第一週

神在今時代的需要

詩歌：

讀經：創一 26，28，弗一 9，11，三 11，太六 10，七 21，十二 50，二四 37～39

【週一、週二】

壹 神需要我們的合作，好使祂的旨意得以行在地上，並使祂永遠的定旨得以成就—林前六 17，太七 11，十二 50：

一 神得着人與祂合作，纔能把祂在天上所計畫的成就到地上—約七 17，十五 4～5：

1 神需要在地上得着人與祂同情同心，與祂合作並同工—腓三 15，西三 2。

2 只要有人在地上與神同心，願意和神同工，神的工作就要通到地上—林前十五 58，十六 10。

二 我們的眼睛需要得開，看見神的受限制，並看見我們該如何與祂合作—太六 10，十八 18～19，林後六 1：

1 神是無所不能的，但祂的無所不能受到限制，因爲祂必須有某些適合祂作工的條件—約七 17，太七 21。

2 人被造有自由意志；神在這裏開始受限制—創一

Week One

God's Need in the Present Age

Hymns:

Scripture Reading: Gen. 1:26, 28; Eph. 1:9, 11; 3:11; Matt. 6:10; 7:21; 12:50; 24:37-39

§Day 1 & Day 2

I. In order for His will to be done on earth and for His eternal purpose to be fulfilled, God needs our cooperation—1 Cor. 6:17; Matt. 7:11; 12:50:

A. God can carry out on earth what He has planned in heaven only when He has people who will cooperate with Him—John 7:17; 15:4-5:

1. God needs to gain people on earth who will cooperate with Him and work with Him according to His mind—Phil. 3:15; Col. 3:2.

2. As long as there are those who are of the same mind as God and are willing to work with Him, God's work will be carried out on earth—1 Cor. 15:58; 16:10.

B. Our eyes need to be opened to see that God has His limitations and to see how we should cooperate with Him—Matt. 6:10; 18:18-19; 2 Cor. 6:1:

1. God is omnipotent, but His omnipotence is subject to limitations because He must have certain conditions suitable for His working—John 7:17; Matt. 7:21.

2. Man was created with a free will; the limitations of God began at this

26：

a 在創造裏，神將祂的全能置於人意志的限制之下—28 節，二 9，16 ～ 17。

b 神要人的意志站在祂那邊，所以祂也接受隨之而來的限制—約四 34，五 30，六 38，羅十二 2 ～ 3。

3 作爲基督生機、奧祕之身體的肢體，我們若不是彰顯祂，就是限制祂—林前十二 12 ～ 13，18 ～ 20，27：

a 主需要把我們帶到一個地步，叫我們沒有甚麼攔阻祂去作祂所願意的—六 17，太六 10，七 21，十二 50，弗一 1，9，五 17。

b 一旦主把我們帶到一個境地，對祂有完全的回應，祂就有自由無阻的通路，來完成祂的旨意；這樣，神的定旨就沒有甚麼是不能作到地上的—太六 10，二六 39，42，來十三 21。

point—Gen. 1:26:

a. In creation God put His almighty power under the limitation of the human will—v. 28; 2:9, 16-17.

b. God wants the human will to be on His side; therefore, He accepts the limitation that this desire entails—John 4:34; 5:30; 6:38; Rom. 12:2-3.

3. As members of Christ's organic, mystical Body, we are either expressing Him or limiting Him—1 Cor. 12:12-13, 18-20, 27:

a. The Lord needs to bring us to the point where we have nothing to hinder Him from doing whatever He wills—6:17; Matt. 6:10; 7:21; 12:50; Eph. 1:1, 9; 5:17.

b. Once the Lord has brought us to a place of total responsiveness to Him, He will have a free and unhindered way to accomplish His will; then there will be nothing that God cannot do to carry out His purpose on earth—Matt. 6:10; 26:39, 42; Heb. 13:21.

【週三】

§Day 3

貳 神需要人恢復地—創一 26，28，太六 10，啓五 10：

II. God needs man to recover the earth—Gen. 1:26, 28; Matt. 6:10; Rev. 5:10:

一 人爲神所造有權柄管治地，是要制伏地、征服地，因而爲神恢復地—創一 26，28。

A. Man was created by God to have dominion over the earth, to subdue it, conquer it, and thereby recover the earth for God—Gen. 1:26, 28.

二 神給人管治權，目的是征服神的仇敵，那背叛神的撒但—26，28 節：

B. God's intention in giving man dominion is to subdue God's enemy, Satan, who rebelled against God—vv. 26, 28:

1 創世記一章二十八節的『制伏』含示，神在地上與祂的仇敵撒但之間進行着一場激烈的爭戰；誰贏得地，誰就得勝。

1. Subdue in Genesis 1:28 implies that a war is raging on earth between God and His enemy, Satan; whoever gains the earth will have the victory.

2 神有一個難處，就是天使長撒但，他背叛神，並成爲神在宇宙中，特別是在地上的仇敵—賽十四 12 ～

2. God has a problem, and this problem is Satan, the archangel who rebelled against God and became His enemy in the universe and especially on the

14，結二八 12 ～ 18：

a 神爲了征服祂的仇敵，從而解決祂的難處，便賜人權柄管理祂所造的萬有—創一 26。

b 人特別要管理地，甚至制伏地，因爲地已經被背叛神的仇敵所篡奪—28 節。

c 神需要人行使祂對所有爬物的權柄，也需要人制伏並征服背叛的地，好使神能恢復地來爲着祂的國—太六 9 ～ 10，啓五 10。

3 神要用人對付祂的仇敵；爲這目的，神造了人；神要受造的『人』對付受造而墮落的『撒但』—創一 28。

4 我們若沒有從撒但的手下把地收回來，那就還沒有達到神創造人的目的，就是要制伏地並施行管治；我們必須對付撒但並恢復地，這是爲着神的好處，以滿足神的需要—28 節，太六 9 ～ 10。

earth—Isa. 14:12-14; Ezek. 28:12-18:

a. In order to subdue His enemy and thus solve His problem, God gave man authority to rule over all things created by God—Gen. 1:26.

b. Man especially must rule over the earth and even subdue the earth because the earth has been usurped by God's rebellious enemy—v. 28.

c. God needs man to exercise His authority over all the creeping things and to subdue and conquer the rebellious earth so that God may recover the earth for His kingdom—Matt. 6:9-10; Rev. 5:10.

3. God wants to use man to deal with His enemy, and He created man for this purpose; God wants His creature man to deal with His fallen creature Satan—Gen. 1:28.

4. If we do not restore the earth from the hand of Satan, we have not yet achieved God's purpose in creating man to subdue the earth and have dominion; we need to deal with Satan and recover the earth for the benefit of God and to satisfy His need—v. 28; Matt. 6:9-10.

