning, with the morning star rising, before its dawning, in the hearts of the believers, who are illuminated and enlightened by giving heed to the shining word of prophecy in the Scripture....This will cause and encourage them to earnestly seek the Lord's presence and be watchful so that they will not miss the Lord in the secret part of His coming (parousia), when He will come as a thief....Hence, this metaphor must allude to the coming age, the age of the kingdom, as a day that will dawn at the appearing (the coming) of the Lord (v. 16) as the Sun of righteousness (Mal. 4:2), whose light will shine to break through the gloom of the dark night of this age. (2 Pet. 1:19, footnote 4)

Today's Reading

主要在黑夜最深时，像晨星一样（启二 28，二二 16），向那些儆醒渴望祂可爱显现的人显现（提后四 8）。他们因着申言者之话的照耀蒙了光照，这话能把他们引到那要发亮的天。圣经如灯照在暗处的话，我们若留意，会叫我们在基督作晨星实际显出前，就得着祂在我们心里出现，照耀在我们所处之背道的黑暗中（彼后一 19 第四注）。

神的七灵是为着使召会加强地活，七星是为着使召会加强地亮。对于在以弗所的召会，基督是那手中握着七星，在七个金灯台中间行走的。初期的召会需要基督的照顾，召会的领头人也需要祂保守的恩典。对于在士每拿的召会，基督是那死过又活的。受苦的召会需要基督复活的生命。对于在别迦摩的召会，基督是那有两刃利剑的。堕落、属世的召会需要基督审判并击杀的话。对于在推雅推喇的召会，基督是那眼目如火焰，脚像明亮之铜的。背道的召会需要基督的鉴察和审判。...对于在撒狄的召会，基督是那有神的七灵和七星的。死沉、改革的召会，需要神七倍加强的灵，以及发亮的领头人。这七倍加强的灵是活的，是死的字句知识所永远不能顶替的（林后三 6）（启三 1 第二注）。

在彼得后书我们有申言者的话，而在启示录我们有七灵。启示录三章一节说，「那有神的七灵和七星的，这样说。」耶稣的手不只握着七星，也握着七灵。这意思是，七灵与七星是一，七星与七灵是一。如果我们有活的话像晨星那样在里面出现，并且我们与七灵是一，到末了我们便成了众星。我们不单有星在我们里面照亮，而且借着察看这星，并在那灵里跟随，我们也成了众星（李常受文集一九七〇年第一册，三八八至三八九页）。

参读：李常受文集一九七〇年第一册，第三八二至三九四页。

In the darkest hour of the night the Lord will appear as the morning star (Rev. 2:28; 22:16) to those who are watchful and looking for His dear appearing (2 Tim. 4:8). They have been enlightened by the shining of the prophetic word, which is able to lead them to the dawning day. If we give heed to the word in the Bible,...we will have His rising in our hearts to shine in the darkness of apostasy where we are today, before His actual appearing as the morning star. (2 Pet. 1:19, footnote 4)

The seven Spirits of God enable the church to be intensely living, and the seven stars enable her to be intensely shining. To the church in Ephesus, Christ was the One who held the seven stars and walked in the midst of the seven lampstands. The initial church needed the care of Christ, and her leaders needed His keeping grace. To the church in Smyrna, He was the One who became dead and lived again. The suffering church needed the resurrection life of Christ. To the church in Pergamos, Christ was the One who has the sharp two-edged sword. The degraded, worldly church needed His judging and slaying word. To the church in Thyatira, He was the One who has eyes like flaming fire and feet like shining bronze. The apostate church needed His searching and judging....To the church in Sardis, He was the One who has the seven Spirits of God and the seven stars. The dead, reformed church needed the sevenfold intensified Spirit of God and the shining leaders. The sevenfold intensified Spirit is living and can never be replaced by the dead letters of knowledge (2 Cor. 3:6). (Rev. 3:1, footnote 2)

