

8th Wesleyan Seminar:
第8届卫斯理神学研讨会:
Seminar Wesleyan ke-8:

The Theology and Ministry of Spiritual Warfare from the Wesleyan Perspective

从卫斯理看属灵争战的 神学与服事

Penemu Pasal Teologi enggau Pengawa
Perang Roh nundaka Ajar John Wesley

Theme Speaker 主题讲员



Prof. Dr. Stephen Seamands
Asbury Theological Seminary, USA

Date: 2 - 5 Sep 2014

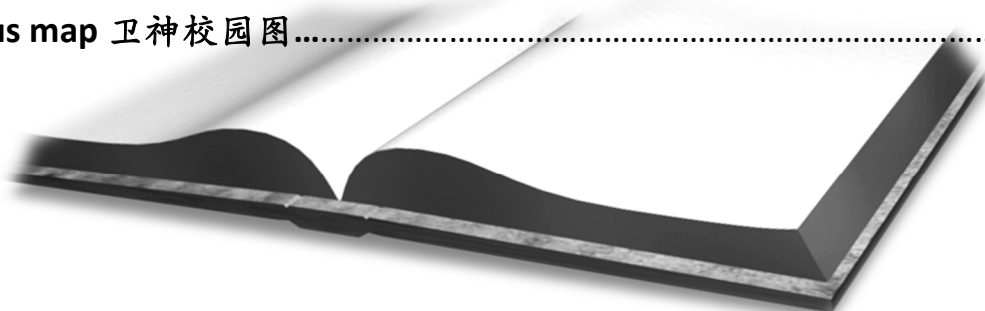
主办:
Organizer:



卫理神学院

Contents 目录

	Page No. 页数
Programs Timetable 时间表.....	1
Prof. Dr. Stephen Seamands Vitae 讲员介绍.....	3
Words from the Organizing Chairman 筹委会主席的话.....	4
Participants Name List & Grouping 参与者名单与组别.....	6
Lecture I – Notes 第一讲讲义.....	9
Lecture II – Notes 第二讲讲义.....	14
Lecture III – Notes 第三讲讲义.....	20
Lecture IV – Notes 第四讲讲义.....	23
Lecture V – Notes 第五讲讲义.....	31
Lecture VI – Notes 第六讲讲义.....	36
Revival Meeting (3/9/2014) 培灵会之讲义	49
Program of the Fasting & Prayer in the manner of the Taizé community 泰泽式禁食祷告会程序.....	51
Organizing Committee 筹备委员会.....	55
Evaluation Form 评估表.....	57
Campus map 卫神校园图.....	Back Cover



Programs Timetable 时间表

2 September 2014 (Tuesday):

Time	Program	Venue
10:00am-12:00pm	Registration 注册	Admin Block-MTS Office
11:00am	Pick-up (Hotel-MTS) 旅店 - 神学院	Hotel Lobby 旅店大厅
12:00-2:30pm	Lunch and rest 午餐、午休	MPI Canteen 毕理学院餐厅 *
2:30-4:30pm	Singspiration, welcome, introducing speaker, Lecture I, Q & A 歌颂赞美、欢迎、介绍讲员、 第一讲、问与答	Wesley Methodist Church Sanctuary 卫斯理堂圣堂
4:30-6:00pm	Recreation/rest 活动、休息	*
6:00-7:00pm	Dinner 晚餐	MPI Canteen 毕理学院餐厅
7:15-9:00pm	Lecture II, Q & A 第二讲、问与答	Wesley Methodist Church Sanctuary 卫斯理堂圣堂
9:30pm	Return (MTS-Hotel) 回旅店	Basketball Court 神学院篮球场

3 September 2014 (Wednesday):

Time	Program	Venue
5:15-6:15am	Morning service 早祷会	Wesley Methodist Church Sanctuary 卫斯理堂圣堂
7:00-7:30am	Breakfast 早餐	Susanna Dining Hall/Hotel
7:45am	Pick-up (Hotel-MTS) 旅店 - 神学院	Hotel Lobby 旅店大厅
8:30-8:45am	Singspiration 歌颂赞美	Wesley Methodist Church Sanctuary 卫斯理堂圣堂
8:45-10:00am	Lecture III, Q & A 第三讲、问与答	
10:00-10:30am	Break with refreshment 点心	
10:30-11:45am	Lecture IV, Q & A 第四讲、问与答	
11:45am-12:15pm	Group Discussion/Sharing 小组讨论分享	Sanctuary/MTS Classrooms 圣堂、卫神各教室
12:30-1:00pm	Lunch 午餐	MPI Canteen 毕理学院餐厅
1:15pm	Return (MTS-Hotel) 回旅店	Basketball Court 神学院篮球场
1:00-2:30pm	Rest 午休	*
2:30-4:30pm	Free Time or 自由时间或 1. Self-Study 自习 2. Workshop: Bomoh and charms (3pm, English) 工作坊: 伊班巫师 和巫术(三点正, 英语)	Library 图书馆 MTS Chapel 卫神礼堂
4:30-6:00pm	Recreation/rest 活动、休息	*
5:15pm	Pick-up (Hotel-MTS) 旅店 - 神学院	Hotel Lobby 旅店大厅
6:00-6:30pm	Dinner 晚餐	MPI Canteen 毕理学院餐厅
7:15-9:15pm	Revival Meeting 培灵会	Wesley Methodist Church Sanctuary 卫斯理堂圣堂
9:30pm	Return (MTS-Hotel) 回旅店	Basketball Court 神学院篮球场

4 September 2014 (Thursday):

Time	Program	Venue
5:15-6:15am	MTS Family Group 神学院家庭小组	MTS Classrooms 卫神各教室
7:00-7:30am	Breakfast 早餐	Susanna Dining Hall/Hotel
7:45am	Pick-up (Hotel-MTS) 旅店 - 神学院	Hotel Lobby 旅店大厅
8:30-8:45am	Singspiration 歌颂赞美	Wesley Methodist Church Sanctuary 卫斯理堂圣堂
8:45-10:00am	Lecture V, Q & A 第五讲、问与答	
10:00-10:30am	Break with refreshment 点心	
10:30-11:45am	Lecture VI, Q & A 第六讲、问与答	
11:45am-12:15pm	Group Discussion/Sharing 小组讨论分享	Sanctuary/MTS Classrooms 圣堂、卫神各教室
12:30-1:00pm	Lunch 午餐	MPI Canteen 毕理学院餐厅
1:15pm	Return (MTS-Hotel) 回旅店	Basketball Court 神学院篮球场
1:00-2:30pm	Rest 午休	*
2:30-4:30pm	Free Time or 自由时间或 1. Self-Study 自习 2. Workshop: Ghost (3pm, Mandarin) 工作坊: 鬼 (三点正, 华语)	Library 图书馆 MTS Chapel 卫神礼堂
4:30-6:00pm	Rest and Recreation 活动、休息	*
5:15pm	Pick-up (Hotel-MTS) 旅店 - 神学院	Hotel Lobby 旅店大厅
6:00-6:30pm	Dinner 晚餐	MPI Canteen 毕理学院餐厅
7:15-9:15pm	Revival Meeting 培灵会	Wesley Methodist Church Sanctuary 卫斯理堂圣堂
9:30pm	Return (MTS-Hotel) 回旅店	Basketball Court 神学院篮球场

5 September 2014 (Friday):

Time	Program	Venue
5:15-6:15 am	Morning service 早祷会	Wesley Methodist Church Sanctuary 卫斯理堂圣堂
7:00am	Pick-up (Hotel-MTS) 旅店 - 神学院	Hotel Lobby 旅店大厅
7:30-8:30am	Fasting and Prayer in the manner of Taize Community 泰泽式禁食祷告会	Wesley Methodist Church Sanctuary 卫斯理堂圣堂
8:30-10:00 am	Lecture VII, Q & A 第七讲、问与答	
10:00-10:30 am	Break 小休	
10:30-12:00 am	Closing Ceremony and Holy Communion 闭幕礼拜与圣餐	
12:30pm	Return (MTS-Hotel) 回旅店	Basketball Court 神学院篮球场
1:50pm	Heritage Tour Gathering 文化之旅聚集	Orchid Hotel
2pm-7pm	Methodist heritage tour 卫理文化之旅	

*Please take note that a room located at Susanna ground floor will be opened at 12:30pm-1:45pm and 4:30pm-6pm during the seminar for off-campus participants. You may rest at your convenience.

Prof. Dr. Stephen Seamands Vitae...

Dr. Stephen Seamands is professor of Christian Doctrine. He has served as a professor at Asbury Theological Seminary since 1983. He received a B.A. from Asbury College, 1970; a M.Div. from Asbury Theological Seminary, 1972; a Th.M. from Princeton Theological Seminary, 1974; and a Ph.D. from Drew University, 1983.

Dr. Seamands was the 2005-2006 recipient of the Excellence in Teaching and Learning Award at Asbury Seminary. His book, *Ministry in the Image of God: The Trinitarian Shape of Christian Service* (InterVarsity Press, 2005), received the 2006 Christianity Today Award of Merit for books in the area of church and pastoral leadership.

Before coming to Asbury Seminary, Dr. Seamands pastored United Methodist churches in New Jersey for 11 years. He also pastored Hebron United Methodist Church in Kentucky from 1984 to 1986. He is an ordained elder in the Kentucky Annual Conference of the United Methodist Church.

In addition to teaching and working with seminary students, Dr. Seamands is actively engaged in leading seminars and retreats and conducting spiritual renewal events in local churches across the United States. He has a particular interest in theological and spiritual renewal within the United Methodist church, as well as the larger body of Christ. He also has a deep concern for the spiritual needs of pastors and Christian leaders. His workshops, *The Healing Power of Forgiveness and Overcoming Barriers to Experiencing God's Love*, which he has presented at scores of churches and conferences, have ministered deeply to the brokenness in people's lives. He is regularly involved in what he describes as a ministry of healing prayer to seminary students. Dr. Seamands and his wife, Carol, have four children and eight grandchildren.

His books include *Christology and Transition in the Theology of Edwin Lewis* (1987), *Holiness of Heart and Life* (1990), *A Conversation with Jesus* (1994), *Wounds That Heal: Bringing Our Hurts to the Cross* (2003).

Stephen Seamands 博士是美国亞斯毕理神学院（Asbury Theological Seminary）的基督教教义教授。他早年毕业于亞斯毕理神学院（M.Div）、普林斯顿神学院（Th.M.），以及德魯大学（Ph.D.）。

主仆 Seamands 教授曾获颁亞斯毕理神学院 2005-2006 年教课与学习卓越奖。他的书 *在神的形象中服事*（2005 年由 InterVarsity Press 出版）更在 2006 年被今日基督杂志评为在教会与教牧领导领域上的杰作，获颁优等奖。

在未投入亞斯毕理神学院从事神学教育之前，他在美国新澤西州牧养卫理教会 11 年。他是肯塔基州卫理年议会的长牧。

除了在神学院教课和服事，Seamands 教授也在全美国教会中带领许多讲座和退修会。他特别对卫理教会的神学和灵性更新有负担，也极关心教牧人员和信徒领袖们的属灵需要。他的工作坊—*饶恕的医治力量和跨越障碍以经历上帝的爱*，已让许多生命破碎的人经历主的医治。他也委身於引领神学生在祷告中寻求上帝的医治。Seamands 教授与师母 Carol 育有四位孩子，也蒙神赐下八位孫子。

Seamands 教授的著作包括：*刘易斯的基督论与其神学思想的转变*（*Christology and Transition in the Theology of Edwin Lewis*, 1987）；*圣洁的心和生活*（*Holiness of Heart and Life*, 1990）；*与基督谈话*（*A Conversation with Jesus*, 1994）；*能带来医治的鞭伤：把我们的伤痛带到十字架那里*（*Wounds That Heal: Bringing Our Hurts to the Cross*, 2003）。

Words from the Organizing Chairman...

Selamat Datang! Welcome to the Methodist Theological School (MTS) which was established in 1954. This year, the school celebrates her 60th Anniversary! Besides endeavoring to offer academic degrees of high quality throughout these 60 years, MTS had established the Wesley Centre of Research and Practical Theology in 2002. This research unit has three purposes: (1) to **reclaim** Wesleyan heritage and **revitalize** the church by introducing and using Wesleyan resources; (2) to **collect** and **conserve** local Methodist resources and materials for research and study; (3) to **serve** as a research centre for Wesleyan and Methodist studies.

Since 2000, the Wesley Centre had organized seven seminars on various relevant ecclesiastical issues and studied them from the Wesleyan perspective: “Pastoral Spirituality in the Tradition of Wesley” (2000), “Renewing Sarawak Methodist Church from the Wesleyan Perspective” (2002), “Pastoral Leadership and Management in the 21st Century from the Wesleyan Perspective” (2004), “Scripture and Evangelism from the Wesleyan Perspective” (2006), “Wesleyan Theology and the 21st Century: Progress and Relevance” (2008), “Heritage Alive” (2010), “The Theology and Ministry of Healing from the Wesleyan Perspective” (2012).

This year, in our 8th Wesleyan Seminar, the Wesley Centre wants to investigate another significant issue, that is, the theology and ministry of Spiritual Warfare from the Wesleyan perspective. In his *Explanatory Notes Upon The New Testament*, John Wesley remarks that “**deliverance from the power of sin and of the Devil**” are what a real Christian wants “for himself or his brethren” (notes on Matthew 6:13). Wesley regards the Devil as “the grand **adversary** of all the saints, whether Jews or Gentiles” for the Devil has deceived the whole world “through all ages and in all countries into unbelief and all wickedness, into the hating and persecuting faith and all goodness” (notes on Revelation 12:9). Wesley doubts not the existence of the “wicked spirits in heavenly places” and he points out that they “continually oppose faith, love, holiness, either by force or fraud; and labor to infuse unbelief, pride, idolatry, malice, envy, anger, hatred” (notes on Ephesians 6:12). However, the Methodist prominent leader is convinced that the crucified and risen Christ Jesus has conquered Satan, as well as sin, death and hell!

No wonder, Charles Wesley, another key leader of Methodism, writes in his well-known hymn “O For a Thousand Tongues to Sing” (1739, UMH 57): “**Jesus! The name that charms our fears**” (stanza 3). In his hymn “Thou Hidden Source of Calm Repose” (1749, UMH 153), he highlights that Jesus is “my all in all...in want my plentiful supply, in weakness my almighty power, in bonds my perfect liberty, **my light in Satan’s darkest hour**, in grief my joy unspeakable, my life in death, my heaven in hell” (stanzas 3-4). In his hymn “Jesus! The Name High over All” (1749, UMH 193), he accentuates, “Jesus! the name high over all, in hell or earth or sky; angels and mortals prostrate fall, and **devils fear and fly**” (stanza 1). In the hymn “’Tis Finished! The Messiah Dies” (1749-51 and 1762, UMH 282), he observes, “**Satan hath lost his mortal power**” (stanza 4). In the hymn “Soldiers of Christ, Arise” (1749, UMH 513), he declares, “From strength to strength go on, wrestle and fight and pray, **tread all the powers of darkness down** and win the well-fought day” (stanza 4)!

Dear brothers and sisters in Christ, let us pray that the purposes of this seminar will be achieved in Christ, by the power of the Holy Spirit, for the glory of God the Father:

- To have more in-depth **study** of Wesleyan theology and its impact in the area of Spiritual Warfare on our church today;
- To **spread** Scriptural holiness across the land of Malaysia and other countries through a profound Biblical as well as Wesleyan understanding and practice of Spiritual Warfare.

During the Wesleyan Seminar, you are most welcome to visit the Wesley Centre in MTS’s administration building (next to the school’s chapel and library) which has more than three thousands books on Methodism and more than fifty Ph.D. theses related to Methodism. May God bless you!