【週四、週五】

§Day 4 & §Day 5

叁 神需要結束這世代—羅十二 2，弗二 2，林後四 4，多二 12：

III. God needs to end this age—Rom. 12:2; Eph. 2:2; 2 Cor. 4:4; Titus 2:12:

一 主來臨前的光景，要像挪亞日子的光景一樣—太二四 37 ～ 39：

A. The situation before the Lord's coming will be like that in the days of Noah—Matt. 24:37-39:

1 挪亞活在彎曲悖謬的世代—創六 1 ～ 22。

1. Noah lived in a crooked and perverse age—Gen. 6:1-22.

2 在馬太二十四章三十七至三十九節和路加十七章二十六至二十七節，主耶穌把我們這世代比作挪亞的日子：

2. In Matthew 24:37-39 and Luke 17:26-27 the Lord Jesus likened our age to the days of Noah:

a 洪水以前的挪亞世代，被邪惡的生活所麻醉，那些光景描繪出大災難和主的巴路西亞以前，世人生活

a. The conditions of evil living that stupefied the generation of Noah before the flood portray the perilous condition of man's living before

的危險光景—太二四 21，3，27，37，39。

b 我們若要有分於得勝者的被提，享受主的巴路西亞，並逃避大災難，就必須勝過今天世人生活那麻醉人的影響—路二一 34 ～ 36。

二 今天在地上只有兩樣東西—彎曲悖謬的世代和作基督團體彰顯的召會—徒二 40，腓二 15，林前一 2，十二 12，27。

三 我們若要成爲在召會生活中基督團體的彰顯，就需要成爲今日『挪亞的家』，建造團體的基督爲方舟；這方舟要拯我們脫離彎曲悖謬的世代，並將我們引進要來神國度的時代—創六 8 ～八 3，林前十二 12，腓二 12 ～ 13，彼前三 20 ～ 21。

四 挪亞所建造的方舟豫表基督是神選民的救恩；我們今日所建造的方舟，乃是團體的基督，就是召會，是使我們脫離今日彎曲悖謬並邪惡之世代的救恩—20 ～ 21 節，林前十二 12，27。

五 召會生活是今日的方舟，要結束現今的時代，並帶進國度—一 2，十二 12，27，帖前一 1，9 ～ 10：

1 主渴望『挪亞的家』建造方舟，作見證對抗這時代的趨勢，好讓主能使用他們結束這時代，帶進國度時代—來十一 7，啓十一 15。

2 我們在召會生活中所建造的，乃是團體的基督作方舟，使我們得着救恩，也使我們所照顧的人得着救恩—林前十二 12，十四 26，腓二 12 ～ 13。

六 神所要的乃是召會，就是方舟，在其中我們能蒙拯救脫離今日邪惡的世代—徒二 40 ～ 47：

1 神要藉着這方舟拯救我們脫離彎曲的世代，把我們引進神的國裏，以成就祂永遠的定旨—太六 33，

the great tribulation and the Lord's parousia—Matt. 24:21, 3, 27, 37, 39.

b. If we would participate in the overcomers' rapture to enjoy the Lord's parousia and escape the great tribulation, we must overcome the stupefying effect of man's living today—Luke 21:34-36.

B. Today there are only two things on earth—the crooked and perverted generation and the church as the corporate expression of Christ—Acts 2:40; Phil. 2:15; 1 Cor. 1:2; 12:12, 27.

C. If we would be the corporate expression of Christ in the church life, we need to be today's "family of Noah" building the corporate Christ as the ark that will deliver us from the crooked and perverted generation and usher us into the coming age of the kingdom of God—Gen. 6:8—8:3; 1 Cor. 12:12; Phil. 2:12-13; 1 Pet. 3:20-21.

D. The ark built by Noah is a type of Christ as the salvation of God's elect; the ark that we are building today is the corporate Christ, the church, as our salvation from today's crooked, perverted, and evil generation—vv. 20-21; 1 Cor. 12:12, 27.

E. The church life is today's ark to terminate the present age and bring in God's kingdom—1:2; 12:12, 27; 1 Thes. 1:1, 9-10:

1. The Lord desires "the family of Noah" to build the ark and testify against the trend of the age so that He can use them to terminate the age and bring in the kingdom age—Heb. 11:7; Rev. 11:15.

2. What we are building in the church life is the corporate Christ as the ark for our salvation and for the salvation of the ones under our care—1 Cor. 12:12; 14:26; Phil. 2:12-13.

F. God wants the church, the ark, where we can be saved from today's evil generation—Acts 2:40-47:

1. God wants to save us—through this ark—from the crooked generation and usher us into God's kingdom to fulfill His eternal purpose—Matt. 6:33;

十三 43，路十二 32，啓十一 15。

2 神在意我們是否在方舟裏，就是在正當的召會生活裏；祂要我們成爲團體基督的一部分，就是耶穌之見證的一部分—林前十二 12，啓一 2，9，11，20，二二 16。

七 方舟建造好了，主耶穌就要回來—十九 7，二二 7，12，20：

1 主還沒有回來，是因爲祂仍在等待方舟得着建造—太十六 18，27。

2 當主恢復中召會的見證成熟了，主耶穌就要回來—啓十九 7，二二 7，12，20。

【週六】

肆 神需要男孩子爲着祂最大的時代行動—十二 1～5，7～12：

一 男孩子是指召會中的得勝者，就是指神子民中有一部分人，這一部分人是得勝的—二 26～27，十二 5。

二 得勝者是神達到祂目的的憑藉；男孩子使神能彀行動—10～11 節：

1 男孩子是由得勝者所組成，他們替召會站住，站在全召會所當站的地位，替召會作事情—二 7 下，11 下，17 下，26～28，三 5，12，21，十二 5，11。

2 當神得着這些得勝者，祂的目的就達到了，祂也滿足了。

三 宇宙光明的婦人，代表神全體的子民，而男孩子乃是這婦人裏面較剛強的部分—創三 15，啓十二 1～2，5：

13:43; Luke 12:32; Rev. 11:15.

2. God cares for whether or not we are in the ark, the proper church life; He wants us to be a part of the corporate Christ, part of the testimony of Jesus—1 Cor. 12:12; Rev. 1:2, 9, 11, 20; 22:16.

G. When this ark is built up, the Lord Jesus will return—19:7; 22:7, 12, 20:

1. The Lord has not come back yet because He is still waiting for the ark to be built—Matt. 16:18, 27.

2. When the testimony of the church in the Lord's recovery is matured, the Lord Jesus will return—Rev. 19:7; 22:7, 12, 20.