In 2 Peter we have the prophetic word, but in Revelation we have the seven Spirits. Revelation 3:1 says, “These things says He who has the seven Spirits of God and the seven stars.” The hand of Jesus not only holds the seven stars but also the seven Spirits. This means that the seven Spirits are one with the seven stars, and the seven stars are one with the seven Spirits. If we have the living word as the morning star rising within us and we are one with the seven Spirits, eventually we will become the stars. We not only have the star shining within us, but by looking to the star and following in the Spirit we become the stars. (Finding Christ by the Living Star, pp. 30-31)

Further Reading: Finding Christ by the Living Star

第六周 • 周三

晨兴喂养

但一 8「但以理却立定心意，不以王的膳和王所饮的酒玷污自己…。」

16 于是委办撤去派定他们用的膳、饮的酒，只给他们蔬菜吃。」

二 17 但以理回到他的家，将这事告诉他的同伴哈拿尼雅、米沙利、亚撒利雅。」

尼布甲尼撒在他对但以理及其同伴所施那属鬼魔的试诱中，也将原来指明他们是属于神的名字，改为使他们与偶像成为一的名字。但以理这名，意思是「神是审判者」，或「神是我的审判者」，被改为伯提沙撒—「彼勒（赛四六１）的王子」，或「彼勒所宠爱的」。哈拿尼雅这名，意思是「耶和华曾以恩慈赐与」，或「蒙耶和华恩宠」，被改为沙得拉 —「蒙日神光照」。米沙利这名，意思是「谁是神所是的？」但他的名被改为米煞 —「谁能像女神煞克？」亚撒利雅这名，意思是「耶和华曾帮助」，被改为亚伯尼歌—「火神尼歌的忠仆」（但以理书生命读经，一三页）。

信息选读

原则上，一切临到我们的试诱，都与吃有关。尼布甲尼撒那属鬼魔的试诱，首先引诱神失败的选民中四个卓越的年轻后裔，就是但以理和他的三个同伴，要使他们有分于王不洁的食物，就是献给偶像的食物，而受玷污。尼布甲尼撒将自己所用的膳食供给但以理和他的三个同伴。对但以理来说，王所用的膳食实际上就是善恶知识树。这树联于撒但，甚至与撒但是一；但生命树联于神，且与神是一。吃善恶知识树，就联于撒但；吃生命树，就联于神。

WEEK 6 — DAY 3

Morning Nourishment

Dan. 1:8 "But Daniel set his heart not to defile himself with the king's choice provision..."

16 "Therefore the steward withheld their portion of the choice provision and the wine that they were to drink and gave them vegetables."

2:17 "Then Daniel went to his house and made the thing known to Hananiah, Mishael, and Azariah, his companions."

In his devilish temptation of Daniel and his companions, Nebuchadnezzar also changed their names, which indicated that they belonged to God, to names that made them one with the idols [Dan. 1:6-7]. The name of Daniel, meaning "God is the Judge," or "God is my Judge," was changed to Belteshazzar—"the prince of Bel," or "the favorite of Bel" (Isa. 46:1). The name of Hananiah, which means "Jehovah is kind," or "the favorite of Jehovah," was changed to Shadrach—"enlightened by the sun god." The name of Mishael means "Who can be like God?" but his name was changed to Meshach—"Who can be like the goddess Shach?" The name of Azariah, which means "Jehovah is my help," was changed to Abed-nego—"the faithful servant of the fire god Nego." (Life-study of Daniel, p. 10)

Today's Reading

In principle, all the temptations that come to us are related to eating. Nebuchadnezzar's devilish temptation was first to seduce Daniel and his three companions, the four brilliant young descendants of God's defeated elect, to be defiled in partaking of his unclean food, food offered to idols. Nebuchadnezzar provided Daniel and his three companions with the choice food to eat. To Daniel, that choice food was actually the tree of the knowledge of good and evil. That tree is something attached to Satan and even one with Satan, but the tree of life is something attached to God and one with God. To eat of the tree of the knowledge of good and evil is to become attached to Satan; to eat of the tree of life is to become