Blessings, Rev. Thomas Lau Sie Ngiu.

筹委会主席的话。。。

欢迎来到犀鸟乡砂拉越的诗巫卫理神学院（简称卫神）！卫神今年庆祝建校六十周年。感谢上帝的引导，卫神在这六十年里，不但竭力提供献身者优质的神学教育，亦在 2002 年时设立了卫斯理研究中心。这中心的目标包括：一，将卫理宗美好的传统发扬光大，复兴今日教会；二，收集本地卫理教会的文献供研究用；三，促进有关卫理宗神学和历史的研究。

自 2000 年开始，靠神恩典，卫斯理研究中心已经办了七个卫斯理神学研讨会，从卫理宗的角度探讨与时下教会有关的课题，如教牧灵性、教会更新、教牧领导和行政、圣经与布道、医治等。今年，第八届的研讨会将探讨“属灵争战”。

约翰卫斯理本身极关心这课题。在其《新约圣经注解》里，他在解释马太福音的主祷文时指出，每一位基督徒的主要渴望是上帝的荣耀，而他或她为自己和友人所求的，就是肉身和灵命日粮、赦罪恩典，以及“**从罪恶和魔鬼的辖制中释放出来**”！卫斯理在解释启示录 12:9 时说，“魔鬼是所有犹太和外邦圣徒的大仇敌”，因为牠迷惑全世界不信真神且堕入诸恶中。卫斯理在谈以弗所书中全副军装的意义时声明，“天上的邪灵”是存在的，牠们“不断以邪恶的权势和谎言来反抗信心、爱、圣洁，且努力将不信的恶心、骄傲、偶像崇拜、恶意、嫉妒、忿怒、仇恨灌输给人”。但卫斯理坚信，从死里复活的主耶稣基督已完全胜过撒但魔鬼及诸邪灵！

查尔士卫斯理所写的圣诗中充满了对这胜利的确信。例如，在著名的圣诗《圣名荣光歌》中，他写“耶稣圣名能消惊恐”（普天颂讚 56 首）；在《你当欢欣歌》中，他宣告“耶稣执掌权衡”（普天颂讚 68 首）；在《基督精兵歌》中，他写“仰赖万军之将，何惧仇敌刚强？靠主能力向前争战，我军锐气莫当…靠主力量加增，警醒，祈求，争战：**魔鬼权能完全破灭！**”（普天颂讚 418 首）。

敬爱的弟兄姐妹们，让我们同心仰望圣天父阿爸、圣子耶稣基督、圣灵保惠师，祈求此次研讨会能达到其目标，即认识卫斯理神学关乎属灵争战的亮光与实践法，且被激励四处宣扬圣经圣洁，传福音报喜讯！

在研讨会期间，欢迎各位参观仍在拓展中的卫斯理研究中心，看一看其三千多本有关卫理宗的藏书和超过五十本博士论文（中心在神学院行政中心第二楼，图书馆对面）。此外，你也可上卫神网站

（<http://www.mtssibu.edu.my/>），注意右边的“卫斯理中心”，里面有许多中文资料供您参考，如刚在今年六月假卫神主办的第五届世界循道卫理宗华人教会联合会之神学研讨会的全部学术文章、卫斯理恩典神学的小组查考材料、卫斯理更新主日的崇拜秩序和讲章大纲、约翰卫斯理墓碑的内容等。

祝各位：以马内利，以便以谢！

Participants Name List & Grouping 参与者名单与组别

(Without title 恕无称呼)

Participants Name List Removed for
Privacy Reason

Participants Name List Removed for
Privacy Reason

Participants Name List Removed for
Privacy Reason

Lecture I:

Why a Conference or Class on a Wesleyan Approach to Spiritual Warfare?

1. Spiritual Warfare has been a Neglected Subject among Orthodox and Wesleyan Christians

A. Theological Concerns

- “Any teaching on spiritual conflict that leads us to fear the Devil to such an extent that we lose our confidence in Christ’s victory over him and in God’s sovereign power to protect us must be rejected” —*Nairobi Consultation on Deliver Us from Evil*, Lausanne Committee for World Evangelization, 2000.
- “When Satan attacks you, command him in the name of Jesus to bend his neck. On the back of it you’ll find there is a nail-scarred footprint!” —E.Stanley Jones
- **“Put Christ in the center of our vision, and if Satan is lurking around he will appear on the margin only and be seen as but a shadow on the edge of the brightness. It is always wrong to reverse this--to set Satan in the focus of our vision and push God out to the margin.”--A.W. Tozer**
- C.S. Lewis: **“There are two equal and opposite errors into which our race can fall about the devils. One is to disbelieve in their existence. The other is to believe, and to feel an unhealthy interest in them. ” --*Screwtape Letters, preface***

B. Practical Concerns

2. Ministering Deliverance to the Captives was an essential part of the Ministry of ministry of Jesus and the Ancient Church

A. The Ministry of Jesus

- “Though it frequently embarrasses us today, Jesus was viewed by his own age as a great exorcist. His power to cast out demons was central to his ministry..., Jesus’ exorcism was in no way peripheral, but stood at the heart of his work.”--Harvey Cox
- The Threefold Ministry of Jesus (Mt 9:35). He *preached, taught,, & healed*
- Exorcism is an aspect of healing.
- *“The expulsion of demons and the healing of the sick go together, because people bring their sick and their possessed to Jesus, and he heals both.”--Jurgen Moltmann*
- Jesus gave his disciples authority to cast out demons in his name (Mt 10:1,7-8; Lk 9:1;10:17-19)
- The Three-fold Calling of the Twelve Apostles. “And he appointed twelve, whom he also named apostles... to be with him, to be sent out to proclaim the message, and to have authority to cast out demons.”

B. The Early Church

- “An investigation into the life and work of the early churches shows that the early churches continued the practice of exorcism and that, rather than being peripheral to the ministry, exorcism was an important part of their mission.”--Graham Twelftree

- “Making disciples” out of new believers who desired to be baptized (“catechumens”) involved:
 1. Intensive instruction in the scriptures and the rule of faith
 2. Training in Christian lifestyle with admonitions to give up and renounce ungodly practices
 3. Deliverance ministry
 4. Baptism, including renunciation of Satan and confession of allegiance to Christ
- “Moreover from the day they are chosen, let a hand be laid on them and let them be exorcised [*exorkizein*] daily. And when the day draws near on which they are to be baptized, let the bishop himself exorcise each one of them, that he may be certain that they are purified (20.3)--The *Apostolic Tradition (Hippolytus of Rome CA 215)*”
- The Expansion of the Church and Spiritual Warfare
- Revealed the powerlessness of the demons people feared and the superiority of Christ over all.

3. Spiritual Warfare played an Important Part in the Theology and Ministry of John Wesley

- A. He firmly adhered to orthodox Christian teaching and affirmed the existence of Satan, angels and demons.
- Several of his sermons are explicitly devoted to these topics. (See #42 “Satan’s Devices; #71 “Of Good Angels”; #72 “Of Evil Angels”).
 - His concern is not to focus on these subjects in themselves, or to engage in speculation, but so that Christians seeking to be holy would understand the strategies of the devil.
- B. In holding firm to orthodox teaching on this subject, Wesley faced significant opposition in his day.
- The 18th century was the Age of Reason, and with the rise of modern science many educated people no longer believed in the invisible world and the existence of angels and demons.
 - Modern skepticism had also influenced the thinking of many clergy and bishops in the Church of England.
 - Wesley and the early Methodists were mocked and ridiculed for beliefs and severely criticized for playing upon the superstition and gullibility of the common people.
 - Contemporary Wesley scholars are also often critical of Wesley at this point.
- C. In addition to his formal teaching, Wesley included numerous accounts in his *Journal* of encountering persons who needed deliverance from evil spirits.
- See Daniel R. Jennings, *Supernatural Occurrences in Wesley*, p. 4-48 for 16 examples from Wesley’s *Journal*. (Available free as a pdf at www.danielrjennings.org/tsoojw2.pdf).
 - “A cursory reading of John Wesley’s journals and letter correspondence shows that he practiced and believed in the ministry of exorcism”—Robert Webster, *Methodism and the Miraculous*, p. 81.

- He believed it was in keeping with the teaching of the Bible and so to give it up “is in effect giving up the Bible” (*Journal 17 May 1768*).
- He also based his belief on the testimonies of numerous Methodists and his own direct encounters with person’s who were under significant demonic influence. This was evidenced by their strange behavior and demons speaking through them.
- He understood the complexity of determining the source of human thoughts and actions.
- His purpose always was to set people free from demonic influence so they could be free to experience the work of the Holy Spirit in their lives and grow in holiness.

4. Spiritual Warfare is crucial in fulfilling Christ’s command to make disciples.

A. Evangelism. Understanding the resistance we encounter in people’s lives. In places and communities.

B. Transferring persons from the Kingdom of darkness to the Kingdom of Light.

- Many people have been involved in various forms of occultic activity. Deuteronomy 18:9-13 (child sacrifice, divination, magic, spiritism) expressly forbids involvement in the occult.

C. Helping people grow in holiness.

- Many are emotionally wounded and those wounds can make them susceptible to demonic influence.

5. The Value of a Spiritual Warfare Perspective in our own Spiritual Lives

- The Christian Life as Battle. The devil’s schemes (Ephesians 6)
The Authority we have in Christ. The Incredible Greatness of Christ’s Redemptive Work.

第一讲：为何要举行一个从卫斯理的进路去探索属灵争战的研讨会或课程？

一、属灵争战被传统和卫理宗信徒忽视

A. 神学性的关怀 Theological Concerns

- “任何有关属灵冲突的教导若引发我们惧怕魔鬼，到一个地步促使我们对于在基督里能得胜它和上帝主权中的能力能保护我们的信心丧失，就必须被弃绝”—*Nairobi Consultation on Deliver Us from Evil*, Lausanne Committee for World Evangelization (世界布道洛杉委员会在奈罗比有关“救我们脱离凶恶”的咨询会议), 2000.
- “当撒旦攻击你，要奉耶稣的名命令它臣服。在这背后你会发觉一有钉痕的足迹！”—E.Stanley Jones
- “把基督放在我们视野的中心，若撒旦正在周边埋伏，它只不过是在边沿，而且也只能被看为是亮光周围的影儿罢了！若将之倒转过来是绝对错误的 --- 将撒旦放在我们视野的焦点；将上帝推到边沿。”-- A.W. Tozer (陶恕)

- C.S. Lewis 鲁益师: “我们人类对魔鬼有两个可能跌入的相等且对立之错误。其一就是不相信它们的存在。另一则是相信, 同时却感到有一种对他们有不健康的兴趣。” --*Screwtape Letters, preface (地狱来鸿, 前言)*

B. 实际性的关怀 Practical Concerns

二、释放那些被捆绑者的服事原本就是主耶稣和古教会其中一个不可或缺的事奉

A. 主耶稣的服事

- “虽然它常使我们感到羞愧, (无可否认) 耶稣在他的时代中被看为是一个赶鬼者。他有能力将鬼魔驱逐是在他服事的中心点..., 耶稣的赶鬼事工不是边沿性的服事, 而是他的核心事工。”--Harvey Cox
- 耶稣的三重事工(太 9: 35)。他宣讲、教导和医治。
- 赶鬼事工是医治的一个层面。
- “赶鬼和医治是共行的, 因为当人们把那些病患和被鬼附的人带到耶稣面前, 两者他都医治。”-- Jurgen Moltmann (莫特曼)
- 耶稣给予门徒奉他的名赶鬼的权柄(太 10:1,7-8; 路 9:1;10:17-19)
- 十二个使徒三重的呼召使命“他就设立十二个人, 要他们常和自己同在, 也要差他们去传道, 并给他们权柄赶鬼。”(可 3:14 – 15)

B. 初期教会 The Early Church

- “有关早期教会的生命和事奉研究显示, 初期教会持续实践赶鬼的事工, 而它不是边沿化的事工。赶鬼的事工是他们的使命重要的一个部分。” Graham Twelftree
- 初信欲接受洗礼者(“学道友”)被“培育成为门徒”牵涉以下:
 1. 密集的学习圣经和信仰的条规
 2. 训练基督徒的生活方式, 其中包括督促舍弃和弃绝不敬虔的行为
 3. 赶鬼的事工
 4. 受洗, 包括宣告弃绝撒旦, 并且宣告忠于基督
- “从他们被拣选的那一天起, 应当为他们按手, 每天都让他们进行被赶鬼 [exorkizein]。当他们靠近要受洗的日子, 让主教个别为他们赶鬼, 以致他能确定他们[受洗者]能被洁净(20.3)。-- *The Apostolic Tradition (Hippolytus of Rome CA 215)*
- 教会的扩展和属灵争战
- 揭示人们惧怕的鬼魔是毫无能力和基督超越一切

三、属灵争战在卫斯理约翰的神学和事工扮演重要的角色

A. 他坚决依循传统基督徒的教导, 并且肯定撒旦、天使和鬼魔的存在。

- 有几篇的讲章很明显专注于这些课题(参看 #42 “Satan’s Devices 魔鬼的诡计”; #71 “Of Good Angels 良善的天使论”; #72 “Of Evil Angels 邪恶的天使论”)。
- 他的关怀并非把焦点放在这些课题, 或是猜测, 而是让那些寻求成圣的基督徒在探索这些课题的时候能了解恶者的计谋。

B. 当年卫斯理在这个课题上紧抓住传统的教导而面对极大的敌对

- 十八世纪是理性主义的时代，同时因着现代科学的崛起，许多有学之士不再相信看不见的世界和天使和魔鬼的存在。
 - 现代怀疑主义也影响许多英国圣公宗教牧和主教的思维。
 - 卫斯理和早期的卫理宗信徒因自己的信仰而被嘲笑和讥讽，同时被批评玩弄一般人的迷信和易受欺骗的心理
 - 当代卫斯理学者也常针对上述的论点做苛刻的批判。
- C. 除了卫斯理正式的教导之外，他也在他的日记中涵盖他所邂逅需要被赶鬼洁净的一些记录。
- 看 Daniel R. Jennings, *Supernatural Occurences in Wesley*, p. 4-48 有 16 个从卫斯理的日记所举出的例子。(在 www.danielrjennings.org/tsoojw2.pdf 有免费的 pdf 资料)。
 - “粗略研读卫斯理约翰的日子和书信显示他实践和相信赶鬼的服事。”— Robert Webster, *Methodism and the Miraculous*, 81 页。
 - 他相信这与圣经的教导相符，因此若放弃这样的教导“其实就是放弃圣经”(Journal 17 May 1768)。
 - 他也依据一些卫理公会信徒的见证和自己个人所遇见被鬼魔捆绑的个案坚信这样的信仰。这个事实可以从他们怪异的行为和魔鬼藉着他们说话得知。
 - 他也了解要定夺人思维和行为的源头是非常复杂的一件事。
 - 他的目的地就是要使人从鬼魔的势力中得释放，以致他们可以自由的来经历圣灵在他们生命中的作为，在圣洁中成长。

四、属灵争战对于完成基督要我们去使人作门徒的命令是至关重要的。

- A. 布道。要了解我们在人们生命所面对的抗拒。在不同的所在和社区亦然。
- B. 把人从黑暗的权势引到光明的国度。
- 有许多人参与不同的巫术活动。申命记 18: 9–13 (献祭孩童，占卜、巫术、招魂术)
- C. 帮助人在圣洁中成长。
- 许多人在情绪上受伤，而这些伤口有可能使他们更容易受到鬼魔势力的影响。

五、在我们个人属灵生命中对属灵争战持有的观点带来的价值

- 基督徒的生命如一场战争。魔鬼的诡计(以弗所书 6)
- 我们在基督徒所拥有的权柄。
- 耶稣基督伟大无穷的救赎工作。

Lecture II: Biblical Foundations of Spiritual Warfare

I. The Conflict Begins (Genesis 3:1-15)

A. The Serpent Was Wiser

“ Now the serpent was more crafty than any of the wild animals the Lord God had made” (Gen 3:1).