§Day 6

IV. God needs the man-child for His greatest dispensational move—12:1-5, 7-12:

A. The man-child refers to the overcomers in the church, to the portion of the people of God who are overcomers—2:26-27; 12:5.

B. The overcomers are the instrument that enables God to achieve His purpose; the man-child enables God to move—vv. 10-11:

1. The man-child consists of the overcomers who stand on behalf of the church, take the position that the whole church should take, and do the work for the church—2:7b, 11b, 17b, 26-28; 3:5, 12, 21; 12:5, 11.

2. When God gains these overcomers, His purpose will be attained, and He will be satisfied.

C. The universal bright woman represents the totality of God's people, and the man-child is the stronger part within the woman—Gen. 3:15; Rev. 12:1-2, 5:

1 在聖經裏，神子民中較剛強的人被視爲一個集體單位，爲神爭戰，將神的國帶到地上—5，10～11節。

2 神要用男孩子來成就祂的經綸，完成祂的定旨—提前一4，提後一9，弗一9，11，三11：

a 神需要男孩子來打敗祂的仇敵，帶進祂的國，使祂永遠的定旨得以完成—啓十二10。

b 主的恢復就是今天神經綸的實行，而神的經綸只能藉男孩子來完成—5節。

四 男孩子與神最重要的時代行動有關—太六9～10，啓十二10，十一15：

1 神要結束這時代，並帶進國度時代；爲此神必須得着男孩子作祂時代的憑藉。

2 男孩子被提，結束了召會時代，並引進國度時代—十二5，10。

3 男孩子被提到天上，撒但被摔到地上，以及天上的宣告，表明男孩子要把國度帶到地上；這是神最大的時代行動—5，9～10節，十一15。

1. In the Bible the stronger ones among God's people are considered a collective unit fighting the battle for God and bringing God's kingdom down to earth—vv. 5, 10-11.

2. God will use the man-child to fulfill His economy and to accomplish His purpose—1 Tim. 1:4; 2 Tim. 1:9; Eph. 1:9, 11; 3:11:

a. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose might be accomplished—Rev. 12:10.

b. The Lord's recovery is the practicality of God's economy today, and His economy can be carried out only by the man-child—v. 5.

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

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

2. The rapture of the man-child brings an end to the church age and introduces the age of the kingdom—12:5, 10.

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

第一週■週一

晨興餧養

太六 10『願你的國來臨，願你的旨意行在地上，如同行在天上。』

林前十二27『你們就是基督的身體，並且各自作肢體。』

十六 10『若是提摩太來到，你們要留心，叫他在你們那裏無所懼怕，因爲他作主的工像我一樣。』

當神要向以色列人說話、作工時，神就先問以賽亞，說，『我可以差遣誰呢？誰肯爲我們去呢？』（賽六 8。）神已經定規要向人說話，對人作工，但祂必須在地上找着人與祂同心，和祂同工。直到今天，神還是這樣向人發聲尋找。祂已經定規要將福音傳到地極，使萬民得蒙救恩，（太二八 19，徒一 8，十三 47，）但祂必須在地上找着人，得着人與祂同情同心，與祂合作並同工。無論何時何地，只要有人在地上與神同心，願意和神同工，神的工作就要藉着他或他們通到地上。神若在地上找不到人，神就只能在天上有工作的心願和計畫，不能在地上有工作的施行和成全。神能在地上找着人，纔能把祂在天上所願望、計畫的成就到地上。（啓示的事奉，六九至七〇頁。）

信息選讀

神是無所不能的，但祂的無所不能受到限制，因爲祂必須有某些適合祂作工的條件。問題是我們有否站在讓祂顯明祂能力的地位上。我知道我不能幫助神，我不能促進祂作任何事情。但我可能有些東西會攔阻祂。罪、不信、天然的能力等等，都會攔阻神的能力。主必須給我們光，使我們看見祂所能

WEEK 1 — DAY 1

Morning Nourishment

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

1 Cor. 12:27 Now you are the Body of Christ, and members individually.

16:10 Now if Timothy comes, see that he is with you without fear; for he is working the work of the Lord, even as I am.

When God wanted to speak to the children of Israel and to work among them, He first asked Isaiah, “Whom shall I send? Who will go for Us?” (Isa. 6:8). Although God had already decided to speak to the children of Israel and to work in their midst, He had to find someone on earth who would work with Him according to His mind. God is still calling and looking for people. He wants to preach the gospel unto the uttermost part of the earth so that all the nations could receive His salvation (Matt. 28:19; Acts 1:8; 13:47). However, He must first find and gain people on the earth who will cooperate with Him and work with Him according to His mind. As long as there are those who are of the same mind as God and who are willing to work with Him, God’s work will be carried out on the earth by them. If God cannot find such ones on the earth, His desire and plan will remain in heaven, but it will not be carried out or fulfilled on the earth. God can carry out on earth what He has planned in heaven only when He finds people who will cooperate with Him. (CWWL, 1950-1951, vol. 2, “Serving according to Revelation,” p. 231)

Today’s Reading

God is omnipotent, but His omnipotence is subject to limitation because He must have certain conditions suitable for His working. The question is whether or not we are in the position for Him to show forth His power. I know that I cannot help God; I cannot further anything of His. But it is possible that something of me can hinder Him. Sin, unbelief, natural energy, etc., will hinder the very power of God. The Lord has to give us light to see what He can do, and

作的；祂也必須給我們光，使我們看見我們會攔阻祂作甚麼。我能將祂放在一個地位上，使祂不能作祂所要作的。天地的創造者，會受我們限制。願主鑒察我們的心，並徹底對付我們。在我裏面有沒有甚麼是攔阻祂的？我的基督徒生活中有沒有其他的倚靠？有沒有憑眼見或感覺的傾向，或者我是憑信而行？我的生命中只有神麼？祂要作我的生命和能力。我有沒有甚麼計畫、程序，是頂替祂的？我信靠祂使無變有麼？我信靠祂叫死人復活麼？祂始終是復活的神。我們若靠近祂而活，就必看見光。我們若住在祂裏面，光是確定的。我們發現有甚麼攔阻，不是憑着察驗自己，乃是憑着在祂面前。