当但以理和他的同伴拒绝吃尼布甲尼撒不洁的食物，而拣选吃蔬菜时，他们实际上是在拒绝善恶知识树，而接受生命树。

王自己所用的膳食是玷污人的、不洁的，因为曾献给尼布甲尼撒的诸神。但以理和他的同伴若吃那些食物，就是...接受偶像，因而与撒但成为一。他们若这样作，神就失败了，在这地上就没有什么能为着神自己和神的权益了。这样撒但就能夸口说，「神啊，你已经完全失败了。在这地上，你已经没有什么可以代表你，也没有什么可以与你成为一了。」神在祂选民身上已经失败了。现今如果他们被掳的后裔，年轻的一代，也跟随他们先祖的脚踪，神就要完全失败了。然而但以理和他的同伴是为着神的；他们紧紧联于神，忠心持守神，因着接受神而与神是一。

吃尼布甲尼撒自己所用的膳食，就是接受撒但作我们的供应而与撒但成为一。...我们在饮食、购物、所到之处、所行的事上必须谨慎，否则很可能接受与偶像有关、属鬼的事物。我们吃什么，就是什么。我们若吃属神的食物—就是说，我们若吃「神食物」，神作我们的食物—我们就与神是一了。

〔在但以理一章，〕首先，我们〔看见〕一个人物，就是争战得胜的将军尼布甲尼撒，他刚从耶路撒冷回到巴比伦，带着许多俘虏跟在后面。第二，我们看见被掳的人中有四个卓越的年轻人。第三，这几个年轻人特别从被掳的人中选上，有王自己所用的膳食摆在他们面前。第四，他们立定心志为着神，拒吃王膳，只吃蔬菜。然而，他们四个长得非常可爱、快乐并健康。结果，神与他们同在，他们有神的智慧、聪明，能领会事情，胜过迦勒底的一切术士十倍（但以理书生命读经，一二至一三、三七至三八页）。

参读：但以理书生命读经，第二篇。

attached to God. When Daniel and his companions refused to eat Nebuchadnezzar's unclean food and chose instead to eat vegetables, they were actually rejecting the tree of the knowledge of good and evil and taking the tree of life.

The choice food was defiling, not clean, for it had been offered to Nebuchadnezzar's gods. For Daniel and his companions to eat that food would have been...to take in the idols, and thus to become one with Satan. If they had done this, God would have been finished and would have had nothing on earth for Himself and His interest. Then Satan could have boasted and said, "God, You have been completely defeated. You have nothing on earth to represent You and to be one with You." God had been defeated in His elect. Now if their descendants in the captivity, the younger generation, had followed in the steps of their fathers, God would have been fully defeated. But Daniel and his companions were for God. They were attached to God, they cleaved to God, and they were one with God because they took God in.

To eat Nebuchadnezzar's choice food is to take Satan as our supply and to become one with Satan....If we are careless in our eating, in our shopping, in where we go, and in what we do, we may take in something related to idols, something demonic. We are what we eat. If we eat godly food—that is, if we eat God-food, God as our food—we will be one with God.

In Daniel 1...first, we [see] the figure of a fighting, overcoming general, Nebuchadnezzar, who has just returned from Jerusalem to Babylon with many captives following behind him. Second, we see four brilliant young men among the captives. Third, these young men are specially chosen from among the captives and then presented with the king's choice food. Fourth, they set their hearts to keep themselves for God, and they reject the royal food and eat vegetables only. Nevertheless, the four become very pleasant, happy, and healthy. Then as a result, God's presence, wisdom, and insight are with them, and they can understand things ten times better than all the others in Nebuchadnezzar's realm. (Life-study of Daniel, pp. 9-10, 31-32)

Further Reading: Life-study of Daniel, msg. 2

第六周 • 周四

晨兴喂养

但三 17~18「…我们所事奉的神，也能将我们从烈火的窑中救出来；王啊，祂必救我们脱离你的手。即或不然，王啊，你当知道，我们决不事奉你的神，也不敬拜你所立的金像。」

25「…看哪，我见有四个人，并没有捆绑，在火中行走，也没有受伤；那第四个的相貌，好像神子。」

〔在但以理三章我们看见〕神堕落的选民中年轻的后裔，胜过拜偶像的引诱。

但以理的三个同伴，就是被掳的犹太人中年轻的得胜者，抵挡鬼魔的敬拜，而遭迦勒底人控告（8~12）。迦勒底人妒忌但以理和他的同伴，就用他们拒绝拜金像为根据，在尼布甲尼撒面前控告他们（但以理书生命读经，三一至三二页）。