- Who is the serpent? 2 Cor 11:3; Rev 12:9 identify him as Satan
His character: subtle, craftier, shrewd
His origin: one of God’s creatures

B. The Anatomy of Temptation

1. From trust to mistrust (unbelief). “Did God really say, ‘You must not eat from any tree in the garden?’”(3:1)

- “What is the real evil in this question?”
- “You will not surely die...for God knows that when you eat of it your eyes will be opened, and you will be like God, knowing good and evil.”
- A direct frontal attack on God: He accuses God of being a liar.
- “That the lie portrays the truth as lie is the ultimate possible rebellion.”--Dietrich Bonhoeffer
- Attacks God’s character - God’s goodness
- Where sin always starts. “To doubt the goodness of God is the root of all sin.” —Oswald Chambers
- Distrust of God’s Character
- Satan—the Accuser. Almost every time he shows up in the OT, he is accusing someone (Genesis 3, Job 1-2, Zachariah 3)

2. Self-exaltation (pride). “You will be like God, knowing good and evil”(3:5)

- Satan’s own downfall “How you have fallen from heaven, O morning star, son of the dawn!... You said in your heart, ‘I will ascend to heaven; I will raise my throne above the stars of God; I will sit enthroned on the mount of assembly...I will ascend above the tops of the clouds; I will make myself like the Most High”(Isaiah 14:12-15)
- Satan’s Five *I Will’s*
“I will ascend to heaven”(He wants to be in God’s realm)
“I will raise my throne above the stars of God (over the other angels)
“I will sit enthroned on the mount of assembly (the throne of the messiah)
“I will ascend above the tops of the clouds (above the glory of God)
“I will make myself like the Most High (wants to be like God himself)
- Pride-Chief Among the Deadly Sins
- “According to Christian teachers, the essential vice, the utmost evil, is Pride... It was through Pride that the devil became the devil: Pride leads to every other vice:” — C.S. Lewis, *Mere Christianity*,

3. Rebellion - I’ll do it *my* way. A deliberate turning away from God.

4. Evil desire. “The woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom”(3:6)

- her appetite - “it was good for food” (bodily desires)
 - her eyes - “pleasing to the eye” (ambition, desire to impress)
 - her pride - “for gaining wisdom” (power)
 - “...the lust of the flesh and the lust of the eyes and the pride of life” (1 Jn 2:16)
5. Disobedience “she took some and ate it...her husband..ate it” (3:6)

C. Cursed Are You

(The Consequences of Sin)

1. Our relationship with GOD: Guilt, Shame, Alienation, Judgment
2. Our relationship with OTHER HUMANS: Alienation, Shame, Blame, Domination
3. Our relationship with NATURE:
4. Our Relationship with Ourselves: Insecurity, Self-Deception
5. Our relationship with SATAN: Enmity, Bondage

“I will put *enmity* between you [the serpent] and the woman and between your offspring and hers”(3:15).

NT on the *bondage* of humans to Satan:

- “The ruler of this world (Jn 12:31; 14:30; 16:11)
- “turn..from the dominion of Satan to God”(Acts 26:17-18)
- “children of the devil”(1 Jn 3:10); “under the control of the evil one”(5:19)
- “sons of the evil one”(Mt 13:38)
- “You belong to your father, the devil”(Jn 8:39-47)
- we followed “the ruler of the kingdom of the air, the spirit who is now at work in those who are disobedient” (Eph 2:2)
- “rescued us from the dominion of darkness” (Col 1:13)
- “the god of this age has blinded the minds of unbelievers...”(2 Cor 4:3-4)
- “For Adam had become the devil’s possession and the devil held him under his power, by having wrong-fully practiced deceit upon him, and by the offer of immortality made him subject to death.”--Irenaeus

D. The First Promise of the Gospel (*Protevangelium*)

“And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his head.”(Gen 3:15)

1. A Perpetual Conflict: “I will put enmity between you and the woman, between your offspring and hers.”
 2. The Promise of Victory over Satan “He will crush your head and you will bruise his heel.”
- Christ’s incarnation - “the seed of the woman” (Gal 4:4; Rev 12:4-5)
 - Christ’s sufferings and death “you will bruise his heel.”
 - Christ’s death, resurrection, ascension, and second coming - “He will crush your head.”

II. The Final Battle: Christ's Death on the Cross

- All throughout his life and ministry (birth, temptation, ministry), Jesus was engaged in battle with Satan, but the final decisive battle was won on the cross.
- “Christ is the conqueror over all the power of the Enemy, and on the cross he inflicted such a crushing defeat on the devil that whenever his name is named in faith, Satan is bound to flee...” --Michael Green, *I Believe in Satan's Downfall*
- *Heb 2:14: “..so that by his death he might destroy him who holds the power of death, the devil...and free those whose lives were held in slavery by their fear of death.”*
- Making Sense of the Cross
“If our understanding of spiritual warfare doesn't make sense of the cross, then it is wrong.”—Paul Hiebert
- How Christ wins the Victory on the Cross
“...He forgave us all our trespasses, erasing the record that stood against us with its legal demands. He set this aside, nailing it to the cross. He disarmed the rulers and authorities and made a public example of them, triumphing over them in it” (Col 2:13-15)
- Forgiveness leads to Freedom
Cf. Eph 2:1-10; Heb 2:14-15; 1 Pet 3:18-22; 1 Jn 3:5,8; Rev 12:7-11; Gal 1:4; Col 1:13-14
“Who gave himself for our sins to set us free from the present evil age”(Gal 1:4)
- What Christ Accomplished on the Cross
He erased the record - He set it aside – He nailed it to the cross
- How He Overcame the Devil
“It pleased God that for the sake of rescuing [us] from the power of the devil, the devil should be overcome not by power but by justice”—Augustine
- Implications for Spiritual Warfare...
We should not give the devil more power and attention than he deserves.
The *primary* focus of spiritual warfare is on dealing with issues related to sin, not directly confronting the demonic.
Where you see evidence of demonic activity (effects), look for its causes in sin (personal, communal, social, generational, etc) and make that your primary ministry focus.
- **In the lives of Believers, It is areas of Unrighteousness where We are most vulnerable to Satan**
“Our struggles trace to the unsanctified self --those parts of us not yet yielded to the Spirit or healed by grace.” --Tom White
“In your anger do not sin. Do not let the sun go down while you are still angry, and do not give the devil a foothold.”(Eph 4:26-27)

第二讲：有关属灵争战的圣经基础

I. 冲突的开始 (创世纪 3:1-15)

A. 蛇比其他活物还要狡猾

“耶和华 神所造的，惟有蛇比田野一切的活物更狡猾。” (创 3:1).

- 谁是蛇呢? 林后 11:3; 启 12:9 都指它就是撒旦。

他的特征：难以捉摸、狡猾、精明

他的起源：上帝的造物之一

B. 诱惑的剖析

1. 从信靠到不信任（不相信）。“神岂是真说不许你们吃园中所有树上的果子吗？” (创 3:1)

- “到底在这个问题中什么是真实的邪恶？”
- “你们不一定死，因为 神知道，你们吃的日子眼睛就明亮了，你们便如 神能知道善恶。” (创 3: 4-5)
- 一个对上帝直接正面的攻击：它控告上帝是骗子。
- “谎言把真理描绘为谎言，这成为了最终背叛的可能性。” --Dietrich Bonhoeffer 潘霍华
- 攻击上帝的属性 – 上帝的良善
- 这里就是罪恶的起点“对上帝良善的怀疑就是一切罪恶之根。” —Oswald Chambers
- 对上帝的属性不信任
- 撒旦 – 控告者。在旧约它每每出现，都是在控告一些人（创三，伯一至二章，亚三）。

2. 自我高举（骄傲）。“你们便如 神能知道善恶。” (创 3:5)

- 撒旦自己的败落。“明亮之星，早晨之子啊！你何竟从天坠落？你这攻败列国的，何竟被砍倒在地上？你心里曾说：“我要升到天上！我要高举我的宝座在神众星以上；我要坐在聚会的山上，在北方的极处；我要升到高云之上，我要与至上者同等。” (赛 14:12-15)
- 撒旦的五个“我要”
 - “我要升到天上”(它要在上帝的境界中)
 - “我要高举我的宝座在 神众星以上”(超过其他的天使)
 - “我要坐在聚会的山上，在北方的极处”(弥赛亚的宝座)
 - “我要升到高云之上”(在上帝的荣耀之上)
 - “我要与至上者同等”(要好像上帝一样)
- 骄傲 – 是“致死之罪 (Deadly Sins)”之首
- “依据基督徒教师，最根本的邪恶，最极度的恶，就是骄傲... 魔鬼之所以成为恶者就是因为骄傲：骄傲带来一切的邪恶。”—C.S. Lewis (鲁易师), *Mere Christianity*,

3. 叛逆 - 我按自己的意思去行。刻意转离上帝。

4. 邪恶的欲望。“于是，女人见那棵树的果子好作食物，也悦人的眼目，且是可喜爱的，能使人有智慧，就摘下果子来吃了；又给她丈夫，她丈夫也吃了。” (创 3:6)

- 她的胃口 – “好作食物”（身体的欲望）
- 她的眼目 – “也悦人的眼目”（抱负，想要讨好的欲望）
- 她的骄傲 – “要加增智慧”（权力）
- “...因为凡世界上的事，就像肉体的情欲，眼目的情欲，并今生的骄傲，都不是从父来的，乃是从世界来的。”(约一 2:16)

5. 不顺服 “就摘下果子来吃了；又给她丈夫，她丈夫也吃了。”(创 3:6)

C. 你被咒诅

(罪带来的结局)

1. 我们与上帝的关系：内疚、隔离、审判
2. 我与其他人的关系：隔离、羞耻、指责、支配
3. 我们与大自然的关系：
4. 我们与自己的关系：失去安全感, 自我欺哄
5. 我们与撒旦的关系：为敌、捆绑

“我又要叫你和女人彼此为仇；你的后裔和女人的后裔也彼此为仇。女人的后裔要伤你的头；你要伤他的脚跟。”(创 3:15).

在新约中有人落在撒旦捆绑下：

- “这世界的王”(约 12:31; 14:30; 16:11)
- “...从黑暗中归向光明，从撒但权下归向 神；...”(徒 26:17-18)
- “是魔鬼的儿女”(约一 3:10); “全世界都卧在那恶者手下...”(约一 5:19)
- “稗子就是那恶者之子，”(太 13:38)
- “你们是出于你们的父魔鬼，...”(Jn 8:39-47)
- 我们“...随从今世的风俗，顺服空中掌权者的首领，就是现今在悖逆之子心中运行的邪灵。”(弗 2:2)
- “... 救了我们脱离黑暗的权势，...”(西 1:13)
- “... 被这世界的 神弄瞎了心眼，...”(林后 4:3-4)
- “因为亚当已经成为了恶者的隶属，而且恶者将他捆绑在它的权衡之下，藉着全然错误的蒙骗手段，也透过诱献永恒生命，使他隶属在死亡之下。”—依里纽 Irenaeus

D. 福音的第一个应许 (*Protevangelium*)

“我又要叫你和女人彼此为仇；你的后裔和女人的后裔也彼此为仇。女人的后裔要伤你的头；你要伤他的脚跟。”(创 3:15)

1. 一个永远的冲突：“我又要叫你和女人彼此为仇；你的后裔和女人的后裔也彼此为仇。”
2. 得胜撒旦的应许：“女人的后裔要伤你的头；你要伤他的脚跟。”
 - 基督的道成肉身 - “女人的后裔”(加 4:4; 启 12:4-5)
 - 督受苦和受死 - “女人的后裔；你要伤他的脚跟。”
 - 基督的死、复活、升天和再来 - “要伤你的头。”

II. 最后的争战：基督在十字架的死

- 在他一生的年日和事奉（出生、受试探、服事），耶稣不断与撒旦争战，但最关键得胜之战乃在十字架。
- “基督是战胜仇敌权势的胜利者。在十字架上他向魔鬼施加摧毁性的挫败，以致往后当他的名字为凭信心者所宣告，撒旦必然败退...” --Michael Green, / *Believe in Satan's Downfall*
- 来 2:14: “..藉着他的死，他毁坏那掌管死权的，就是魔鬼... 同时也使那些活在被自己惧怕死亡所奴役的人得着自由。”
- 让十字架成为有意义
“如果我们的属灵争战不能让十字架颇具意义，那它就是错误的。”—Paul Hiebert
- 基督如何在十字架上得胜
“你们从前在过犯和未受割礼的肉体中死了，神赦免了你们（注：或作“我们”）一切过犯，便叫你们与基督一同活过来；又涂抹了在律例上所写攻击我们、有碍于我们的字据，把它撤去，钉在十字架上。既将一切执政的、掌权的掳来，明显给众人看，就仗着十字架夸胜。” (西 2:13-15)
- 赦免带来自由
参阅 弗 2:1-10; 来 2:14-15; 彼前 3:18-22; 约一 3:5,8; 启 12:7-11; 加 1:4; 西 1:13-14 “基督照我们父神的旨意为我们的罪舍己，要救我们脱离这罪恶的世代。”(西 1:4)
- 基督在世界上实现了什么？
他涂抹一切记录 – 他将之撒在一旁 – 他将它们钉在十字架上
- 他如何战胜魔鬼？
“为了要从魔鬼的权势中救赎我们，上帝所喜悦的就是要用公义而非权力来战胜它。”—Augustine（奥古斯丁）
- 属灵争战的含义
我们不应该给予魔鬼过于它所配得的能力和注意力。
属灵争战基本的焦点是处理与罪相关的事，不是直接与鬼魔灵界直接对垒。
当你看见魔鬼的作为（影响），要找寻其罪的根源（个人性、社体性、社会性、历代性，等），同时将这些看为是你基本的焦点。
- 在信徒的生命中，有关不公义的生命是最容易受到撒旦的伤害
“我们的挣扎可以追溯到不圣洁的自我 – 那些在我们生命中未向圣灵敞开和被恩典医治的部分。” --Tom White
“生气却不要犯罪，不可含怒到日落；也不可给魔鬼留地步。” (弗 4:26-27)

Lecture III: Understanding Worldview and Spirit World Principles

I. Worldview: A Matter of Perspective: How do we learn to “see”?

👉 The Nature of Worldview

Worldview=“the central set of concepts and presuppositions that provide people with their basic assumptions about reality.”—Darrell Whiteman

A system of ideas and values – A set of assumptions – A model to explain reality – Learned unconsciously

👉 A. The Animistic or Tribal Worldview

1. Felt Needs for Spiritual Power

Reproduction Needs – Prosperity Needs – Health Needs – Security Needs – Restitution Needs- Power Needs

2. Power Focus in Six Key Areas

Power Spirits - Power Objects – Power Places – Power Rituals – Power People – Power Times and Seasons.

3. “High” vs. “Popular” Religion

👉 B. The Enlightenment (Western) Worldview

👉 C. The Biblical Worldview

II. Discovering Spirit World Principles

👉 Could principles and regularities exist in the spirit world, just as they do in the material and human worlds?”--Charles Kraft

👉 Four Spirit Realm Principles

1. What we do in the human realm has significant effects in the spiritual realm.

Daniel 10: 2-5, 12-14

2. The principles which govern the spiritual realm are essentially the same for both the Kingdom of God and the kingdom of Satan.