基督的身體就是那彰顯基督的。…身體可能是祂的彰顯，也可能成爲祂的限制。祂在地上，是在肉體受限制的身體裏行動；今天，祂是在屬靈的身體—祂的召會—裏行動，彰顯並表顯祂自己。祂在那靈裏，在祂屬靈的身體裏行動。祂在地上，是在祂肉身的身體裏表顯祂自己；今天祂仍然在一個身體裏表顯祂自己，不過那是個屬靈的身體。我們是這屬靈身體的肢體，我們若不是用來彰顯祂，就是限制祂。當我們蒙光照，看見我們的責任有多大時，那將是個不得了的日子。我們是基督惟一的彰顯。身體是祂彰顯自己的憑藉。在我的身體之外，我還有甚麼彰顯？沒有。同樣的原則，我們在一個地位上，或者給祂完全的彰顯，或者使祂不能彰顯祂自己。爲這緣故，基督絕對的主宰無比重要。爲了讓祂藉着祂的身體，對付這世界，對付屬靈界裏的邪惡情況，並彰顯祂自己，我們就不可在任何一面限制或約束祂。（倪柝聲文集第二輯第二十六册，一二七至一二九頁。）

參讀：倪柝聲文集第二輯第二十六册，第一百八十三篇；神中心的工作與正確的屬靈經歷，第十二篇。

He has to give us light also to see what we can hinder Him from doing. We can put Him into a position where He cannot do what He wants to do. The Creator of heaven and earth can be limited by us. May the Lord search our hearts and deal with us in a drastic way. Is there anything in us that is hindering Him? Are there props in our Christian life? Is there a leaning to sight or feeling or are we walking by faith? Is only God in our lives? He is our life and power, but are there plans, programs, that substitute for Him? Are we trusting Him to bring something out of nothing? Are we trusting Him to bring the dead back to life? He is always the God of resurrection. If we abide in Him, we will see light. It is not by self-examination that we find out what is hindering; it is by being before Him.

The Body of Christ is that which expresses Christ….The Body can either be for His expression or His limitation. On earth He moved in a limited body of flesh; today He moves in a spiritual Body—His church—to express and manifest Himself. He is moving within His Body in the Spirit. On earth He manifested Himself in His body, and today He is doing the same. We are the members of this spiritual Body, and we are either being used to express Him or we are limiting Him. It will be a great day when the light dawns and we realize how great our responsibility is. We are the only expression that Christ has. The Body is the way for Him to express Himself. Outside of our bodies, what expression do we have? None. In the same principle we are in the position to give Him a full expression or to limit His expression. For this reason the complete sovereignty of Christ is of supreme importance. In order to bring Him to bear on evil situations in the spiritual world and to express Himself, we must not limit or restrict Him in any way. (CWWN, vol. 46, pp. 1226-1227)

Further Reading: CWWN, vol. 46, ch. 183; CWWL, 1955, vol. 3, “The Central Work of God and Proper Spiritual Experience,” ch. 12

第一週■週二

晨興餧養

約六 38『因爲我從天上降下來，不是要行我自己的意思，乃是要行那差我來者的意思。』

太二六 42『祂…又去禱告說，我父阿，…願你的旨意成就。』

在已過的永遠裏，並在將來的永遠裏，神是伊勒沙代；沒有甚麼可限制祂。在兩個永遠裏，沒有甚麼能終止、攔阻或躭延祂。但神有一個意願。祂有一個兒子，但祂要得着許多的兒子，祂要得着一班人，有分於祂的生命，並表顯祂的兒子。爲這緣故，祂創造天地和人。但這裏有個難處：人被造有自由意志。這裏神開始受限制。從伊甸園直到如今，有三個意志在作工—神的意志、撒但的意志、和人的意志。神不願除去人的意志。祂要人的意志站在祂那邊，所以祂也接受隨之而來的限制。神不願強迫人作甚麼。祂朝着祂的目標作工。在兩個永遠裏，神的無所不能是絕對的；今天祂的無所不能是相對的，因祂受到一些限制。（倪柝聲文集第二輯第二十六册，一二九至一三〇頁。）

信息選讀

在創造裏，神將祂的全能置於人意志的限制之下。人的意志可以在神的一邊，也可以在自己的一邊、或在撒但的一邊限制神。人的意志若能向着神，神就要比創世以前得着更多的榮耀。所以這個無所不能，在將來的永遠裏，會比在已過的永遠裏大得多。將來雖然有限制的可能，但那時神將不受限制，因爲我們已被帶到一個境地，凡是出於神的，我們都會贊同。所以神要得着更大的榮耀。將來還是有一個分開的意志，

WEEK 1 — DAY 2

Morning Nourishment

John 6:38 For I have come down from heaven not to do My own will but the will of Him who sent Me.

Matt. 26:42 Again...He prayed, saying, My Father,...Your will be done.

God is El Shaddai—in eternity past and also in eternity future nothing can limit Him. In the two eternities nothing can stop, hinder, or delay Him. However, God has a will. He has a Son, but He wanted many sons—a people who would share His life and manifest His Son. For this reason He created heaven, earth, and man. But herein lies the trouble: man was created with a free will. The limitation of God began at this point. From the time of the garden of Eden until now, three wills have been at work—God's, Satan's, and man's. God will not abolish the human will. He wants the human will to be on His side; therefore, He accepts the limitation that this desire entails. God will not compel man to do anything as He works toward His goal. In the two eternities God's omnipotence is absolute; today His omnipotence is relative, for He is subject to certain limitations. (CWWN, vol. 46, pp. 1227-1228)

Today's Reading

In creation God put His almighty power under the limitation of the human will. This will can be on the divine side, or it can be on its own side or Satan's side to limit God. If this will is set for God, then there will be something much more for the glory of God than before creation. Thus, the omnipotence in eternity future will be much greater than in eternity past. It will be possible to be limited, but there will be no limitation because we will have been brought to a place where we stand for everything that is of God. God will therefore have far greater glory. There will always be a separate will, but it will become so subject

但這意志服從神，對神乃是榮耀。神這樣作是冒着險。我的度量將成爲神能力的度量；神有多大，就在於我的度量容讓祂有多大。這是瓦器裏的度量。我若擴大我的度量，就是擴大神在我裏面的能力。今天神的能力受我的度量限制，它是受制於我的意志、我的服從、我的順從和信心。神的能力取決於我對祂的信心。我是規格，是標準。今天神的全能受制於你和我。

有一位的意志絕對與神的意志聯合，神在祂身上不受限制，這一位就是主耶穌。神能在祂身上，並藉着祂作神所喜歡的。藉着祂的死與復活，有一個身體憑着那靈的能力形成了；今天神在尋找一些肢體，對祂會有完全的回應，並且在他們身上，神的意願所受的限制會永遠除去。…在我能帶進永遠的計畫以前，祂必須在我身上有自由的通路。…國度的意思就是神能作祂所要作的，祂有祂自己的通路。祂是不受攔阻的，祂有權柄和能力，所以有榮耀。…有一天，召會將是祂的器皿，盛裝祂所要的一切，但今天這就必須開始。…你不能期待神顯明比你所給祂更大的度量。祂是絕對無限的。今天神的能力完全受制於我們的度量。神無法比我們所是的更有能力。祂已將祂自己放在我們裏面，使我們成爲祂的管道；我們能將祂關在外面，也能釋放祂。整個神聖計畫的得失都在於此。