信息选读

尼布甲尼撒大发烈怒，试诱年轻的得胜者，再给他们机会拜他的金像，并威胁要把他们扔在烈火的窑中（但三 13~15）。

三个得胜者回答说，「即便如此，我们所事奉的神，也能将我们从烈火的窑中救出来；王啊，祂必救我们脱离你的手。」（17）他们对尼布甲尼撒的回答不但无礼，且非常大胆（16~18）。但他们的回答，仍然有天然的想法。他们说神能将他们从烈火的窑中救出来。事实上，神不需要将他们从窑中救出来；祂将他们留在窑中，却使火失效（25）。他们很有胆量，但不是很属灵。他们若是属灵的，就会说，「尼布甲尼撒啊，我们很高兴进到烈火的

WEEK 6 — DAY 4

Morning Nourishment

Dan. 3:17-18 "...Our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out of your hand....But if He does not, let it be known to you, O king, that we will not serve your gods nor worship the golden image that you have set up."

25 "...Look, I see four men loose, walking in the midst of the fire; and they are not harmed. And the appearance of the fourth is like a son of the gods."

In [Daniel 3 we see] the victory of the young descendants of God's degraded elect over the seduction of idol worship.

Daniel's three companions, the young overcomers among the Jewish captives, stood against the devilish worship and were accused by the Chaldeans (vv. 8-12). The Chaldeans were jealous of Daniel and his companions and took their refusal to worship the golden image as grounds to accuse them before Nebuchadnezzar. (Life-study of Daniel, pp. 25-26)

Today's Reading

Nebuchadnezzar, in rage and fury, tempted the young overcomers by giving them another chance to worship his golden image, with the threat of throwing them into a blazing furnace of fire (Dan. 3:13-15).

The three overcomers answered, "If it be so, our God whom we serve is able to deliver us from the blazing furnace of fire, and He will deliver us out of your hand, O king" (v. 17). Their response to Nebuchadnezzar was impolite and very bold (vv. 16-18). Yet there was still something of the natural thought in their response. They said that God was able to deliver them from the blazing furnace. Actually, God did not need to deliver them from the furnace. He kept them in the furnace and made the fire of no effect (v. 25). They were bold, but they were not so spiritual. If they had been spiritual, they would have said, "Nebuchadnezzar, we are happy to go into the blazing furnace, because when we go He comes. He

窑中，因为我们进去的时候，祂就来了。祂使你这烧着的窑成为一个非常快乐的地方。」

当时尼布甲尼撒怒气填胸，向年轻的得胜者变了脸色。他吩咐人把窑烧热，比平常更热七倍。又吩咐他军中的几个壮士，将得胜者捆起来，扔在烈火的窑中（19~21）。...壮士都被火焰烧死，年轻的得胜者被捆着落在烈火的窑中（22~23）。...尼布甲尼撒感到惊奇，对谋士说，「我们岂不是把三个人捆起来扔在火里么？...看哪，我见有四个人，并没有捆绑，在火中行走，也没有受伤；那第四个的相貌，好像神子。」（24~25）这第四个就是基督。基督来与祂三个受苦、遭逼迫的得胜者同在，并使这火成为令人愉悦、可以在其中行走的地方。

我们天然的想法是：我们需要离开我们环境的火。我们会以为，我们如果有一个麻烦的丈夫或烦人的妻子，就该祷告，求神拯救我们脱离这样的情形。但主会说，「我不喜欢救你脱离你婚姻生活的这个处境；我要把你留在那里，我要来使你的环境成为令人愉悦的地方。」当仇敌把我们扔进火窑中时，我们应当知道，我们不需要求主来救我们脱离。祂会来与我们同在，在我们的受苦中照顾我们，使我们受苦的地方成为愉快的处境（但以理书生命读经，三二至三四页）。

这第四个乃是超越的基督作为人子，来与祂三个受苦、遭逼迫的得胜者同在，并使这火成为令人愉悦、可以在其中行走的地方。...人子基督这位够资格并且能在凡事上同情神子民者（来四 15），来作他们的同伴，在他们受苦时照顾他们；借着祂的同在，祂使他们受苦的地方成为愉快的处境（圣经恢复本，但三 25 第一注）。

参读：但以理书生命读经，第三至五篇；从天上来的异象，第三至四章。

makes your burning furnace a very pleasant place.”