3. Spiritual power and control is released as a result of sacrifice, worship, allegiance, relationship, and obedience to God or to Satan.

● Israel attacks Moab (II Kings 3;24ff)

● ²⁴ But when the Moabites came to the camp of Israel, the Israelites rose up and fought them until they fled. And the Israelites invaded the land and slaughtered the Moabites.... ²⁶ When the king of Moab saw that the battle was too fierce for him, he took with him 700 men who drew swords, to break through to the king of Edom; but they could not. ²⁷ Then he took his oldest son who was to reign in his place, and offered him as a burnt offering on the wall. And there came great wrath against Israel, and they departed from him and returned to their own land (NASV).

4. Spiritual power can be imparted and conveyed through words, physical objects, and other cultural forms.

👉 Animism versus (VS) God-given Authority (Charles Kraft)

- Power is *contained* in people and objects VS. God *conveys* His power thru people and objects.
- Learn to *manipulate* spirit power thru magic or authority over spirits VS. We must submit to God and learn to work with God in using power and authority.
- Power is from Satan: He is the one who manipulates VS Power comes from God; He empowers and uses us.
- Those receiving power suffer great tragedy later VS Those receiving power experience God's love and blessings.

第三讲：了解世界观和属灵世界的原则

I. 世界观 **Worldview**: 一个关乎观点：我们如何学习去“看”？

👉 世界观的本质

世界观 = “内在核心的见解和假设，左右了一个人对事实的基本假设。”— Darrell Whiteman

一个思想和价值的系统 – 一组假设 – 一个解释事实的模式 – 学来的潜意识

👉 A. 精灵或部落的世界观

1. 得到属灵力量的非真正需要（感受到的需要 **felt needs**）

生产的需要 – 富裕的需要 – 健康的需要 – 安全感的需要 – 补偿的需要 – 能力的需要

2. 六个能力锁定的所在处

灵界的能力 - 有能力的对象（物） – 有能力的地方 – 有能力的仪式 – 有能力的人 – 有能力的的时间和季节

3. “高超” vs. “一般性的” 信仰

👉 B. 启蒙运动 (西方) 世界观

👉 C. 圣经的世界观

II. 发掘属灵世界的原则

👉 到底属灵世界是否有原则和规则的存在，正如物质和人的世界一样呢？”-- Charles Kraft

👉 四个属灵境界的原则

1. 我们在人间所作所为对灵界有极大的影响。

但以理 10: 2-5, 12-14

2. 那些掌管灵界的原则在实质上与掌管上帝国度和撒旦的国度都是一样的。

3. 属灵的能力和支配是藉着对上帝或对撒旦的牺牲、敬拜、忠诚、关系、和顺服而释放出来。

- 以色列攻击摩押（王下 3 : 24 等）

- ²⁴摩押人到了以色列营，以色列人就起来攻打他们，以致他们在以色列人面前逃跑。以色列人往前追杀摩押人，直杀入摩押的境内，²⁵拆毁摩押的城邑。各人抛石填满一切美田，塞住一切水泉，砍伐各种佳树，只剩下吉珥哈列设的石墙，甩石的兵在四围攻打那城。²⁶摩押王见阵势甚大，难以对敌，就率领七百拿刀的兵，要冲过阵去到以东王那里，却是不能，²⁷便将那应当接续他作王的长子，在城上献为燔祭。以色列人遭遇耶和華的大怒（注：或作“招人痛恨”），于是三王离开摩押王，各回本国去了。

4. 属灵能力可以藉着言语、外在的物件，和其他文化的形式给予或传递。

✠ 精灵主义（对立）上帝给予的权柄。 (Charles Kraft)

- 能力存在人和物件中（对立）上帝藉着人和物件传递他的能力。
- 学习藉着魔术或胜过幽灵的权柄来掌控属灵能力（对立）我们必须臣服于上帝且学习使用能力和权柄与上帝同工。
- 能力从撒旦而来：他是那操纵者（对立）能力从上帝而来；他给予能力，使用我们。
- 那些使用能力的最终遭遇极大的悲剧（对立）那些得着能力的人经历上帝的爱和赐福。

Lecture IV:

Ministering Release to the Captives: Essentials of Deliverance Ministry

A. What Can Demons Do to Saints?

- *External* influence - yes
- But what about *Internal* influence?
- Questions this raises:
 - ◆ Doesn't talk of internal influence or control imply possession of some sort?
 - ◆ How can demons be in a Christian if Christ and the Holy Spirit are there?
- Demon possession - NO
- Because possession implies ownership

B. In relation to Christians, it is better to use the term "demonize" than the term "demon possession"

- Gk. verb ***daimonizomai*** in KJV translated "demon possessed"
- ***daimon*** = demon
- ***daimonizomai***= demonize
- **Essential meaning:** "to subject to demonic influence"
- Demonize is compatible with varying degrees of control. And can be used to refer to Christians

C. How can demons inhabit someone if Christ inhabits him or her?

- *The fallacy of this kind of thinking. Based upon an understanding of space not applicable to the spirit realm.*
- Similar problem with the meaning of "spirit-filled"
- Scripture does teach there are degrees of yieldedness to the control of the Holy Spirit (1 Cor 3)

D. Conversion transfers us "from the kingdom of darkness to the kingdom of light"

- At conversion,, "There is an invasion of the Holy Spirit that breaks most of us free from direct internal demonic attachment"(Tom White). But not always.
- Demons do not have automatic access to humans
- "Always in my observation, demons are present for a reason. The bondage traces back to a particular cause, a point of entry or a lapse in the moral life" —Tom White, BGSW, 47.
- Conditions must be met to give them a right to be there

E. Three Major Causes of Demonization:

Persistent Sin. The Victimized Sins of Others. Generational Sin

1. Persistent Sin

- "Be angry but do not sin: do not let the sun go down on your anger, and do not make room for the devil"(Eph 4:27)
- Sins that are especially prone to open doorways:

- involvement in occult practices
 - Idolatry (especially making actual images)
 - bitterness and hatred
 - persistent sexual sin or fleshly indulgence
 - The sins of the flesh (Gal 5:19)
2. The Sins of Others which we have been victimized by
Four Kinds of Abuse: Sexual, Physical, Psychological, Religious
- Not the wounds themselves, but our *reactions* (shame, anger, rage, bitterness, sadness, hopelessness, confusion) and the *lies* we believe as a result
- Results of Four Kinds of Abuse
 - i. Sexual – extreme shame, sexual problems, fear, anger
 - ii. Physical – extreme rage and interpersonal relationship problems
 - iii. Psychological – extreme negative self-image, self-rejection
 - iv. Religious – extreme confusion about God, inability to trust God
 - Wounds and reactions/lies are like *garbage*. Garbage often attracts rats (*demons*). The real problem is the garbage so that the garbage, not the rats, is the focus of ministry.
Not all emotional woundedness needs deliverance ministry.
3. Ancestral/Generational Sin...
- “Our fathers sinned and are no more. It is we who bear their punishment” (Lam 5:7)
- “For I, the Lord your God, am a jealous God, punishing the children for the sins of the fathers to the third and fourth generation of those who hate me” (Ex 20:3)
- “The Lord is slow to anger...yet he does not leave the guilty unpunished; he punishes the children for the sin of the fathers to the third and fourth generation (Num 14:8)
- Confessing the Sins of the Ancestors
Daniel 9:4-19. Nehemiah 1:6-7. .Ezra 9:5-15. Lev 26:40:“But if they will confess their sins and the sins of their fathers...then I will remember my covenant with Abraham, Isaac, and Jacob, and I will remember the land.”
 - The Cross and Ancestral Sin
“You know that you were ransomed from the futile ways inherited from your ancestors, not with perishable things like silver or gold, but with the precious blood of Christ, like that of a lamb without defect or blemish.”(1 Pet 1:18-19)
“Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: ‘Cursed is everyone who is hung on a tree.’”(Gal 3:13)

F. Results of Demonization

- *Harrassment.*
- *Oppression.*

- *Affliction.*
- *Bondage.*

G. Getting Rid of Demons

1. Deal with the Garbage First

- persistent sin issues
- emotional wounds
- generational bondage

2. Exercise Discernment

- Discernment is both 'Natural' and 'Supernatural'
- Look for Behavioral Clues and Overt Manifestations of Demonization

■ Behavioral Clues that there may be Demonization

- ◆ Compulsive Behavior
- ◆ Disturbing Dreams
- ◆ Strong Urge toward suicide or murder
- ◆ Strong self-rejection
- ◆ Involvement in habitual sexual immorality
- ◆ Involvement in the occult
- ◆ Serious generational dysfunction
- ◆ Paralyzed or Passive Will
- ◆ Pain that moves around in the body

■ Common Outward Manifestations While You are Ministering to the Person

- ◆ Lightheadedness, feeling sick, or like about to throw up
- ◆ Stiffness or shaking of body
- ◆ Headache or pain somewhere else in body
- ◆ Unusual sleepiness
- ◆ Strong desire to strike the counselor
- ◆ Strong desire to run from the session

■ Less Common Manifestations (Usually Indicating More Severe Demonization)

- ◆ Violent shaking
- ◆ Violent behavior
- ◆ Facial and/or body contortion
- ◆ Screaming, swearing
- ◆ Speaking with another voice
- ◆ Throwing up
- ◆ Eyes glazed, squinted or rolled back
- ◆ Acting out (e.g. trying to seduce counselor)

3. Conducting the Deliverance Session

- Bathe the session in Prayer (and fasting)
- Work in Teams if possible
- Begin by taking authority, claiming protection, and forbidding outside help or violence.

- Remember the Person being ministered to.
 - ◆ Do everything in love
 - ◆ Maintain the person's dignity at all times
 - ◆ Strengthen the person's will often
 - ◆ Continually encourage the person
- *'Love is the muscle of the arm of authority" T. White*

4. Challenge the Demons

- A Guess and Challenge Approach
- Ask permission to test the possibility of a demon's presence
- Challenge one demon by name, if possible (types of spirits: sin (flesh); trauma (wounds); generational/familial; occult)
- Getting information from demons (when did you get in? what do you say to this person? What right do you have to be here?)
- Discover the hierarchy of demons.
- Break off any grip demons may have through ancestral sin or curses

5. Expel the Demons

- Take authority and Command it to Leave
- If it refuses, command it to tell you what right/grounds it has to stay
- Be forceful, authoritative but patient
- How demons come out
 - ◆ person will usually know when they leave
 - ◆ often leave through the mouth, sometimes through other openings of the body
 - ◆ other signals such as flinch of body

When demons won't leave

- ◆ Demons like to hide to make you think they're not there or that they've left
- ◆ Sometimes demons will respond one after another so you won't know which one you're talking to (switching)
- ◆ They often talk big to get you to fear them
- ◆ They will deceive and lie
- ◆ They often give excuses and even plead to be allowed to stay
- ◆ They will try to wear you down
- Forbid the demons to return and seal the person with the Holy Spirit

6. Instruct the person concerning Follow-up (Surgery, Identity, Authority)

第四讲：被捆绑著得自由的服事：释放服事的要点

A. 魔鬼能对圣徒做些什么？

- 外在的影响 – 是
- 但内在的影响呢？
- 发问这个问题引发了以下的问题：
 - ◆ 若是论及内在的影响或支配岂不是暗示某种的捆绑（‘被鬼附身’）？
 - ◆ 如果圣灵已经内居基督徒的生命中，魔鬼又如何能在基督徒的生命中呢？
- 被魔鬼附身，着魔（demon possession） - 不
- 因为被附身或着魔暗示某种的拥有权

B. 在基督徒的圈子中，更好的说法应该是“demonize” (被魔鬼干扰) 过于“demon possession” （被魔鬼占有/附身）

- 希腊文动词 *daimonizomai* 在 KJV 被译为“demon possessed”（被鬼附身）
- *daimon* = demon（魔鬼）
- *daimonizomai* = demonize（受魔鬼影响）
- 基本的意思：“to subject to demonic influence”（受魔鬼势力的管制）
- Demonize（受魔鬼的影响/干扰）可说是不同程度的，也可以用来形容基督徒的情况。

C. 如果基督已经内居一个人的生命中，魔鬼如何能盘踞那人？

- 这种思想的错谬。这乃是依据对空间的了解，而不实用于属灵层面。
- 类似“圣灵充满”之意思所产生的问题。
- 圣经的确有教导人有不同程度向圣灵的支配敞开（屈服）（林前 3）

D. 归信使我们从“黑暗的权势”迁移到“光明的国度”

- 在我们悔改信主的时刻，“圣灵拥入（人心）致使绝大多数的人能断开内在直接的邪恶依附”(Tom White). 但这并非绝对性的（不是每一次都如此）。
- 魔鬼不能自动入侵人的生命
- “在我们的观察中，魔鬼的出现有其原因。这些捆绑可以追溯到某些的原因，某个入侵点或某个道德生活的偏离。” —Tom White, BGSW, 47.
- 要容许它们有入侵的权力必须符合某种的条件

E. 三种主要被鬼附身的起因：

根深蒂固犯罪。他人引发受害性的罪恶。代代相传的罪。

1. 根深蒂固的罪 Persistent Sin

- “生气却不要犯罪，不可含怒到日落；也不可给魔鬼留地步。”(弗 4: 26 - 27)
- 那些易于敞开门道的罪恶：
 - 参与巫术
 - 偶像 (尤其拥有/制造真正的偶像)
 - 苦涩和怨恨
 - 持续与性有关的罪或者肉体的放纵
- 肉体的罪恶 (加 5:19)

2. 他人的罪恶使我们成为受害者

四种的侵犯: 性行为, 身体, 心理, 信仰

不只是疮疤、伤痛而已，而是我们的反应(羞耻、愤怒、狂怒、苦涩、忧伤、绝望、混乱) 和我们因此而相信的 *谎言*

- 四种侵犯带来的后果
 1. 性 – 极度的羞耻、各种性关系的困难、惧怕、愤怒
 2. 身体 – 极度狂怒和人际关系的种种困难
 3. 心理 – 极度负面的自我形象，自我厌弃
 4. 信仰 – 对上帝极度的混乱，无法信靠上帝
- 伤痕和反应/谎言就好像垃圾。垃圾吸引许多的老鼠（魔鬼）。真正的问题是那些垃圾，因此是这些垃圾，而非老鼠，应该要成为我们服事的焦点。
并非所有的情绪伤痛都需要释放服事。

3. 祖宗/代代相传的罪恶...

“我们列祖犯罪，而今不在了，我们担当他们的罪孽。” (哀歌 5:7)

“...因为我耶和华你的 神，是忌邪的 神。恨我的，我必追讨他的罪，自父及子，直到三四代；” (出 20:5)

“耶和华不轻易发怒，并有丰盛的慈爱，赦免罪孽和过犯，万不以有罪的为无罪，必追讨他的罪，自父及子，直到三四代。” (民 14:18)

- 承认祖先所犯的罪

但 9:4-19. 尼 1:6-7. 拉 9:5-15. 利 26:40 - 42:“ 他们要承认自己的罪和他们祖宗的罪，就是干犯我的那罪；并且承认自己行事与我反对，...我就要记念我与雅各所立的约，与以撒所立的约，与亚伯拉罕所立的约，并要记念这地。”

- 十字架和祖宗的罪恶

“知道你们得赎、脱去你们祖宗所传流虚妄的行为，不是凭着能坏的金银等物，乃是凭着基督的宝血，如同无瑕疵、无玷污的羔羊之血。” (彼前 1:18-19)

“基督既为我们受了咒诅（注：“受”原文作“成”），就赎出我们脱离律法的咒诅，因为经上记着：“凡挂在木头上都是被咒诅的。”” (加 3:13)

F. 被鬼附身的结果

- 干扰 *Harrassment*.
- 压制 *Oppression*.
- 折磨 *Affliction*.
- 捆绑 *Bondage*.