主必須把我們帶到一個地步，叫我們沒有甚麼攔阻祂，我們在主手中是柔輭的。祂必須把我們帶到一個境地，對祂自己有完全的回應，使祂能有自由無阻的通路。這樣，就沒有甚麼是祂所不能作的。『子從自己不能作甚麼。』（約五19。）這就是祕訣！哦！我們頑固的性情！『主，從今天起，願我得着恩典，不信靠自己，不用自己的能力，也不高估自己。願一切攔阻你的，都放在血底下。』（倪柝聲文集第二輯第二十六册，一三〇至一三二頁。）

參讀：倪柝聲文集第二輯第十七册，第二十八篇；認識生命與召會，第十五篇。

to God that it is a glory to God. God has run a risk to bring this about. Our capacity will be the capacity of the power of God; God will be as great as our capacity allows Him. This is the measure in the earthen vessel. If we enlarge our capacity, we will enlarge the power of God. Today the power of God is limited by our capacity, and it is subject to our will, submission, obedience, and faith. The power of God takes the shape of our faith in Him. We are the meter, the measure. The divine almightiness today is subject to us.

The One whose will is absolutely identified with God's and the One in whom God has no limitations is the Lord Jesus. God can do what He likes with Him and through Him. Through His death and resurrection a Body has been formed by the power of the Spirit, and God is looking and seeking for members who will be fully responsive to Him and in whom His will's limitations will be forever done away with….He must have a free way with us before we can bring in the eternal purpose….The kingdom means that God can do what He wants, that He has His own way, that He is unhindered, and that He has authority and power and therefore glory….One day the church will be the vessel of all that He wants, but it must begin today….We cannot expect God to show forth a greater measure than what we afford Him. He is absolutely limited. The power of God today is utterly subject to our measure. God is in many ways no more powerful than we are. He has put Himself into us and made us His channels. We can shut Him out or we can release Him. The whole matter of the divine purpose is at stake.

The Lord must bring us to a place where we have nothing to hinder Him, where we are pliable in the hands of the Lord. He must bring us to a place of utter responsiveness to Himself so that He can have a free and unhindered way. Then there will be nothing that He cannot do. "The Son can do nothing from Himself" (John 5:19). That is the secret. Oh, this tenacious nature of ours! "Lord, from today may I have grace not to trust in myself, not to use my own power, nor to think highly of myself. May all that is hindering You be put under the blood." (CWWN, vol. 46, pp. 1228-1229)

Further Reading: CWWN, vol. 37, ch. 28; CWWL, 1953, vol. 1, "Knowing Life and the Church," ch. 15

第一週■週三

晨興餧養

創一28『…要繁衍增多，徧滿地面，並制伏這地，也要管理海裏的魚、空中的鳥、和地上各樣行動的活物。』

啓五10『又叫他們成爲國度，作祭司，歸與我們的神；他們要在地上執掌王權。』

在創世記裏有兩個辭是很有意思的。一個是一章二十八節的『制伏』，也可以譯作『征服』；一個是二章十五節的『看守』，也可以譯作『守衛』。在這裏我們能彀看見神是派人征服地、守衛地。神的本意是要把地給人居住，而不是要地荒涼。（賽四五18。）神要人不許撒但侵犯地。但是問題就是因爲有撒但在地上，撒但要在地上作破壞的工作，所以神要人把地從撒但的手下收回來。（倪柝聲文集第二輯第十四册，一一頁。）

信息選讀

有人問說：神爲甚麼不自己把撒但扔到無底坑裏去，扔到火湖裏去？我們的答覆是神能彀這樣作，但是神自己不作。…神要用人對付祂的仇敵。神爲着要對付祂的仇敵：所以造人。神要受造的『人』對付受造而墮落的『撒但』。神所要用的是受造的人。

許多時候，救人的工作不一定是神的工作。救人，是解決人的問題；而神的工作是要人掌權，是爲着治理神自己所造的萬物。在神的造物中，需要一個掌權者，神就是揀選人來作這一個掌權者。我們如果只是爲着我們人的話，那我們所有的追求，就不過是盼

WEEK 1 — DAY 3

Morning Nourishment

Gen. 1:28 ...Fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.

Rev. 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Two words in Genesis are very meaningful. One is subdue in Genesis 1:28, which can also be translated “conquer.” The other is keep in Genesis 2:15, which can also be translated “guard.” We see from these verses that God ordained man to conquer and guard the earth. God’s original intention was to give the earth to man as a place to dwell. It was not His intention that the earth would become desolate (Isa. 45:18). God desired, through man, to not allow Satan to intrude upon the earth, but the problem was that Satan was on earth and intended to do a work of destruction upon it. Therefore, God wanted man to restore the earth from Satan’s hand. (CWWN, vol. 34, “The Glorious Church,” p. 9)

Today’s Reading

Some may ask: Why doesn’t God Himself cast Satan into the bottomless pit or the lake of fire? Our answer is: God can do it, but He does not want to do it Himself....God wants to use man to deal with His enemy, and He created man for this purpose. God wants the creature to deal with the creature. He wants His creature man to deal with His fallen creature Satan in order to bring the earth back to God.

Many times the work of saving souls is not necessarily the work of God. Saving souls solves the problem of man, but the work of God requires that man exercise authority to have dominion over all things created by Him. God needs an authority in His creation, and He has chosen man to be that authority. If we were here just for ourselves as mere men, then all

望我這個人能彀更愛主，我這個人能彀更聖別，我這個人能彀更熱心，我這個人能彀救人的靈魂。這一切固然都好，但…都是顧念人得着好處，並沒有顧念到神的工作，神的需要。…我們感謝神，神將勸人與祂自己和好的職分賜給了我們。但是，另一面，我們就是把全世界的人都拯救來了，我們還有一個神的工作沒有作，神的需要還沒有滿足。在這裏還有一件事，叫作神的工作，神的需要。神在造人的時候，就說出了祂的需要是甚麼。神給我們看見祂的需要就是有人能彀掌權，能彀管理祂手下的造物。管理不是一件小事，乃是一件大事。神需要有可以託付而不出事情的人，這就是神的工作，這就是神所要得着的。

弟兄姊妹們，這是需要代價的！我們知道鬼會說話，鬼曾說，『耶穌我認識，保羅我也知道；你們卻是誰？』（徒十九15。）問題就在這裏：鬼碰着你，鬼逃不逃？固然，傳福音需要代價，但是，對付撒但是更需要代價的。