Nebuchadnezzar was filled with fury, and the countenance of his face was changed toward the young overcomers. He commanded that the furnace be made seven times hotter than usual, and that certain mighty men in his army bind the overcomers and throw them into the blazing furnace of fire (vv. 19-21)....The mighty men were slain by the flame of the fire, and the three young overcomers fell into the blazing furnace of fire bound up (vv. 22-23)....Nebuchadnezzar was astonished and said to his counselors, “Did we not throw three men into the midst of the fire bound up?...Look, I see four men loose, walking in the midst of the fire; and they are not harmed. And the appearance of the fourth is like a son of the gods” (vv. 24-25). This fourth one was Christ. Christ had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about.

Our natural thought is that we need to leave the fire of our circumstances. We may think that if we have a troublesome husband or a bothersome wife, we should pray and ask God to deliver us out of such a situation. But the Lord would say, “I do not like to deliver you from this situation in your married life. Instead, I will keep you there, and I will come and make your environment a pleasant place.” When the enemy throws us into the furnace, we should realize that we do not need to ask the Lord to deliver us. He will come to be with us and take care of us in our suffering, making our place of suffering a pleasant situation. (Life-study of Daniel, pp. 26-27)

This fourth one was the excellent Christ as the Son of Man, who had come to be with His three suffering, persecuted overcomers and to make the fire a pleasant place in which to walk about....Christ as the Son of Man—the One who is qualified and capable of sympathizing with God’s people in everything (Heb. 4:15)—came to be their Companion and take care of them in their suffering, by His presence making their place of suffering a pleasant situation. (Dan. 3:25, footnote 1)

Further Reading: Life-study of Daniel, msgs. 3-5; The Heavenly Vision, chs. 3-4

第六周 • 周五

晨兴喂养

但四 37「现在我尼布甲尼撒赞美、高举、尊敬天上的王，因为祂一切的作为全是真的，祂的道路是公平的，因为祂能使那行动骄傲的降为卑。」

五 22~23「伯沙撒啊，你是他的子孙，…竟向天上的主自高，使人将祂殿中的器皿拿到你面前，…你又赞美那不能看、不能听，无知无识…的神；却没有将尊荣归与那手中有你气息，管理你一切道路的神。」

但以理书说到三件紧要的事：神属天的掌权、基督的居首位以及神截定给祂子民的定命。神在祂的经纶里管理宇宙，包括地上的一切君王与王国，为要成就祂的定旨，就是基督应该在万有中居首位（西一 18）。要基督居首位，神就需要一班蒙拣选的人与祂配搭合作。在诸天掌权之下，万有都互相效力，叫神的选民得益处，以完成神使基督居首位的定旨（罗八 28~29）（圣经恢复本，但四 26 第一注）。

神给尼布甲尼撒十二个月的时间〔为他的骄傲〕悔改。然而，尼布甲尼撒没有内里的性能以认识神，里面完全没有被摸着。他没有悔改，也没有改变，反而充满骄傲（但四 30、37，五 20），因而遭受神的审判（箴十六 18，彼前五 5）（但四 29 第一注）。

信息选读

但以理五章...说到神堕落的选民中年轻的后裔，胜过对在神面前荒淫放荡，亵渎神的圣别之结果的无知。但以理在五章的记载，乃是基于属灵的眼光，给我们看见属灵的功课。

伯沙撒（尼布甲尼撒的后裔，巴比伦的王）为他

WEEK 6 — DAY 5

Morning Nourishment

Dan. 4:37 "Now I, Nebuchadnezzar, praise and exalt and honor the King of the heavens, because all His works are truth and His ways justice, and because He is able to abase those who walk in pride."

5:22-23 "And you his descendant, Belshazzar,...have brought the vessels of His house before you,...and you have praised the gods..., which do not see nor hear nor know. But the God in whose hand is your breath and to whom all your ways belong, you have not honored."