G. 除去魔鬼

1. 要先处理垃圾
 - 根深蒂固的罪
 - 情绪上的伤害
 - 代代承传的捆绑
2. 要操练分辨
 - 分辨包括“自然”和“超自然”
 - 找出被鬼附身的行为的线索和明显的显示

- 被鬼附身可能的行为线索
 - ◆ 强迫性行为
 - ◆ 令人困扰的梦
 - ◆ 有强烈自杀和谋杀意图
 - ◆ 强烈的自我厌弃
 - ◆ 参与习惯性不道德的性行为
 - ◆ 参与巫术
 - ◆ 几代下来有严重的官能障碍
 - ◆ 意志瘫痪或被动
 - ◆ 在全身游动的痛楚

- 当你在服事一个人的事后，一般外在明显的显示
 - ◆ 头晕、感到不适、好像欲呕吐似的
 - ◆ 僵硬或身体摇晃发抖
 - ◆ 头痛或在身体他处疼痛
 - ◆ 不寻常的爱睡
 - ◆ 有强烈的欲望要打击辅导者
 - ◆ 强烈的欲望要逃离服事的那段时间

- 少有的显示 (一般显示严重的被鬼附身情况)
 - ◆ 强烈的摇晃发抖
 - ◆ 暴戾的行为
 - ◆ 脸部和/或身体的抽筋
 - ◆ 用另外一种的声音说话
 - ◆ 呕吐
 - ◆ 眼睛呆滞、斜视或翻转
 - ◆ 扮演某种角色 (如: 尝试引诱辅导者)

3. 进行释放的时刻

- 让整个时刻沐浴在祷告 (和禁食)
- 若能够，以团队来进行
- 以获得权柄、宣告神的保护，和禁止外在的帮助或者暴戾.
- 记得被服事的人
 - ◆ 要以爱来行事
 - ◆ 在任何时间都要维持当事人的尊严
 - ◆ 不断坚固当事人的意志
 - ◆ 继续鼓励当事人
- *‘爱是权柄手臂的肌肉’ T. White*

4. 挑战邪灵

- 一种猜测和挑战的进路
- 寻求允准来探测某个邪灵存在的可能性
- 按其名挑战一邪灵，若可能 (邪灵类别: 罪恶 (肉体); 创伤 (伤口), 代代/家庭承传; 巫术)
- 从邪灵取得资料 (何时进入? 对当事人说了什么? 凭什么权力可以在此?)
- 发掘邪灵的等级.
- 将邪灵魔鬼可能藉着祖宗的罪恶或咒诅所拥有的捆锁毁坏

5. 将邪灵魔鬼驱逐

- 宣告权柄并且命令它离开
- 若它拒绝，命令它告诉你它拥有什么权柄/立足点可以继续留下来。
- 强而有力、带着权柄但有耐心
- 邪灵魔鬼如何出来？
 - ◆ 当事人一般都会知道何时它们离开
 - ◆ 很常从口而离开，有时透过其他身体的孔穴
 - ◆ 其他的讯号例如身体的退缩

当邪灵魔鬼不要离开

- ◆ 魔鬼喜欢躲藏使你认为它们已经不在那里或者它们已经离开
 - ◆ 有时候魔鬼会接二连三的回答以致你不知道自己与哪一个在说话（转换更改的计谋）
 - ◆ 它们常夸大其词让我们对他们感到惧怕
 - ◆ 它们将会欺骗和撒谎
 - ◆ 它们常会给予诸多藉口，甚至请求可以继续留在原处
 - ◆ 它们会尝试使你精疲力尽
-
- 斥责并禁止邪灵污鬼再回来，同时也让当事人拥有圣灵的印记

6. 教导当事人有关跟进（手术、身份、权柄）

Lecture V: Corporate or Strategic Level Spiritual Warfare

■ The Role of Evil Spirits at a Cosmic or Corporate Level

“Could it be possible that satan...assigns certain of the demonic spirits under him to promote the kingdom of darkness in given nations, cities, regions, cultural groups, or other segments of the world’s populations?”—Peter Wagner

Biblical Basis for Territorial Spirits

- Dan 10. “The prince of the kingdom of Persia opposed me twenty-one days. So Michael, one of the chief princes, came to help me, and I left him there with the prince of the kingdom of Persia”(vs 13). “Soon I will return to fight against the prince of Persia, and when I go, the prince of Greece will come...(No one supports me against them except Michael, your prince).”(vs 20-21)
- “...not references to human rulers, but to angelic forces. There is a clear consensus among Bible scholars on this foundational point.”(Clinton Arnold, *3 Crucial Questions*, 154)
- Deut. 32:8 (cf.Ps 82). “When the Most High apportioned the nations, when he divided humankind, he fixed the boundaries of the peoples, according to the number of the gods (*LXX [Septuagint] “according to the angels of the gods)*
- “*The biblical evidence for the angelic government of the world is early. It goes back to the song of Moses in Deut. 32...This reading implies that the administration of the various nations has been parcelled out among a corresponding number of angelic powers.*”—F.F. Bruce, *Commentary on Hebrews*
- Eph 6:12 “rulers (*archai*), authorities (*exousia*), cosmic powers (*kosmokratores*)
- Rev 2:13. “To the angel of the church at Pergamum write.” Pergamum— “where Satan’s throne is.”
- “The biblical and historical evidence supports the idea that there are ‘territorial spirits.’ These are fallen angels that wield some kind of dominion over people groups, empires, countries, or cities.”—Clinton Arnold (*Three Crucial Questions*, 159)
- Engaging in Cosmic or Corporate Level Spiritual Warfare

1. Gather Information About the City/Area or Entity

- Spiritual mapping=Creating a spiritual profile of a community based on prayer and careful research so that intelligent prayer can then be aimed at the things hindering the spread of the gospel and the progress of God’s kingdom.
- Biblical precedents (Num 13, Josh 2, Neh 2, Acts 17)
- Three Crucial Questions: (1) What’s wrong with my community? (2) Where did the problem come from? (3) What can be done to change things?

2. Engage in Spiritual Actions based upon the Information Gathered through Spiritual Mapping

A. Strive toward Unity in the Body.

- The Need for Christians to come together across denominational and congregational lines for united prayer

“...when Satan has the upper hand in a city, we always find a Church that is deeply divided with members, congregations and denominations angry with each other. Consequently, it is futile to try to win a city for Christ without first resolving the anger expressed in divisions among Christians in that city.”—Ed Silvano, *That None May Perish*, 122-3

“The greatest playground for the devil in the body of Christ is relationships that have gone sour.”—Tom White

- The City-Wide Church
 - Pastors praying together
 - City-wide gatherings
 - Pulpit Exchanges
 - Reconciliation (racial and intra-church)

B. Identificational Repentance

- **The act of consciously including oneself within an identifiable category of human beings and confessing their sins as if they were our own.**
- **Involves (a) Ownership of Sins and (b) Offering them to God for healing and deliverance**

- Identificational Repentance in Scripture:

Nehemiah. He “mourned and fasted and prayed”(1:4). “I confess the sins we Israelites, including myself and my father’s house, have committed against you. We have acted very wickedly against you”(1:7)

Daniel. “in prayer and petition, in fasting, and in sackcloth and ashes”(9:3)“We have sinned and done wrong. We have been wicked and rebelled” (9:15-16)

Ezra 9:5-15

- **The Call to Identificational Repentance**

What is Accomplished through this.

Doesn’t “remit” or “forgive” the sins of others.

- Doesn’t take the place of individual repentance.
- Sets persons/groups free from the “curses” or consequences of generational sin so they can repent and God’s blessings can be poured out.
- The Effects of Identificational Repentance
- “But if they will confess their sins and the sins of their fathers...then when their uncircumcised hearts are humbled and they pay for their sin, I will remember my covenant with Jacob...and will remember their sin no more.”(Lev 26:40-42).
- Set the living free from the effects of damaged and repeating patterns of their corporate story. Release God’s grace so they can repent individually and corporately.

C. Intercessory Prayer and Fasting (both individual and corporate)

- “History belongs to the intercessors”—Walter Wink
- Intercessory Prayer Prepares the Way of the Lord
- Fasting Breaks Down Demonic Strongholds

- “Is not this the kind of fasting I have chosen: to loose the chains of injustice...to set the oppressed free and break every yoke?”(Is 58:6)
- “For those occasions when Satan is long-entrenched and needs to be driven back and expelled, fasting added to prevailing prayer may be imperative...If possible, add collective fasting and prayer.”—Wesley Duewel
- Fasting is one of the 5 Wesleyan Means of Grace.
- “Prayer opens the hand of God, but fasting binds the hand of the devil” —Gwen Shaw
- To Confront or Not to Confront?
- An area of controversy in relation to Strategic Level Spiritual Warfare.
- “I can find no scriptural evidence suggesting that we have the right or authority to ‘serve notice,’ ‘evict,’ or ‘bind’ the spirits over cities, regions or nations. ”—Clinton Arnold, *Three Questions*, 164
- Steve Hawthorne, author of *Prayerwalking*, on Engaging Territorial Spirits

“There is a place where God authorizes mature Christians to speak to evil powers directly. But instead of the first thing you do all the time, this is the last thing you do some of the time.”(Prayer Conference, February 22, 2003, ATS)

第五讲：组织性或策略性层次的属灵争战

- 邪灵在宇宙性或组织性层次的角色
“到底撒旦有否有可能...委派一些在他之下的邪灵在一些国家、城市、区域、文化群体、或世界人口中其他的一些群体来促进黑暗国度？”—Peter Wagner

有关区域性邪灵的圣经根据

- 但 10 章. “但波斯国的魔君拦阻我二十一日，忽然有大君（注：就是“天使长”。21 节同）中的一位米迦勒来帮助我，我就停留在波斯诸王那里。”(13 节). “他就说：“你知道我为何来见你吗？现在我要回去与波斯的魔君争战，我去后，希腊（注：原文作“雅完”）的魔君必来。但我要将那录在真确书上的事告诉你，除了你们的大君米迦勒之外，没有帮助我抵挡这两魔君的。” (20-21 节)
- “...并非指人间的领袖，而是天使的势力. 在这个基要的重点上，圣经学者有一个共同清楚的共识。”(Clinton Arnold, *3 Crucial Questions*, 154)
- 申 32:8 (参阅，诗 82). “至高者将地业赐给列邦，将世人分开，就照以色列人的数目（英译：*照神明的数目 according to the number of the gods*，按七十士译本(LXX [Septuagint] “依据神明之天使” *according to the angels of the gods*)，立定万民的疆界。”)
- “圣经有关天使管辖世界的明证是早期性的。它可以追溯到申命记 3 2 章摩西的诗歌...这样的解读意指列国的执政权衡已经按天使的政权数目给予分配。”—F.F. Bruce, *Commentary on Hebrews*

- 弗 6:12 “因我们并不是与属血气的争战，乃是与那些执政的 (*archai*)、掌权的 (*exousia*)、管辖这幽暗世界的 (*kosmokratores*)，以及天空属灵气的恶魔争战（注：两“争战”原文都作“摔跤”）。
- 启 2:13. “我知道你的居所，就是有撒但座位之处。当我忠心的见证人安提帕在你们中间、撒但所住的地方被杀之时，你还坚守我的名，没有弃绝我的道。”（是写信给别迦摩教会的使者（英译：天使）我知道你的居所（别迦摩），是撒旦座位之处）。
- “圣经和历史的证据支持有所谓“区域性邪灵”。这些都是堕落的天使在一些的族群、朝代、国家或城镇组合起来施加的管辖权。”—Clinton Arnold (*Three Crucial Questions*, 159)
- 涉及宇宙性或组织性层次的属灵争战

1. 收集有关城市/地区或某个实体的资料

- 属灵地图 *Spiritual mapping* = 创建一个依据祷告和小心研究而得的有关某个社区的属灵档案，如此才能针对传福音面对拦阻和上帝国度拓展作出明智的祷告。
- 圣经的先例 (民 13, 书 2, 尼 2, 徒 17)
- 三个关键性的问题: (1) 我的社区有些什么问题? (2) 问题从哪里而来? (3) 我们可以做些什么来改变目前的情况?

2. 依据藉着属灵地图 (*Spiritual Mapping*) 所得的资料涉及属灵行动 (*Spiritual Actions*)

A. 致力于基督肢体的合一.

- 基督徒需要跨越不同的宗派和会众的界限，聚集合一的祷告
“...当撒旦在一个城市占优势时，我们常发现教会极度分裂，以致会友、会众和宗派间彼此愤恨不已. 故此，若没有先解决在此城市中基督徒因彼此的分裂所展现的怒气，而想要为基督赢得整个城市是徒劳无功的。”—Ed Silvano, *That None May Perish*, 122-3
- “恶者最大的游乐场是在基督的身体中那些交恶的关系。”—Tom White

- 遍布城市的教会
牧者齐心集合祷告
偏布全城市的聚会
彼此能交换讲台
复和 (种族之间和教会内部)

B. 鉴别性的悔改 *Identificational Repentance*

- 个别将自己涵盖在一个可以识别的人群类别中，并且为他们的罪来悔罪，好像这些罪是出于我们。
- 这包括 (a) 承认罪孽，和 (b) 向神献上，寻求医治和释放
- 圣经中鉴别性的悔改:

尼希米. 他 “...哭泣，悲哀几日...在天上的 神面前禁食祈祷”(1:4). “...承认我们以色列人向你所犯的罪。我与我父家都有罪了。我们向你所行的甚是邪恶，没有遵守你藉着仆人摩西所吩咐的诫命、律例、典章。”(1:6,7)

但以理。“我便禁食，披麻蒙灰，定意向主 神祈祷恳求。” (9:3) “...我们犯了罪，作了恶。...，因我们的罪恶和我们列祖的罪孽，被四围的人羞辱。” (9:15-16)
以斯拉 9:5-15

■ 鉴别性悔改的呼召

透过这样的行动成就些什么？

这并不会“赦免”或“饶恕”他人的罪孽。

■ 这并不能取代各人的悔改。

■ 使个人/群体能从“咒诅”或者祖先传承的罪之后果中得自由，以致他们可以悔改，而上帝的赐福可以倾倒在临到。

■ 鉴别性悔改的果效

■ “他们要承认自己的罪和他们祖宗的罪，就是干犯我的那罪；并且承认自己行事与我反对，我所以行事与他们反对，把他们带到仇敌之地。那时，他们未受割礼的心若谦卑了，他们也服了罪孽的刑罚，我就要记念我与雅各所立的约，与以撒所立的约，与亚伯拉罕所立的约，并要记念这地。”(利 26:40-42).

■ 让还活着的人可以从他们群体故事中一些破坏性和重复的模式得到释放和自由。让上帝的恩典涌流，以致他们可以个别或者集体性的悔改。

■ 代祷和禁食（包括个别和群体）

■ “历史是属于那些代祷者”—Walter Wink

■ 代祷为主的作为开路

■ 禁食可以瓦解魔鬼的营垒

■ “我所拣选的禁食，不是要松开凶恶的绳，解下轭上的索，使被欺压的得自由，折断一切的轭吗？”(赛 58:6)

■ “那些撒旦根深蒂固而需要被驱逐和击退的时刻，已有的祷告再加上禁食是极为关键必要的...若是可能，加上集体的禁食和祷告。”—Wesley Duewel

■ 禁食是卫理宗五个恩典途径之一。

■ “祷告开启上帝的手，但禁食捆绑撒旦的手”—Gwen Shaw

■ 要对质或不对质呢？

■ 这是一个策略性层次的属灵争战有争议之处。

■ “我无法找到任何的圣经的凭证，建议我们有“发传票，”“逐出，”或“捆绑”城市、区域或国家的邪灵的权力和权柄。”—Clinton Arnold, *Three Questions*, 164

■ Steve Hawthorne, *Prayerwalking* 的作者, 涉及区域性的邪灵

“上帝给予成熟的基督徒权柄向邪恶的势力直接说话是有其地位的。但与其把这件事情每一次都放在首位来执行，有些时候它应该是最后当做的。” (Prayer Conference, February 22, 2003, ATS 祷告大会, 2003 年 2 月 22 日, 美国阿斯伯里神学院)

Lecture VI: The Armor of God (Ephesian 6:10-20)

Introduction.