這並不是一篇道理，這是需要實行的，代價是非常大的。如果神要人去推翻撒但所有的工作和權柄，我們就非得完全的、絕對的順服主不可。我們作別的工作，爲自己留下地位，關係還小；但是，對付鬼魔的工作，是一點沒有法子爲自己留下地位的。我們能留下自己讀聖經，留下自己傳福音，留下自己幫助召會，留下自己幫助弟兄，但是，對付撒但，就不能留下自己。你要留下自己，你就推他不動。願意神開我們的眼睛，使我們看見，神的目的是要我們絕對的爲着祂。三心二意的人沒有法子對付撒但。（倪柝聲文集第二輯第十四册，一一至一四頁。）

參讀：李常受文集一九七〇年第一册，藉着在生命中長大並在生命中盡功用而建造召會，以完成神的定旨，第一章。

our seeking and longing would be to love the Lord more and to be more holy, more zealous, and save more souls….These things are [good but are] concerned simply with the benefit of man; God's work and God's need are entirely neglected. We must see that God has His need….Thank God that He has committed the ministry of reconciliation to us, but even if we have saved all the souls in the whole world, we have not yet accomplished God's work or satisfied God's requirement. Here is something called God's work, God's need. When God created man, He spoke of what He needed. He revealed His need to have man rule and reign over all His creation and proclaim His triumph. Ruling for God is not a small thing; it is a great matter. God needs men whom He can trust and who will not fail Him. This is God's work, and this is what God desires to obtain.

Brothers and sisters, this requires us to pay a price. We know how the demons can speak. A demon once said, "Jesus I know, and with Paul I am acquainted; but who are you?" (Acts 19:15). When a demon meets us, will he flee or not? Preaching the gospel demands that we pay a price, but a much greater price must be paid to deal with Satan.

This is not a matter of a message or a teaching. This requires our practice, and the price is extremely great. If we are to be men whom God will use to overthrow all of Satan's work and authority, we must obey the Lord completely and absolutely! In doing other work it matters less if we preserve ourselves a little, but when dealing with Satan, we cannot leave one bit of ground for ourselves. We may hold on to something of ourselves in our study of the Scriptures, in preaching the gospel, in helping the church or the brothers, but when we are dealing with Satan, self must be utterly abandoned. Satan will never be moved by us if self is preserved. May God open our eyes to see that His purpose demands that we be wholly and absolutely for Him. A double-minded person can never deal with Satan. (CWWN, vol. 34, "The Glorious Church," pp. 10-12)

Further Reading: CWWL, 1970, vol. 1, "Fulfilling God's Purpose by Growing in Life and Functioning in Life to Build Up the Church," ch. 1

第一週■週四

晨興餧養

來十一 7『挪亞因着信，…豫備了一隻方舟，使他全家得救，…並且承受了那照着信而得的義。』

徒二 40『…你們要得救，脫離這彎曲的世代。』

啓十一 15『…世上的國，成了我主和祂基督的國，祂要作王，直到永永遠遠。』

今天…乃是活的耶穌的日子；神要一班人憑這位耶穌活着。這些人會成爲今日的挪亞，結束現今的時代，帶進要來的時代，就是國度時代。這是今天主正在作的。主的工作不在於對或錯的道理，主的工作乃是吸引愛祂並尋求祂的人；他們有單純的動機，帶着敞開的靈，絕對的跟隨祂，使祂得着召會生活，向全世界宣告反對現今的趨勢，結束現今的時代，並帶進神的國度。這是今天神正在完成的定旨。…主渴望『挪亞之家』來建造方舟，作見證對抗這時代的趨勢；好讓主能使用他們結束這時代，帶進國度時代。我們在召會生活中所建造的，乃是今日的方舟；這方舟使我們得着救恩，（腓二 12，）也使我們所照顧的人得着救恩。（李常受文集一九七五至一九七六年第一冊，三八〇至三八一頁。）

信息選讀

挪亞得救，不僅脫離神的審判，也脫離彎曲悖謬且邪惡的世代。挪亞進入方舟，耶和華就關了方舟的門。（創七 16。）神似乎是說，『即使你改變主意，你也不能出來。我將你關在裏面，你必須留在這裏。』…就一面說，挪亞得救了，他蒙了拯救；但就另一面說，他被監禁了。他的一個兒媳也許說，『我

WEEK 1 — DAY 4

Morning Nourishment

Heb. 11:7 By faith Noah...prepared an ark for the salvation of his house... and became heir of the righteousness which is according to faith.

Acts 2:40 ...Be saved from this crooked generation.

Rev. 11:15 ...The kingdom of the world has become the kingdom of our Lord and of His Christ, and He will reign forever and ever.

Today is the day of the living Jesus, and God wants a people who live by this Jesus. These people will be today's Noah, who terminate the present generation and usher in the coming age, the age of the kingdom. This is what the Lord is doing today.... His work is to attract His lovers and seekers who have a pure motive with an open spirit to follow Him in an absolute way so that He may have the church life to protest to the whole world against the present trend, terminate this present age, and bring in God's kingdom. This is God's purpose that He is fulfilling today....The Lord desires "the family of Noah" to build the ark and testify against the trend of the age so that He can use them to terminate this age and bring in the kingdom age. What we are building in the church life is today's ark for our salvation (Phil. 2:12) and for the salvation of the ones under our care. (CWWL, 1975-1976, vol. 1, "The Testimony of Jesus," p. 280)

Today's Reading

Noah was saved not only from God's judgment but also from the crooked, perverted, and evil generation. When Noah went into the ark, Jehovah shut the door (Gen. 7:16). It is as if God were saying, "Even if you change your mind, you cannot get out. I have shut you in, and you must stay here."... In one sense Noah was saved and rescued, but in another sense he was imprisoned. One of his daughters-in-law might have said, "I prefer my old house with many

寧願要老家，有許多臥房、浴室、和一間大起居室。你向我們傳講的是很好，但這方舟就像監牢。』…挪亞可能會回答他的兒媳說，『我能作甚麼？我們能去那裏？我不能開門，這不在於我，乃在於耶和華。是祂把我們關進來的，我們只能留在這裏。不要受攪擾，要忍耐，再稍等一下。』洪水之後，挪亞同他全家出了方舟，進入新時代。（八16，18。）