The book of Daniel covers three crucial matters: God's heavenly rule, the preeminence of Christ, and the destiny apportioned by God for His people. In His economy God administrates the universe, including all the kings and kingdoms on the earth, in order to fulfill His purpose, which is that Christ should be preeminent in all things (Col. 1:18). For Christ to be preeminent, God needs a chosen people to coordinate and cooperate with Him. Under the rule of the heavens, everything is working together for the good of God's elect for the purpose of making Christ preeminent (Rom. 8:28-29). (Dan. 4:26, footnote 1)

God gave Nebuchadnezzar twelve months to repent [from his pride]. However, Nebuchadnezzar was void of the capacity to know God inwardly, and nothing within him was touched. Hence, there was no repentance and no change; rather, Nebuchadnezzar was filled with pride (vv. 30, 37; 5:20) and thus came under God's judgment (Prov. 16:18; 1 Pet. 5:5). (Dan. 4:29, footnote 1)

Today's Reading

Daniel 5...covers the victory of the young descendants of God's degraded elect over the ignorance concerning the result of the debauchery before God and the insult to His holiness. What Daniel records...is based on the spiritual view for spiritual lessons.

Belshazzar (a descendant of Nebuchadnezzar and a king of Babylon) made a

的一千大臣设摆盛筵，与他们对面饮酒（1）。我们在此看见伯沙撒在神面前的荒淫放荡。荒淫放荡就是放纵饮食，为着淫乱的目的。

伯沙撒因着酒力的影响，吩咐人将他先祖尼布甲尼撒从耶路撒冷殿中所掠的金银器皿拿来，他与大臣、王后、妃嫔好用这些器皿饮酒，赞美那用金、银、铜、铁、木、石所造的神（2~4）。他们把耶路撒冷圣殿中敬拜神所用的器皿拿来，用以拜偶像，那是亵渎神的圣别。

在五章伯沙撒的事例里，我们看见对神认真，不忽视属灵功课的重要。伯沙撒没有从他先祖尼布甲尼撒在四章所学的功课得着益处。尼布甲尼撒的事例教导我们，我们需要小心，不思想自己的成就。尼布甲尼撒所建的王宫极其宏伟。当他在王宫顶上行走时，他骄傲地说，「这大巴比伦不是我用自己权能的力量建为王家，要显我威严的荣耀么？」（30）这该警告我们，我们的成就可能使我们骄傲，这会引进神的审判。神在尼布甲尼撒身上的审判使他减为无有，所以他能论到主说，「地上所有的居民，都算为虚无；但在天上的万军和地上的居民中，祂照自己的意旨行事；无人能拦住祂的手，或对祂说，你作什么呢？」（35）在三十七节，尼布甲尼撒继续说，「祂能使那行动骄傲的降为卑。」伯沙撒本该从尼布甲尼撒的经历学功课；然而，他没有学得功课，结果受了亏损。

伯沙撒的光景应当给我们深刻的印象。我们都需要看见，我们若从神学到功课，就必须严肃地看重所学的。我们若轻看任何功课，就要受亏损（但以理书生命读经，四五至四六、五一页）。

参读：但以理书生命读经，第六至七篇。

great feast for a thousand of his lords, and he drank wine before them (5:1). Here we see Belshazzar's debauchery before God. Debauchery is an overindulgence in eating and drinking for an adulterous purpose.

Belshazzar, under the influence of the wine, commanded men to bring the gold and silver vessels that Nebuchadnezzar his forefather had taken out of the temple in Jerusalem, that he, his lords, his wives, and his concubines might drink from them and praise the gods of gold, silver, bronze, iron, wood, and stone (vv. 2-4). They took the vessels that were for God's worship in His holy temple at Jerusalem and used them in worshipping idols. That was an insult to God's holiness.