The Belt of Truth

“Stand firm then, with the belt of truth buckled around your waist”

1. Truth as the **sources** of truth God has given us:

Jesus Christ, the Person of Truth (Jn 14:6)

The Word of God (Scripture), the word of truth (2 Tim 2:15)

The Holy Spirit, the Spirit of truth (Jn 14:17: 16:13)

The Church, the pillar and foundation of truth (1 Tim 3:14-15)

2. Truth as **sincerity, integrity, and honesty**

- “Lord, you desire truth in the inward being” (Ps 51:6)

- “Happy are those...in whose spirit is no deceit” (Ps 32:2)

The Two Understandings of Truth Go Together

- “You cannot even begin to think of standing up in spiritual warfare unless you are first committed to personal integrity”--Gary Kinnaman

Letting the Truth Set You Free

A. Deal with the areas in your life where you know you are not being absolutely truthful.

B. Ask God to continue to reveal areas in your life where you are living in unreality and not facing the truth.

“The truth shall set you free--but first it will make you miserable”

--Jamie Buckingham

Satan attaches himself to dishonest people.

The Breastplate of Righteousness

1. **The Righteousness of Christ** (Imputed; Cor 1:30; Rom 4:5)

- “...Christ Jesus, who has become for us wisdom from God—that is, our righteousness, holiness and redemption”— 1 Cor 1:30

- “However, to the one who does not work but trusts God who justifies the ungodly, their faith is credited as righteousness.”-- Romans 4:5

- My Hope is Built

“My hope is built on nothing less

Than Jesus blood and righteousness,

I dare not trust the sweetest frame

But wholly lean on Jesus name...

On Christ the solid rock I stand...all other ground is sinking sand...

When he shall come with trumpet sound

O may I then in Him be found

Dressed in his righteousness alone

Faultless to stand before the throne

“There is therefore now no condemnation to them that are in Christ Jesus...Who shall bring any charge against God’s elect? It is God who justifies; who is to condemn?” (Rom 8:1, 33-34)

- God intends to keep increasing your awareness of *both* your unrighteousness (sinner) and your righteousness in Christ (saint)
- John Wesley on his deathbed: “I the chief of sinners am, but Jesus died for me.”
- “Dark am I, yet lovely (SS 1:5)
- “Fire blackens wood before consuming it.”--Madame Guyon
- Talking Back to the Accuser
- “ ‘Yes, I am a sinner and I have well deserved death. You are right, but condemn and kill me on that account you shall not. There is One who will hinder you, who is called my Lord Christ, whom you have accused and murdered, although He was innocent. But do you not know how you were burnt and bruised by Him, thus losing all your rights over me and all other Christians.’--Martin Luther

2. Actual Righteousness (Imparted)

“For the fruit of the light consists in all goodness, righteousness and truth” (Eph 5:9; cf 4:2))

“For you bless the righteous, O Lord; you cover them with favor as with a shield”(Ps 5:12)

“Let the righteous rejoice in the Lord and take refuge in Him”(64:10)

“Light dawns for the righteous and joy for the upright in heart”(97:11)

- **Areas of Unrighteousness - Where We are most Vulnerable to Satan**
- “Our struggles trace to the unsanctified self --those parts of us not yet yielded to the Spirit or healed by grace.”--Tom White
- “In your anger do not sin. Do not let the sun go down while you are still angry, and do not give the devil a foothold.”(Eph 4:26-27)

The Shoes of the Gospel of Peace

- Do the shoes have to do with *firmness* of footing or *readiness* to proclaim the gospel to others? Again, both interpretations are valid

1. Firmness of Footing

- “Let the shoes on your feet be the gospel of peace, to give you firm footing”(NEB)
- Peace (Gk -irene; Hbw - shalom) = completion and fulfillment--of entering into a state of wholeness and unity, a restored relationship...It means peace, prosperity, health, completeness, safety (TWOT).
- Three Dimensions of Peace
- Peace with God (“Having ben justified by faith, we have peace with God through our Lord Jesus Christ” Rom 5:1)
- Peace with others (“He himself is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility” Eph 2:14)
- Peace with ourselves (“Let the peace of Christ rule in your hearts” Col 3:15)
- The Key to the Spiritual Life
- “The great principle of the interior life lies in peace of the heart; it must be preserved with such care that the moment it is in danger everything else should be abandoned for its re-establishment.”—Jean Pierre de Causaude

Three Areas Where Satan will take Advantage of a Lack of Peace in You

A.. When you're going through a period of turbulence, trial or tribulation.

- Tempt you to doubt or question God

B..When you have inner conflicts.

Tempt you to believe lies about yourself.

C. When you're having conflicts with others.

- Tempt you to become bitter or resentful.

– Heb 12:14-15: "Pursue peace with everyone...see to it that no root of bitterness springs up within you and causes trouble"

II Cor 2:10-11. "If you forgive anyone, I also forgive him. And what I have forgiven—if there was anything to forgive—I have forgiven in the sight of Christ for your sake, in order that Satan might not outwit us. For we are not unaware of his schemes."

Mt 18:21-35. How often should I forgive? Seventy x seven.

- We give the devil a foothold in our lives....

"Be angry but do not sin; do not let the sun go down on your anger, *and do not make room for the devil.*" --Ephesians 4:26-27

"When we insist on our right to revenge, we give the devil a right to us."--Charles Kraft

2. Readiness to Announce to Others the Gospel of Peace

- "the readiness that comes from the gospel of peace"(NIV; cf JB Phillips; GNB); "the eagerness to spread the gospel of peace" (JB)

- Christ "came and preached peace to you who were far away and peace to those who were near."(Eph 2:17)

- "How beautiful upon the mountains are the feet of him who brings good news, who publishes peace (Is 52:7)."

- Pray also for me, that whenever I open my mouth, words may be given me so that I will fearlessly make known the mystery of the gospel (Eph 6:19).

- "Such tiptoe readiness has a very stabilizing influence on our own lives, as well as introducing others to the liberating gospel"-John Stott

- Methodism was meant to be...a moving Pentecost. It is not geared for standing still. It's equilibrium depends upon forward motion. It wobbles only when speed is slackened. It will topple over in to the ecclesiastical scrap-pile if it stops. Therefore, it must not stop."—L.W. Munhall,

- David facing Goliath (1 Sam 17) "This day the LORD will hand you over to me, and I'll strike you down and cut off your head.... and the whole world will know that there is a God in Israel. 47 All those gathered here will know that it is not by sword or spear that the LORD saves; for the battle is the LORD's, and he will give all of you into our hands."

- 48 As the Philistine moved closer to attack him, **David ran quickly toward the battle line to meet him.** 49 Reaching into his bag and taking out a stone, he slung it and struck the Philistine on the forehead. The stone sank into his forehead, and he fell facedown on the ground.

- Our Need for Boldness. "Now, Lord, consider their threats and enable your servants to speak your word with great boldness. 30 Stretch out your hand to heal and perform miraculous signs and wonders through the name of your holy servant Jesus. 31After

they prayed, the place where they were meeting was shaken. And they were all filled with the Holy Spirit and spoke the word of God boldly." (Acts 4:29-31)

- John Wesley endowed with Power from on High
- . 'About three o'clock in the morning, as we were continuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from that awe and amazement at the presence of His Majesty, we broke out with one voice, We praise Thee, O God; we acknowledge Thee to be the Lord.'—John Wesley (January 1, 1739)
- The Beginning of Field Preaching
- 'Sunday, January 21.—Preached twice, with great freedom in my heart and clearness in my voice, to two thronged congregations, especially in the afternoon, when as I was informed, near a thousand people stood out in the churchyard, and hundreds more returned home that could not come in. This put me first upon thinking of preaching without doors. I mentioned it to some friends, who looked upon it as a mad notion. However, we knelt down and prayed that nothing may be done rashly.'—George Whitfield
- 'Friday, February 16,—Having long felt an earnest yearning toward the poor colliers, who were very numerous, and yet were as sheep having no shepherd, I went upon a mount and spake to as many as came to hear; upwards of two hundred. Blessed be God that the ice is now broke, and I have now taken the field.
- The World is my Parish! Mon.2.—At four in the afternoon I submitted to be more vile and proclaimed in the highways the glad tidings of salvation speaking from a little eminence in the ground adjoining to the city to about three thousand people. The scripture on which I spoke was this, . . . "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor."—John Wesley
- Not by might or power, but by my Spirit, says the Lord. "Unless the Holy Spirit fills, the human spirit fails."—E. Stanley Jones

The Shield of Faith

"take up the shield of faith with which you can extinguish all the flaming arrows of the evil one."

Four Flaming Arrows

1. Fear

"You will not fear the terror by night or the arrow that flies by day"(Ps 91:5)

2. Doubt "You of little faith, why did you doubt"(Mt 14:31)

3. Critical Words

"Hide me from the secret plots of the wicked..who aim bitter words like arrows shooting from the ambush at the blameless...But God will shoot his arrow at them"(Ps 64:2-7)

4. Confusion

"He is a shield to those who take refuge in Him"(Prov 30:5)

The Lord Himself is a shield (Ps 3:3; 5:12; 28:7; 33:20; 59:11; 84:9,11; 115:9; 119:114; 144:2)

Taking Hold of the Shield Through Faith

- “Faith lays hold of the promises of God in times of doubt and depression, and faith lays hold of the power of God in times of temptation”--John Stott
- “Faith mighty, faith, the promise sees And looks to that alone. Laughs at impossibilities, And cries, It shall be done”--Charles Wesley
- “It is when we are in intimate communion with our Lord and our heart responds to his that unbelief is overcome and conquered” --A. Murray
- “Lord, increase my faith!”
- “I have been crucified with Christ, nevertheless I live, yet not I but Christ who lives in me”“...The life I now live, I live by faith *in* the Son of God who loved me and gave himself for me” (Gal 2:20)
“The life I now live, I live by the faith *of* the Son of God who loved me and gave himself for me” (Gal 2:20)

The Helmet of Salvation

- Put on “the hope of salvation as a helmet” (1 Thess 5:8)
- Salvation – comprehensive - both negative (rescue or deliverance from) and positive (wholeness, health, blessing)
- Salvation is past, present and future

Salvation from the Past.....Salvation for the Future

- Salvation for the Present
1. Negative Thinking Patterns rooted in our fallen human nature, the flesh
“Your head needs salvation from wrong thoughts; immoral and impure thoughts; thoughts of suspicion and self-pity; thoughts of anger, hatred and violence; distorted thoughts; prideful thoughts, obsessive thoughts. Your head needs an infusion of divine glory.”--Gary Kinnamon
 - By the Renewing of our Minds
“You were taught with regard to your former way of life to put off the old self which is being corrupted by its deceitful desires; to be made new in the attitude of your minds; and to put on the new self, created to be like God in true righteousness and holiness”-- Ephesians 4:22-24
 2. Demonic influence on our thoughts.
Demons can’t read our minds. They are not omniscient. But they can plant thoughts in our minds (Mt 16:23; Acts 5:3-4; 1 Tim 4:1)
The *Philokalia* - an anthology of Eastern Orthodox Spirituality
 - St Simeon, the New Theologian :“When the devil with his demons had succeeded in having man banished from the garden of Eden through transgression...he acquired access to the reasoning power of every man, so that he can agitate a man’s mind by day or by night; sometimes much, sometimes a little, and sometimes exceedingly”
 - St Gregory of Sinai: “Thoughts are the words of the demons and the forerunners of passions; for it is impossible for anything good or bad to be done, without its first suggesting and exciting thought about itself. Thoughts change instantly from one to another...the devil’s suggestions can stick to anything even to divine thoughts.”

- John Cassian: Conferences (c. 365-435): “The mind is under pressure in this life. From all sides temptation comes in torrents to drive it along and in no way will it be free of turbulent thoughts...Above all, we should realize that there are three sources for our thoughts—God, the devil, and ourselves.” (p. 52)

Putting On the Helmet of Salvation

1. Guarding our Minds

“The moment a thought comes to mind that we recognize to be of the flesh or of Satanic origin, it is good to say, ‘In the name of the Lord Jesus Christ I reject this thought as being wrong. I ask the Lord Jesus Christ to replace it with his thoughts’--Mark Bubeck

“If this is from the enemy, I command you to stop it!” —Charles Kraft

2. Fill Our Minds with Christ

“Whatever is true, whatever is noble, whatever is right, whatever is pure, whatever is lovely, whatever is admirable, if anything is excellent or praiseworthy--think about such things”(Phil 4:8)

Take every thought captive to the obedience of Christ

The Sword of the Spirit

- Only armor piece that can be used for attack as well as defense
- Gk word *machaira* - a small 12-14 inch sword
- The sword is *the Word of God*
- Word=*logos* or *rhema*
- *Logos*=the Word of God in general
Rhema=a particular statement, a word for a specific situation

A. The Word of God in General

- Heb 4:12 “The Word of God is alive and active, sharper than any two-edged sword”
- John Stott: “God’s word has cutting power...We must never therefore be ashamed to use it, or to acknowledge our confidence that the Bible is the sword of the Spirit.”
- The Sword of the Spirit (The Relationship between the Holy Spirit and Scripture)
- The Holy Spirit inspired it (Acts 1:16; 2 Pe 1:20-21).
The Holy Spirit enables us to understand it (Jn 16:13; 1 Cor 2:9-13)
The Holy Spirit shows us how to use and apply it.

Charles Wesley on Word & Spirit

- **“Come Holy Ghost, for moved by thee
The prophets wrote and spoke
Unlock the truth, thyself the key
Unseal the sacred book”--C. Wesley“**

B. The Word of God given for a Specific Situation

- “If you are facing a particularly difficult situation, or trying to overcome a temptation or break a habit, you need a *rhema*, a special power word from the Spirit of God...Study the Bible with a purpose. Let the Holy Spirit guide you as you select three or four references that apply specifically to your problem.”--Gary Kinnamon

“The voice of my Beloved! Look, he comes, leaping upon the mountains, bounding over the hills.”--Song of Solomon 2:8

The Armor of God

- Six armor pieces - belt, breastplate, shoes, shield, helmet, sword
- It's God's armor, but we must put it on, and put it all on--the *whole* armor of God
- "Our enemies are on every side, and so must our armor be, on the right hand and on the left." --William Gurnall

Soldiers of Christ Arise By Charles Wesley

Soldiers of Christ, arise, and put your armor on
 Strong in the strength which God supplies thru his eternal Son;
 Strong in the Lord of Hosts, and in his mighty power
 Who in the strength of Jesus trusts is more than conqueror.
 Stand then in his great might, with all his strength endued
 But take to arm you for the fight the panoply of God;
 That having all things done, and all you conflicts passed,
 Ye may o'ercome thru Christ alone and stand entire at last.
 From strength to strength go on, wrestle and fight and pray,
 Tread all the powers of darkness down and win the well fought day
 Still let the Spirit cry in all his soldiers, "Come!"
 Till Christ the Lord descends from high and takes the conquerors home.

第六讲：上帝的军装

(以弗所书 6:10-20)

引言

真理的腰带

“所以要站稳了，用真理当作带子束腰，...”