在挪亞的時候，必定不只八個人敬畏並相信神。按照創世記五章，列祖們都活得很久。他們是敬虔的，教導他們的第二代、第三代、以及後來許多代的人，要敬畏神並信靠神。因此我們能確信，除了挪亞和他的家人之外，必定還有許多其他人相信神。雖然這些人可能已經得救，免於永遠的沉淪，但他們卻沒有得救脫離彎曲的世代，也沒有被引進新的時代。有些人也許會質疑，在方舟之外的人怎麼會是得救的。然而，請想想許多相信主耶穌之人的日常生活，他們去看電影，上夜總會，看電視，跟隨現今的時尚。那些有分於這類敗壞事物的人，也許得救免於永遠的刑罰，但他們沒有得救脫離今天彎曲的世代，並且許多人不能被引進基督的國，不能在其中作王。真正得救脫離今天彎曲世代的人，沒有一個跟隨今天世代的路線。一面，我們得救了，因爲我們相信主流了祂的血，爲我們死了。因此，我們不致永遠滅亡；但另一面，我們也許仍去百貨公司購買摩登、屬世時尚的東西。如果主明天就來，我們有把握祂會將我們引進祂的國麼？不，我們可能與現今的世代同受懲罰。（李常受文集一九七五至一九七六年第一册，四三七至四三九頁。）

參讀：耶穌的見證，第一、三至四、六至八章；主的恢復以及宗教的現況，第一、四章。

bedrooms, bathrooms, and a large living room. What you preached to us was good, but this ark is like a prison."… Noah might have replied to his daughters-in-law, "What can I do, and where can we go? I cannot open the door. It is not up to me; it is up to Jehovah. He shut us in. We simply need to remain here. Do not be bothered; be patient and wait for a little while longer." After the flood Noah came out of the ark with his whole family and entered into a new age (8:16, 18).

At Noah's time there must have been more than eight persons who feared God and believed in Him. According to Genesis 5, the early forefathers lived for a long time. Being godly, they taught their second, third, and further generations to fear God and trust in Him. Therefore, we can be assured that besides Noah and his family, there must have been a number of others who believed in God. Although these may have been saved from eternal perdition, they were not saved from their perverted generation, and they were not ushered into the new age. Some may question how it could be that some outside the ark were saved. However, consider the daily life of many who believe in the Lord Jesus, who go to the movies, attend nightclubs, watch television, and follow the modern fashions. Those who partake of these corruptions may be saved from eternal punishment, but they have not been saved from today's crooked generation, and many will not be ushered into the kingdom of Christ to be kings there. No one who has truly been saved from today's crooked generation follows the course of today's present age. On one hand, we are saved because we believe that the Lord shed His blood and died for us. Therefore, we will not perish for eternity. On the other hand, though, we may still go to the department stores to buy the things of the modern, worldly fashions. If the Lord comes tomorrow, are we assured that He will usher us into His kingdom? Rather, we may be punished along with the present generation. (CWWL, 1975-1976, vol. 1, "The Testimony of Jesus," pp. 321-323)

Further Reading: CWWL, 1975-1976, vol. 1, "The Testimony of Jesus," chs. 1, 3-4, 6-8; CWWL, 1977, vol. 1, "The Lord's Recovery and the Present Situation of Religion," chs. 1, 4

第一週■週五

晨興餧養

太十六 18『…我要把我的召會建造在這磐石上，陰間的門不能勝過她。』

腓二 12 ～ 13『…就當恐懼戰兢，作成你們自己的救恩，因爲乃是神…在你們裏面運行…。』

15『使你們無可指摘、純潔無雜，在彎曲悖謬的世代中，作神無瑕疵的兒女…。』

只有八個人在方舟裏藉水得救，脫離那彎曲的世代。許多人也許已經得救免於永遠的沉淪，但沒有太多人進入方舟。我們要得救免於永遠的沉淪，不需要作甚麼；但我們要得救脫離邪惡的世代，就需要建造方舟。腓立比二章十二節說，『作成你們自己的救恩。』…這不是得救免於永遠的沉淪，乃是得救脫離十五節所題彎曲悖謬的世代。…我們許多人只能說，我們已經得救免於永遠的沉淪；…免於沉淪只是我們救恩的一半。我們也需要得救脫離另一半，就是脫離這彎曲悖謬的世代。（李常受文集一九七五至一九七六年第一册，四三九至四四〇頁。）

信息選讀

得救免於永遠的沉淪，只需要我們說，『哦，主耶穌，我是罪人。我感謝你爲我死。你是神的兒子，你是我的救主。主耶穌，赦免我，我悔改，並且相信你。』這就彀使我們靠恩得救。然而，我們救恩的餘下部分就需要我們與神合作。腓立比二章十三節說，『乃是神爲着祂的美意，在你們裏面運行，使你們立志並行事。』對此我們要說，『神阿，我對你的運行說阿們。』我們若與神的運行合作，在

WEEK 1 — DAY 5

Morning Nourishment

Matt. 16:18 ...I will build My church, and the gates of Hades shall not prevail against it.

Phil. 2:12-13 ...Work out your own salvation with fear and trembling; for it is God who operates in you...

15 That you may be blameless and guileless, children of God without blemish in the midst of a crooked and perverted generation...

Only eight persons were saved in the ark, through water, from that crooked generation. Many may have been saved from eternal perdition, but not many entered into the ark. In order to be saved from eternal perdition, there is no need for us to do anything, but in order to be saved from the evil generation, we need to build up the ark. Philippians 2:12 says, "Work out your own salvation."...This is not salvation from eternal perdition. It is salvation from the crooked and perverted generation mentioned in verse 15.... Many of us can only say that we have been saved from eternal perdition....This is only half of our salvation. We also need to be saved from the other half, from this crooked and perverted generation. (CWWL, 1975-1976, vol. 1, "The Testimony of Jesus," pp. 323-324)

Today's Reading

To be saved from eternal perdition requires us simply to say, "O Lord Jesus, I am a sinner. I thank You that You died for me. You are the Son of God, and You are my Savior. Lord Jesus, forgive me. I repent and believe in You." This is sufficient for our salvation by grace. However, the remainder of our salvation requires our cooperation with God. Philippians 2:13 says, "It is God who operates in you both the willing and the working for His good pleasure." To this we need to say, "Amen to Your work." If we cooperate with God's operation, on the negative side, we will spontaneously be rescued out of this crooked

消極一面，我們自然而然蒙拯救脫離這彎曲的世代；在積極一面，我們要進入表徵正當召會生活的方舟。

我們需要進入正當的召會生活，就是我們的『監牢』。…有些聖徒的父母說，『可憐你自己罷。不要這麼頻繁的去你們的召會。你已經每週六和主日都去召會，這就彀了。不要忘了這是假日。爲甚麼你不度假，使自己有所享受？』然而，這樣說的人不曉得我們有更好、更高的事；他們不知道我們在享受屬天、屬靈、美妙的『娛樂』。我們被監禁在召會生活裏，我們喜愛這樣。召會是監牢，但召會也是最好的『娛樂』。（李常受文集一九七五至一九七六年第一册，四四〇至四四一頁。）