In chapter 5 concerning the case of Belshazzar, we see the importance of being serious with God and not disregarding any spiritual lesson. Belshazzar did not benefit from the lesson learned by his forefather Nebuchadnezzar in chapter 4. The case of Nebuchadnezzar teaches us that we need to be careful and not consider what we have achieved. The palace built by Nebuchadnezzar was vast. When he took a walk on the roof of that palace, he became proud and said, "Is this not Babylon the great, which I have built up as a royal house by the might of my power and for the glory of my majesty?" (4:30). This should warn us that our achievement may make us proud, and this may usher in God's judgment. God's judgment upon Nebuchadnezzar reduced him to nothing. This was the reason he could say of the Lord, "All the inhabitants of earth are considered as nothing, / But He does according to His will in the army of heaven / And among the inhabitants of the earth; / And there is no one who can resist His hand / Or say to Him, What are You doing?" (4:35). In 4:37 concerning the Lord, Nebuchadnezzar went on to say, "He is able to abase those who walk in pride." Belshazzar should have learned the lesson from Nebuchadnezzar's experience; however, he did not learn the lesson and suffered as a result.

Belshazzar's situation should make a deep impression on us. We all need to see that if we have received some lesson from God, we must regard that very seriously. If we disregard any lesson, we will suffer. (Life-study of Daniel, pp. 39-40, 43-44)

Further Reading: Life-study of Daniel, msgs. 6-7

第六周 • 周六

晨兴喂养

但六 10~11「但以理知道这文书已经签署了，就到自己家里（他楼上的窗户，开向耶路撒冷），一日三次，双膝跪下，在他神面前祷告感谢，因他素常就是这样行。那些人就纷纷聚集，见但以理在他神面前祈祷恳求。」

但以理六章非常重要，因为它给我们看见神在祂的选民身上如何执行祂的经纶，为着基督的来临。神要执行祂的经纶，但需要人在地上为着祂的经纶祷告。神是借着人作祂忠信祷告的管道，在地上执行祂的经纶。撒但的计谋是要阻挠那为着神行动的祷告。因此，六章的中心乃是人的祷告以执行神的经纶。

神的行动就像一列火车，必须有轨道让它行动。人的祷告好像轨道，为神的行动铺路。除了祷告之外，没有别的路可以把神的经纶带到完满和完成。这是六章的内在秘诀（但以理书生命读经，五三页）。

信息选读

在但以理六章四至九节我们看见撒但对但以理敬拜神的狡猾攻击。总长和总督因着妒忌但以理，就「在国事上寻找但以理的把柄，为要告他，只是找不着他的把柄和过失；因他忠信可靠」（４）。所以，...〔他们〕彼此商议，要王坚立一条律例，严定一道禁令，三十日内不拘何人，若在王以外向任何神明或任何人求什么，就必扔在狮子坑中（５~７）。他们来敦促王说，「王啊，现在求你立这禁令，签署这文书，使禁令绝不更改，照玛

WEEK 6 — DAY 6

Morning Nourishment

Dan. 6:10-11 "Now when Daniel came to know that the writing had been signed, he went to his house (in his upper room he had windows open toward Jerusalem) and three times daily he knelt on his knees and prayed and gave thanks before his God, because he had always done so previously. Then these men assembled and found Daniel making petition and supplication before his God."

Daniel 6 is very crucial because it shows us how God carries out His economy with His elect for Christ's coming. God desires to carry out His economy, but man is needed to pray for His economy on earth. God carries out His economy on the earth through His faithful channels of prayer. Satan's strategy is to frustrate the prayer which is for God's move. Thus, the center of this chapter is man's prayer for the carrying out of God's economy.

God's move is like a train which must have rails for its move. Man's prayers are like the rails which pave the way for God's move to go on. There is no other way to bring God's economy into fullness and into fulfillment except by prayer. This is the inner secret of this chapter. (Life-study of Daniel, p. 45)

Today's Reading

In Daniel 6:4 through 9 we see the subtle attack of Satan on Daniel concerning the worship of God....Being jealous of Daniel, the chief ministers and satraps "sought to find a ground for accusation against Daniel from the perspective of the kingdom, but they could find no ground for accusation or fault, inasmuch as he was faithful, and no negligence or fault was found related to him" (v. 4). Therefore,...[they] took counsel together that the king should establish a statute and make firm an edict that anyone who made a petition within the next thirty days to any god or man besides the king should be cast into the lions' den (vv. 5-7). They appealed to the king, saying, "Now, O king, establish the edict and sign the