1. 真理 (Truth) 作为上帝所给予的真理 (truth) 多个源头：

耶稣基督, 真理之人 (约 14:6)

上帝的话语 (圣经), 真理的话语 (提后 2:15)

圣灵, 真理的灵 (约 14:17: 16:13)

教会, 真理的柱石和基础 (提前 3:14-15)

2. 真理作为**诚心、诚信、和诚实**

- “你所喜爱的是内里诚实；你在我隐密处必使我得智慧。” (诗 51:6)

- “凡心里没有诡诈、耶和华不算为有罪的，这人是**有福的**！” (诗 32:2)

两个有关真理的了解并驾齐驱。

- “除非你本身先是委身要有个人诚信，否则你就无从开始想像自己能在属灵争战中站立得稳。” --Gary Kinnaman

让真理释放你得自由

A. 涉及那些你知道自己还未全然诚实活出来的生命。

B. 祈求上帝继续光照你生命那些仍旧活在不实际和不面对真理的区块。

“真理必然释放你得自由 – 但它首先必然使你感到痛苦” --Jamie Buckingham
 撒旦依附于那些不诚实的人。

公义的护心镜

1. 基督的公义 (归算 Imputed; 林前 1:30; 罗 4:5)

- “...但你们得在基督耶稣里是本乎 神， 神又使他成为我们的智慧、公义、圣洁、救赎。” – 林前 1:30
- “惟有不做工的，只信称罪人为义的 神，他的信就算为义。” – 罗 4:5
- 我的盼望是被建立在...（坚固磐石，《生命圣诗》，277 首）¹

1. “我心所望別無依靠，只有基督公義寶血；
我無好處堪足自誇，惟全然靠救主聖名。

4. 末日聽見號角響起，那時我必在基督裡；
穿戴救主雪白義袍，聖潔無瑕立寶座前。

副歌：立在基督堅固磐石，其餘根基全是沙土，耶穌基督就是磐石。

“如今，那些在基督耶稣里的就不定罪了。…谁能控告 神所拣选的人呢？有 神称他们为义了（注：或作“是称他们为义的 神吗？”）。谁能定他们的罪呢？有基督耶稣已经死了，而且从死里复活，现今在神的右边，也替我们祈求。（注：“有基督云云”，或作“是已经死了，而且从死里复活，现今在 神的右边，也替我们祈求的基督耶稣吗？”）”（罗 8:1, 33-34）

- 上帝的心意就是要持续加增你对不义（罪人）和你在基督里的义（圣徒）的警觉性
- 约翰卫斯理在临终前说：“我是罪人中的罪魁，但基督为我而死。”
- “我虽然黑暗但却是可爱” (SS 1:5)
- “火焰在未焚尽木材之前使之成为炭黑” -- Madame Guyon
- 向控诉者反驳
- “‘是，我是个罪人，同时我是该死的。你是对的，但你不能基于这样的理由来谴责和击杀我。有一位将要阻止你这么做的，他被称为我的主基督，是你所控诉和杀害的，虽然他是无辜的。但你却不知自己是如何被他所灼烧和挫伤。你因此失去对我和其他基督徒的权力。’--Martin Luther（马丁路德）

2. 真正的义 (Imparted 给予)

“光明所结的果子就是一切良善、公义、诚实。” (弗 5:9; cf 4:2)

“因为你必赐福与义人。耶和華啊，你必用恩惠如同盾牌四面护卫他。”(诗 5:12)

“义人必因耶和華欢喜，并要投靠他；凡心里正直的人都要夸口。”(诗 64:10)

“散布亮光是为义人；预备喜乐是为正直人。”(诗 97:11)

- 不义之处 – 我们最容易受撒旦伤害之处
- “我们的挣扎可以追溯到我们不圣洁的自我 -- 就是那些我们还未臣服在圣灵之下或被恩典所医治之处。”--Tom White
- “生气却不要犯罪，不可含怒到日落；也不可给魔鬼留地步。”(弗 4:26-27)

¹ <http://www.christianstudy.com/data/hymns/text/life277.html> (27/8/2014 存取)

平安福音的鞋

- 鞋子指的是**坚定稳妥**的立足点或是**预备就绪**向他人来传扬福音呢？其实两种的解释都是正确的

1. 坚固稳定的立足点

- “让你脚下的鞋子成为平安的福音，以致你有稳定的立足点”(NEB)
- 平安 (希腊文 -irene; 希伯来文 - shalom) = 完整和实现—进入一种整全和合宜的状态，一个复和的关系 ... 意即平安、富足、健康、整全、安全 (TWOT).
- 平安的三个层面：
- 与上帝的平安 (“我们既因信称义，就藉着我们的主耶稣基督得与 神相和。”) (罗 5:1)
- 与他人的平安 (“因他使我们和睦 (注：原文作“因他是我们的和睦”)，将两下合而为一，拆毁了中间隔断的墙，” (弗 2:14)
- 与自己的平安 (“又要叫基督的平安在你们心里做主，…” 西 3:15)
- 引导属灵生命之钥匙
- “内在生命最伟大的原则就是心灵的平安; 它必须极力被保全，而当它处在任何危险之刻，所有其他的事情都必须被弃绝以祈它能重新被建立起来。”—Jean Pierre de Causaude

当你缺乏内里的平安时，撒旦在三方面有机可乘：

A. 当你经历一个动乱、试炼和苦难的时刻

- 被诱惑去怀疑或质问上帝

B. 当你的内心中起冲突

- 被诱惑去相信有关自己的谎言

C. 当你与他人起冲突

- 被诱惑成为苦涩或充满愤怒

— 来 12:14-15: “你们要追求与众人和睦，并要追求圣洁；非圣洁没有人能见主。又要谨慎，恐怕有人失了 神的恩；恐怕有毒根生出来扰乱你们，因此叫众人沾染污秽”

林后 2:10-11. “你们赦免谁，我也赦免谁。我若有所赦免的，是在基督面前为你们赦免的，免得撒但趁着机会胜过我们，因我们并非不晓得他的诡计。”

太 18:21-35. 我应该多常饶恕？七十个七次。

- 我们在自己的生命中给予魔鬼留地步...

“生气却不要犯罪，不可含怒到日落；也不可给魔鬼留地步。”—以弗所书 4:26-27
“当我们坚决认为自己有权力复仇，我们就给了魔鬼有权力来拥有我们的生命。”--

Charles Kraft

2. 预备就绪将平安的福音向他人宣告

- “预备就绪乃从平安的福音而来”(NIV; cf. JB Phillips; GNB); “欲传扬平安福音的热切渴望” (JB)
- 基督 “…来传和平的福音给你们远处的人，也给那近处的人。” (弗 2:17)
- “那报佳音、传平安、报好信、传救恩的，对锡安说：“你的 神作王了！”这人的脚登山何等佳美！ (赛 52:7)”
- 也为我祈求，使我得着口才，能以放胆开口讲明福音的奥秘， (弗 6:19).

- “如此踮着脚预备就绪对我们的生命有稳定性的影响，同时也引介他人来到释放人的福音前”-John Stott（斯托得）
- “循道卫理宗的运动本来就是一个满有动力的五旬节。她的设立并非意味着她屹立不动。她的平衡点在乎她向前的动力。她的摇晃不稳定乃因她的速度减缓懈怠。若她停止了，她最终会倾覆在教会历代的废料堆中。因此，她不能停止不动。” — L.W. Munhall,
- 大卫面对哥利亚 (撒下 17) “...⁴⁶ 今日耶和华必将你交在我手里。我必杀你，斩你的头；又将非利士军兵的尸首给空中的飞鸟、地上的野兽吃，使普天下的人都知道以色列中有 神；⁴⁷ 又使这众人知道耶和华使人得胜，不是用刀用枪，因为争战的胜败全在乎耶和华。他必将你们交在我们手里。” ”
- ⁴⁷ 非利士人起身，迎着大卫前来。 **大卫急忙迎着非利士人，往战场跑去。** ⁴⁸ 大卫用手从囊中掏出一块石子来，用机弦甩去，打中非利士人的额，石子进入额内，他就仆倒，面伏于地。
- 我们需要勇气。 “...成就你手和你意旨所预定必有的事。³⁰ 他们恐吓我们，现在求主鉴察。一面叫你仆人大放胆量，讲你的道；一面伸出你的手来医治疾病，并且使神迹奇事因着你圣仆耶稣的名行出来（注：“仆”或作“子”）。祷告完了，聚会的地方震动，他们就都被圣灵充满，放胆讲论 神的道。” (徒 4:29-31)
- 卫斯理约翰以从高天而来的力量坚韧到底。
- '大约清晨三点钟，正当我们继续祈祷时，上帝的大能临到我们，有许多人带着极大的喜乐发出欢呼，并且有许多人扑倒在地。当我们从上帝同在这样的敬畏和诧异中略回神过来时，我们一口同心的发出声音：上主啊，我们赞美你；我们承认你是主。'—John Wesley (1739 年正月一日)
- 露天布道的开始
- '星期天, 正月廿一日.— 有两次 的讲道，都是在心中极为有自由，且以清晰的声音，向两个拥挤的会众宣讲，为数一千人站在毗連教堂的院落，另有几百人因为不能挤进来而回家去了。这使我有第一个念头要在户外讲道。我与一些朋友提及此事，而他们认为这是不可思议的。不过，我们还是跪下祈祷，以致事情不会仓促草率地进行。"—George Whitfield（乔治维特腓特）
- '星期五，二月十六日,— 长久以来我们对那些穷苦的矿工有诚挚的关怀，他们为数众多，却如没有牧人的羊群。我到了一个小山上与凡愿意来听的人宣讲；不少过两百人。上帝的尊名当受赞美，如今僵局如冰融化，而我现在选择露天布道。
- 全世界是我的牧区！星期一.2.— 午间四点钟，我顺服成为更卑鄙的，在公路上传讲救恩的好信息，在邻近城市的地面一高处向大约三千人讲道。我所传讲的经文是：“神的灵在我身上，因为他已经膏立了我，叫我传福音给那些贫苦的人。” — John Wesley（约翰卫斯理）
- 上主说：“不是依靠才能或势力，而是依靠我们灵。”除非圣灵充满，否则人的心灵败落。”— E. Stanley Jones

信心的盾牌

“此外，又拿着信德当作藤牌，可以灭尽那恶者一切的火箭。”（弗 6：16）

四个恶者的火箭

1. 惧怕

“你必不怕黑夜的惊骇，或是白日飞的箭；”（诗 91:5）

2. 疑惑 “耶稣赶紧伸手拉住他，说：“你这小信的人哪，为什么疑惑呢？””（太 14:31）

3. 苛刻的话语

“求你把我隐藏，使我脱离作恶之人的暗谋和作孽之人的扰乱。他们磨舌如刀，发出苦毒的言语，好像比准了的箭，要在暗地射完全人。他们忽然射他，并不惧怕。他们彼此勉励设下恶计；他们商量暗设网罗说：“谁能看见？”他们图谋奸恶说：“我们是极力图谋的。”他们各人的意念心思是深的。但 神要射他们，他们忽然被箭射伤。”（诗 64:2-7）

4. 结语

“神的言语句句都是炼净的！投靠他的，他便作他们的盾牌。”（箴 30:5）

上主是盾牌（诗 3:3；5:12；28:7；33:20；59:11；84:9,11；115:9；119:114；144:2）

以信心来握住盾牌

- “信心在疑惑和忧郁时紧抓住上帝的应许，同时信心也在试探的时刻紧抓住上帝的能力。”--John Stott（斯托得）
- “大能的信心，应许看见的是信心，并且单单的注目于它。向不可能嘲讽吧，并且疾呼：这事必要成就。”-- Charles Wesley（查尔斯卫斯理）
- “只有当我们与主有亲密的联系，而且我们的心也向他回应，我们必要克服和战胜不信。” --A. Murray（慕安德烈）
- “主啊，增加我的信心！”
- “我已经与基督同钉十字架，现在活着的不再是我，乃是基督在我里面活着；并且我如今在肉身活着，是因信 神的儿子而活，他是爱我，为我舍己”（加 2:20）

救恩的头盔

- 但我们既然属乎白昼，就应当谨守，把信和爱当作护心镜遮胸，把得救的盼望当作头盔戴上。（帖前 5:8）
- 救恩 —完整 —包括负面（救赎或释放）和正面（完全、健康、祝福）。
- 救恩是过去、现在和将来。

过去的救恩... 未来的救恩

- 目前的救恩 Salvation for the Present

1. 负面的思想模式植根在我们堕落的人性，即是肉体

“你的头脑需要从错误的思维中；不道德和不洁净的思想中；怀疑和自怜的思想中；愤怒、仇恨和暴戾的思想；歪曲的思想；骄傲的思想，强迫性的想法中得救赎。你的头脑需要注入从上帝而来的荣耀。”--Gary Kinnamon

- 更新我们的思想

“就要脱去你们从前行为上的旧人，这旧人是因私欲的迷惑渐渐变坏的。又要将你们的心志改换一新，并且穿上新人，这新人是照着 神的形像造的，有真理的仁义和圣洁。”—以弗所书 4:22-24

2. 魔鬼影响的思想.

魔鬼不能知道我们的想法。他们不是全能的。但他们可以在我们的思维中种植一些的想法。(太 16:23; 徒 5:3-4; 提前 4:1)

Philokalia – 一个东方教会灵修学的选集

- 圣西门 St Simeon, 新的神学家：“当撒旦和它的鬼魔成功藉着人的过犯，将人从伊甸园中撵出去...它得到了进入每一个人推论的本能中，以致它可以日夜搅扰人的思维；有时甚多，有时较少，而另一些时间则是巨大无比。”
- 西奈的圣贵钩利 St Gregory of Sinai: “思想是魔鬼的语言和欲望的先驱者；因为若不是藉者它的引介和它促使对事件本身感到兴奋，没有一件好事或坏事得以成就。思想在顷刻间从一个想法转换成另一个...魔鬼的建议可以依附于任何事情，包括对上帝的想法。”
- John Cassian: 会议 Conferences (c. 365-435): “在今世我们的思维都是处在压力之下。诱惑从四方八面如大雨倾盆般的驱使它，而它是毫无能力能免除成为动荡混乱的思维。...在这一切之上，我们应该觉察我们的思想有三个来源—上帝、魔鬼和我们自己。” (52 页)

戴上救恩的头盔

1. 保守我们的思想

“当我们觉察在脑海中的某个思想乃是源于肉体或撒旦时，最好的方式是说，“奉主耶稣基督的名我弃绝这样错误的思想。我求告主耶稣基督将他的思想来取代之。”--

Mark Bubeck

“若是从恶者来的，我命令你要停止它!” —Charles Kraft

2. 让我们的想法充满基督

“弟兄们，我还有未尽的话：凡是真实的、可敬的、公义的、清洁的、可爱的、有美名的，若有什么德行，若有什么称赞，这些事你们都要思念。”(腓 4:8)

让一切的思维都被掳掠归顺基督

圣灵的宝剑

- 只有这个军装中的配备才能有双重功能，用来防备和攻击
- 希腊文的字眼 *machaira* – 一个大概 12-14 寸的小剑
- *上帝的话*是一把利剑
- 话语 = *logos* 或 *rhema*
- *Logos* = 上帝一般的话语 the Word of God in general
- *Rhema* = 某句话语，某个特定情况中的字眼

A. 上帝一般的话语

- 来 4:12 “神的道是活泼的，是有功效的，比一切两刃的剑更快，甚至魂与灵、骨节与骨髓，都能刺入、剖开，连心中的思念和主意都能辨明。”
 - John Stott (斯托得): “上帝的话语有切割的能力... 因此我们必须毫不羞愧的使用它, 或是承认我们对圣经是圣灵的宝剑的信心。”
 - 圣灵的宝剑 (圣灵和圣经之间的关系)
 - 圣灵默示的 (徒 1:16; 彼后 1:20-21).
- 圣灵让我们了解上帝的话语 (约 16:13; 林前 2:9-13)
- 圣灵指示我们如何使用和应用它。

查尔斯卫斯理对圣言和圣灵的描述

- “圣灵请来，因藉你的感动
先知或写下或说出
求你揭开真理，因你就是那钥匙
把神圣的书卷揭开
- Come Holy Ghost, for moved by thee
The prophets wrote and spoke
Unlock the truth, thyself the key
Unseal the sacred book”--C. Wesley“**

B. 上帝对某个特有的处境所给予的话语

- “如果你面对某个困难的情况，或是要尝试胜过某个试探，又或者要除去一个习惯，你需要一个 *rhema*，一个从上帝的灵而来特别且有能力的言语...你要有目的的学习圣经。让圣灵引导你选择三或四个能够运用在你特有问题上的参考经文”--

Gary Kinnamon

“听啊，是我良人的声音；看哪，他躡山越岭而来！”—雅歌 2:8

上帝的全副军装 The Armor of God

- 六个配备 – 腰带、护心镜、鞋子、盾牌、头盔、宝剑。
- 它是上帝的军装，但我们必须穿戴，并且完全的穿戴——上帝的全副军装。
- “我们的仇敌四方八面，因此我们的军装也必须如此，在右手也在左手。”--

William Gurnall

Soldiers of Christ Arise By Charles Wesley (查尔斯卫斯理之《基督精兵》²)

基督精兵，奮興，快快披軍裝；
依靠父神永恆聖子給你剛強力量。
仰賴萬軍之君，定必披靡、膽壯，
靠主能力，勇往、前驅，我們銳氣莫當。

穩立全能麾下，靠主奮勇剛強；
身披主甲，頭戴主盔，深入敵陣戰場。
屆時成就一切，鬥爭皆抵終章；
惟靠基督大能奏凱，必獲全備賜賞。

堅定面對仇敵，與那惡魔對抗；
周密布陣，歷盡艱辛，奮戰黑夜漫長。
揭穿惡者詭計，抵擋黑暗眾子，
依靠榮光上主覆庇，聖靈至終扶持。

到處防衛嚴緊，不留絲毫弱點，
善用一切德行、恩典，使全體剛且堅。
元首基督心腸--惟有靠此爭戰，
聯群結隊，辨明目標，勉力勇往直前。

² 新普天頌讚歌曲明細 713 首 <http://cmpe.health999.net/NewSong/words/W713.htm> (27/8/2014 存取)

Revival Meeting (3/9/2014):

Scripture Text: Joshua 5:13-6:5

“The Man with a Drawn Sword in His Hand”

How do we fight the spiritual battles that confront us as Christian leaders? How do we win the battle over the “walls of Jericho” that we face? How can we be “more than conquerors (Romans 8) through Christ?

Let’s look at what Joshua did. It has something to tell us about what we need to do.

1. Joshua looked up.

“When J. was near Jericho,” the scripture says, “he looked up and saw a man standing before him with a drawn sword in his hand.”

In order to do that Joshua had to turn his vision away from Jericho.

What do you do to turn away from your Jericho? The importance of the Wesleyan “means of grace” and other spiritual disciplines.

2. Joshua fell down

Who was the man Joshua saw?

Are you for us or against us? Joshua got an answer he didn’t expect! “As commander of the army of the Lord I have now come!”

Have you been asking the wrong question? Joshua’s question changed from “Are you here to help me?” to “What can I do to help you.”

Joshua fell on his face. Do you need to fall on your face this evening?

3. Joshua took off his shoes

Vs 15—“The commander of the army of the Lord said to Joshua, ‘Remove the sandals from your feet, for the place where you stand is holy.’ And Joshua did so.”

But not what Joshua expected.

Joshua is called to worship first, not to war.

Worship causes our God to get bigger.

4. Joshua was called to exercise faith

Joshua 6:2—“Then the Lord said to Joshua, ‘See I have handed over Jericho to you.’

March around the city. And the last time, Shout.

Hebrews 11: “By faith the walls of Jericho fell after they had been encircled seven days” (verse 30)

Faith is patient. Faith anticipates what God will do.

He’s here this evening. Christ Jesus--the man with the sword in his hand. Standing by your Jericho. So look up and see. Fall on your face. Take off your shoes. March around your Jericho and shout!

培灵会 (3/9/2014):

经文: 约书亚 5:13-6:5

“手中握着一把出鞘的刀”

我们如何能战胜属灵领袖所面对的属灵争战？我们又如何得胜我们所面对的“耶利哥城墙”？我们如何藉着基督（罗马书 8 章）得胜有余？

让我们看看约书亚所行的。它告诉我们一些我们必须去做的。

1. 约书亚向上看 Joshua looked up.

“当约书亚靠近耶利哥时，”圣经说，“他举目观看，不料，有一个人手里有拔出来的刀，对面站立。”

为了这么做，约书亚必须把他的视野从耶利哥转离。

你必须做些什么以致能够从自己的耶利哥转离？卫理宗所谓的“恩典的途径”之重要性，和其他的属灵纪律。

2. 约书亚俯伏在地 Joshua fell down

到底约书亚所见的是谁？

你是来帮助我们的还是帮助敌人的呢？约书亚得到一个他所没有预料到的答案！“我来是要作耶和华军队的元帅！”

你有否问过错误的问题？约书亚的问题从“你是来帮助我们的？”被改变为“我可以做些什么来帮助你？”

约书亚俯伏在地。今晚你是否需要俯伏在地呢？

3. 约书亚把鞋子脱掉 Joshua took off his shoes

15 节—“耶和华军队的元帅对约书亚说：“把你脚上的鞋脱下来，因为你所站的地方是圣的。”约书亚就照着行了。”

不是约书亚所预期的。

约书亚被呼召先去敬拜，不是先去争战。

敬拜使我们的神更为伟大。

4. 约书亚被呼召来操练信心 Joshua was called to exercise faith

书 6:2—“耶和华晓谕约书亚说：“看哪！我已经把耶利哥和耶利哥的王并大能的勇士，都交在你手中。”

围绕城而行。最后一次，呼喊。

来 11：“以色列人因着信，围绕耶利哥城七日，城墙就倒塌了。（30 节）

信心是忍耐。信心期待上帝即将成就的。

今晚，他也在我们中间。基督耶稣—哪一位手握剑者。他也与你同站立在你的耶利哥。因此，举目并观看。俯伏在地上。把脚上的鞋子脱下来。围绕着你个人的耶利哥并且呼喊！

Fasting and Prayer in the Manner of the Community of Taizé
 Methodist Theological School
 September 5, 2014

ENTER IN SILENCE AND MEDITATION

BE RECONCILED ALL YOU WHO ENTER HERE-

Parent and children; husbands and wives;

Believers and those who cannot believe;

Christians and their fellow Christians.

(taken from the entrance of the Church of Reconciliation at the Community of Taizé, France)

Bless the Lord



称颂主圣名，我心称颂上主。
 Bless the Lord, my soul, and bless God's ho - ly name.



称颂主圣名，领我出死入生。
 Bless the Lord, my soul, who leads me in - to life.

My Soul is at Rest



My soul is at rest in God a-lone, my sal - va - tion comes from God.

词义：我灵单单安静在上帝里面，我的拯救来自上帝

With You, O Lord

With you, O Lord, is life in all its full ness, and in your light we shall see true light.
与主同在, 有丰盛不朽生命, 在主光中, 必看见真光。

With you, O Lord, is life in all its full-ness, and in your light we shall see true light.
与主同在, 有丰盛不朽生命, 在主光中, 必看见真光。

Psalm 18

It is Good

It is good to trust in the Lord, our God, trust and hope in the Lord, our God.
信任上主是多么美好, 期望上主是何等美妙。

The Lord is my Light

The Lord is my light, my light and sal-va-tion: in God I trust, in God I trust.

词义: 上主是我的亮光, 我的亮光和拯救; 我依靠上帝。

Titus 2:11-14

Lord Jesus Christ

Lord Je - sus Christ, your light shines with - in us. Let not my
 耶 稣 我 主, 祢 光 照 耀 我 们, 不 要 让

doubts or my dark - ness speak to me. Lord Je - sus Christ, your light shines with
 疑 惑 与 黑 暗 笼 罩 我. 耶 稣 我 主, 祢 光 照 耀

in us. Let my heart al - ways wel - come your love.
 我 们. 愿 我 心 迎 接 祢 的 爱.

Silence & Meditation 安静默观

The Lord is my Song

O Lord, hear my prayer, O Lord, hear my prayer. When I call an - swer me. O
 The Lord is my song, the Lord is my praise: All my hope comes from God. The

Lord, hear my prayer, O Lord, hear my prayer. Come and lis - ten to me.
 Lord is my song, the Lord is my praise: God, the well-spring of life.

Intercession 代禱

(Please refer to the Power Point)

Sing to God

Sing to God with joy - ful hearts. Praise the Lord for

ev - er - more, praise the Lord for ev - er - more.

Nothing can Trouble

No-thing can trou - ble, no - thing can frigh - ten Those who seek God shall ne-vergo want-ing.
凡 事 不 忧 虑, 凡 事 不 惊 慌, 只 要 有 上 帝 一 切 都 不 缺。

No-thing can trou - ble, no-thing can frigh - ten. God a - lone fills us.
凡 事 不 忧 虑, 凡 事 不 惊 慌, 主 同 在 满 足。

Throughout your day, let work and rest be quickened by the Word of God.
Keep inner silence in all things so as to dwell with Christ.
Be filled with the spirit of the Beatitudes, joy, simplicity, mercy.

Organizing Committee 筹备委员会:

Advisor : Rev. Dr. Tie King Tai

Chairman/Publicity : Rev. Thomas Lau Sie Ngiu

Secretary/Handbook : Ms. Irene Lai Dhing Dhing

Treasurer/Food/Refreshment : Ms. Cecilia Ting Ik Huong

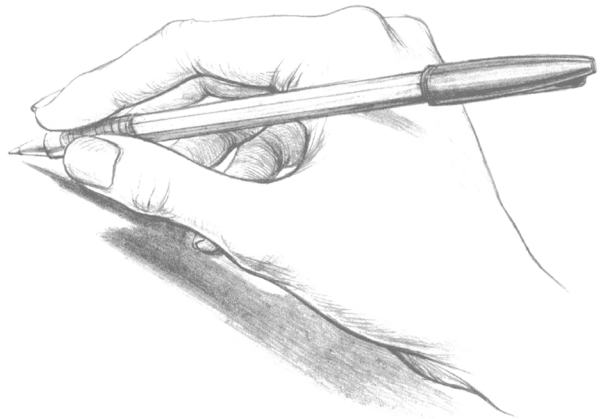
Transportation/Accommodation : Rev. Bonnie Sedau

Registration/Name-tag : Rev. Lee Ai Sing

Hospitality : Rev. Dr. Khoo Ho Peng



Note



Methodist Theological School's 8th Wesleyan Seminar Evaluation Form

Please comment on the following:

1. The main lectures by Dr. Stephen Seamands:

2. Revival Meetings by Dr. Stephen Seamands and Dr. Jerry Coleman:

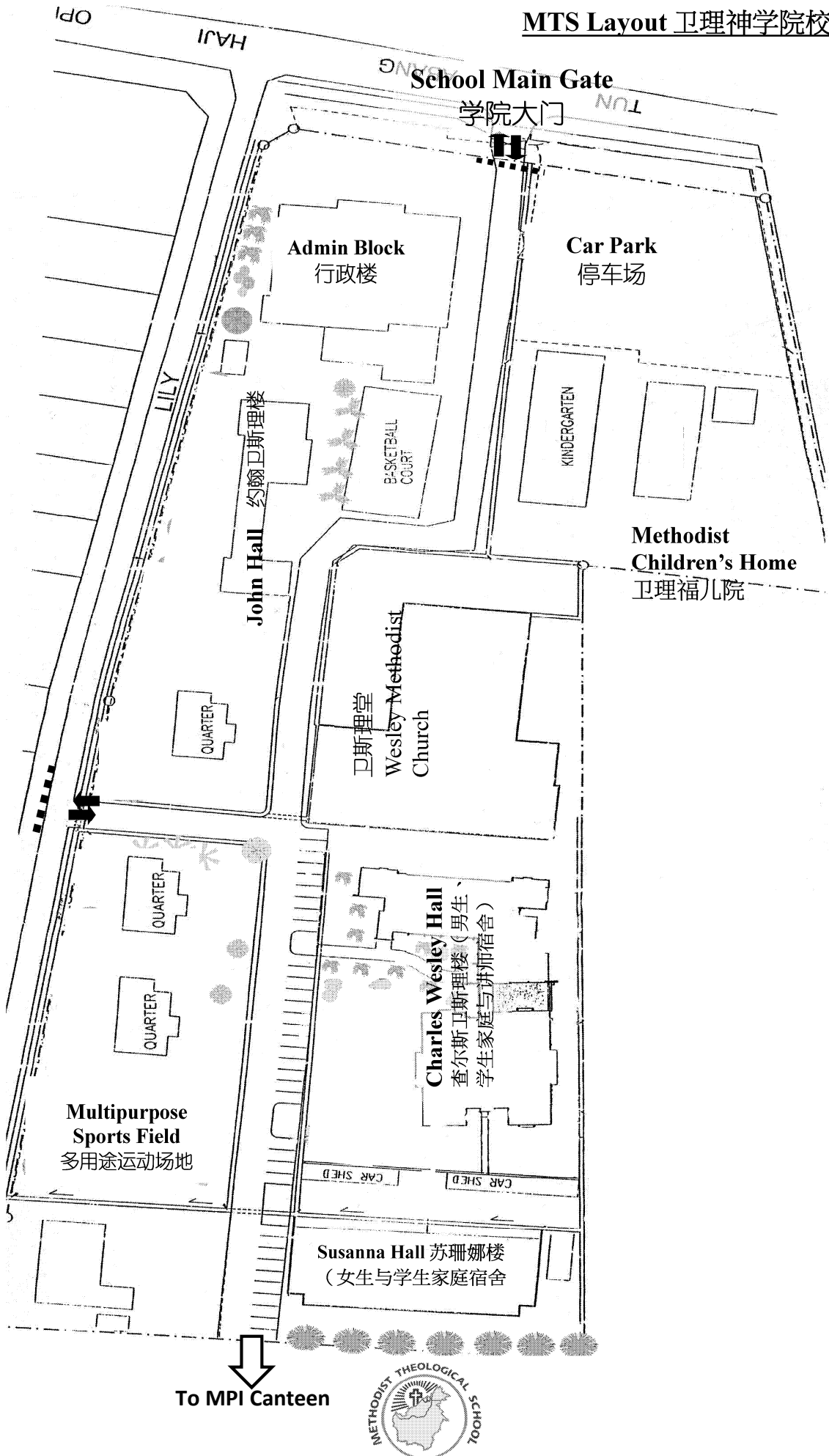
3. Workshops on Iban bomoh and Chinese's understanding of the Spiritual World:

4. Others (e.g., registration, meals, accommodation, venue, library exhibition of books on Spiritual Warfare, heritage tour):

5. Suggestion for the next Wesleyan Seminar in 2016 (e.g., theme, program):



MTS Layout 卫理神学院校园图



To MPI Canteen



51, Jln Tun Abang Haji Openg, P.O.Box 78, 96007 Sibul, Sarawak.

Tel: 084-321409 Fax: 084-341409 E-mail: general@mtssibu.edu.my Website: www.mtssibu.edu.my