代人和波斯人的法例，是不可废除的。」（８）总长和总督意图毁灭但以理，而他们背后之撒但的意图，是要终止或切断神用以执行祂经纶的祷告管道。

〔但以理〕读过耶利米论到以色列人要服事巴比伦王七十年的预言（九２下，耶二五 11）。但以理必定根据这话，多次为着这预言的应验以及被掳之人的归回祷告。他祷告，并且不让任何事停止或阻挠他的祷告。他知道他的祷告乃是在执行神对祂选民的经纶。因此，他的祷告是一件严肃的事。今天，祷告乃是主恢复的命脉。撒但越要阻挠我们的祷告，我们越该祷告。

但以理六章二十五至二十八节启示，在地上，甚至在外邦之国，神借着祂失败被掳之选民中的得胜者，在人对神敬拜的事上胜过了撒但。...但以理胜过那禁止得胜者忠信敬拜神的诡计，乃是对撒但的诡计最后一步的得胜。神若没有这些得胜者，就完全被撒但打败，在地上没有得着什么是为着祂自己的。

当撒但差遣尼布甲尼撒来毁坏圣城同圣殿，除去对神的敬拜和事奉时，似乎神失败了，祂在地上的权益、敬拜和事奉被毁坏了。但在神的主宰下，尼布甲尼撒所拣选，侍立在王宫的少年人中，有四人成了得胜者，保守了对神的敬拜和事奉。神有四个年轻的得胜者，他们天天活在王宫里，绝对与神是一。这对撒但是羞辱，对神却是夸耀。...今天在地上，不管数目多寡，只要有一些得胜者，神就有夸口的理由。当神看见今天的得胜者站在召会的立场上，祂就快乐喜悦（但以理书生命读经，五四至五五、五七、五九页）。

参读：但以理书生命读经，第八篇。

writing, so that it is not changed, according to the law of the Medes and Persians, which cannot pass away" (v. 8). The intention of the chief ministers and satraps was to destroy Daniel, but Satan, who was behind them, wanted to stop or cut off the channel of prayer God was using for the carrying out of His economy.

Daniel had read the prophecy of Jeremiah which prophesied that the children of Israel would serve the king of Babylon for seventy years (9:2b; Jer. 25:11). Standing upon this word, Daniel must have prayed many times for the fulfillment of this prophecy and for the return of the captives. He prayed, and he would not let anything stop or frustrate his prayer. He knew that his prayer was for the carrying out of God's economy concerning His elect. Therefore, his prayer was a serious matter. Today, prayer is the lifeline in the Lord's recovery. The more Satan tries to frustrate our prayer, the more we should pray.

Daniel 6:25-28 reveals God's victory over Satan in the worship of God on earth, even in a Gentile kingdom, through the overcomers in the captivity of His defeated elect....Daniel's victory over the subtlety that prohibited the faithfulness of the overcomers in the worship of God was the last step of the victory over Satan's devices. Without these overcomers, God would have been fully defeated by Satan, having nothing on earth for Himself.

When Satan sent Nebuchadnezzar to destroy the holy city with the temple in order to take away God's worship and service, it seemed that God was defeated and that His interest, worship, and service on earth were destroyed. Yet under God's sovereignty, four of the young men selected by Nebuchadnezzar to stand in the king's palace became overcomers to keep God's worship and service. God had four young overcomers living in the palace day by day, yet they were absolutely one with God. This was a shame to Satan and a boast to God....Today, as long as there are some overcomers on this earth, regardless of the number, God will have reason to boast. When God sees today's overcomers standing on the ground of the church, He will be happy and pleased. (Life-study of Daniel, pp. 46-50)

Further Reading: Life-study of Daniel, msg. 8

补 **917**

看哪！主必快来！

（英 893）

E 大调 4/4

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

♯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

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！"

Hymns, #893

1
Conflict today is fierce,
The strength of Satan more;
The cry of battle calling now
Is louder than before.
The rebel voice of hell
E'en stronger now becomes;
But list, the midnight cry resounds,
Behold, I quickly come!

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!

申言稿：