使徒們在傳福音的時候，也在建造方舟，在其中享受完滿的救恩。方舟是甚麼？方舟就是團體的基督。使徒一面傳講個人的基督，一面建造團體的基督。藉着這團體的基督，千萬人不僅蒙拯救脫離神的審判，也蒙拯救脫離那彎曲悖謬的世代。

我們在建造召會。召會就是團體的基督，（林前十二12，）這基督可以說就是今天的方舟。千萬的人因着進到召會生活裏蒙了拯救。許多人能作見證，他們如何因着來到召會蒙了拯救。你可能已經得救多年，但直至你來到召會，你纔脫離了這彎曲的世界。那團體的方舟分別了你。我們一來到召會裏，就不需別人告訴我們從世界出來；我們就是這樣過召會生活，常常來聚會；…藉着過召會生活，一切屬這彎曲世代的東西都不見了。甚麼能救我們脫離這悖謬的世代？過召會生活能救我們。我們在建造方舟，那方舟能救我們，也能救別人脫離神所定罪的世代。（創世記生命讀經，五〇〇至五〇一頁。）

參讀：創世記生命讀經，第七、二十九至三十一篇；現今邪惡世代中基督的恢復，第一至二、五章。

generation. On the positive side, we will enter into the ark, which signifies the proper church life.

We need to enter into the proper church life, which is a “prison” to us….The parents of some of the saints say, “Pity yourself. Do not go to your church so often. You have been going to your church every Saturday and Sunday. That is enough. Do not forget that this is a holiday. Why would you not take a vacation and enjoy yourself?” However, those who speak in this way do not realize that we have something better and higher. They do not know the heavenly, spiritual, and wonderful “entertainment” that we enjoy. We are imprisoned in the church life, and we love it. The church is a prison, but it is also the best “entertainment.” (CWWL, 1975-1976, vol. 1, “The Testimony of Jesus,” p. 324)

While the apostles were preaching the gospel, they were also building the ark in which they would enjoy full salvation. What was that ark? It was the corporate Christ. While the apostles were preaching the individual Christ, they were building up the corporate Christ. Through that corporate Christ, thousands of people were not only saved from God’s judgment but also from that crooked and perverse generation.

We are building the church. The church is the corporate Christ (1 Cor. 12:12) which, in a sense, is today’s ark. Thousands of people have been saved by entering into the church life. Many can testify how they have been saved by coming into the church. Although you might have been saved for many years, you were not separated from this crooked world until you came into the church. That corporate ark separated you. Once we came into the church, no one had to tell us to come out of the world. We simply began a life of “churching,” coming to the meetings again and again….By churching, everything of this crooked age will disappear. What is able to save us from this perverse age? Churching can save us. We are building the ark that can save us as well as others from the age condemned by God. (Life-study of Genesis, pp. 409-410)

Further Reading: Life-study of Genesis, msgs. 7, 29-31; CWWL, 1977, vol. 1, “The Recovery of Christ in the Present Evil Age,” chs. 1-2, 5

第一週■週六

晨興餧養

啓十二5，『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。10～11…我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因爲那…控告我們弟兄們的控告者，已經被摔下去了。弟兄們勝過他，是因羊羔的血，並因自己所見證的話…。』

創世記三章女人的後裔主要的是指主耶穌，但得勝者在這後裔裏也有分。女人的後裔包括召會，特別是得勝者。雖然主傷了撒但的頭，但他仍然在作工。女人的後裔要傷撒但的頭，這事的應驗可見於啓示錄十二章的男孩子。那獨一的得勝者包括了所有的得勝者。（10～11。）

當神對某一件事的態度改變時，祂就有一個時代的行動。每一個時代的行動都帶進神的新路。神最重要的時代行動是在啓示錄十二章。祂要結束這個時代，帶進國度時代。…祂怎樣纔能結束這個時代，帶進另一個時代？祂必須得着祂時代的憑藉。（譯自『聖潔沒有瑕疵』英文版附錄。）

信息選讀

男孩子的被提結束召會時代並引進國度時代。男孩子使神能有所行動。如果沒有男孩子和被提，神就無法有時代的行動。我們絕不該忘記，神是能被限制的。在祂一切的行動中，祂等候人。神在天上的捆綁是基於我們在地上的捆綁；神在天上的釋放是基於我們在地上的釋放。每一件事都在於召會。

WEEK 1 — DAY 6

Morning Nourishment

Rev. 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne. 10-11 ...Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down....And they overcame him because of the blood...and...the word of their testimony...

The seed of the woman in Genesis 3 primarily refers to the Lord Jesus, but the overcomers also have a part in this seed. The seed of the woman includes the church, especially the overcomers. Even though the Lord bruised Satan's head, he is still at work. The fulfillment of the seed of the woman bruising Satan can be seen in the man-child in Revelation 12. The only Overcomer includes all the overcomers (vv. 10-11).

When God changes His attitude toward a certain matter, He makes a dispensational move. Every dispensational move brings in God's new way. His most important dispensational move is in Revelation 12. He wants to end this age and bring in the age of the kingdom. His purpose is not general and ordinary. How can He bring this age to a close and bring in another? He must have His dispensational instrument. (CWWN, vol. 34, "The Glorious Church," p. 153)

Today's Reading

The rapture of the man-child brings an end to the church age and introduces the kingdom age. The man-child enables God to move. If there is not a man-child and a rapture, God cannot make a dispensational move. We should never forget that God can be limited. He waits for man in all of His moves. God's binding in heaven is based on our binding on earth; God's loosing in heaven is based on our loosing on earth. Everything depends on the church.

神的心意是要受造之物來對付墮落的受造之物。照着祂的定旨，全召會都該對付撒但；然而，召會墮落了，所以需要得勝者興起來。神的定旨得以在得勝者身上成就，是因爲他們與祂同工。我們在整本聖經都能看見得勝者的原則。神總是得着一班得勝者，來進行時代的行動。

召會歷史中，第一個特別的行動是『改教運動』。在這時代的行動中，神使用了路德馬丁（Martin Luther）。在威爾斯復興之後，『弟兄們』也爲神用以開始神的新行動。羅伯斯伊凡（Evan Roberts）和賓路易師母（Mrs. Jessie Penn-Lewis）這兩位，認識關於屬靈爭戰的事；他們知道如何對付撒但。…羅伯斯伊凡曾經十年沒有出現，再被遇見時說，『我在那裏禱告國度的禱告。』每當神要有一個時代的行動，就必須得着祂的憑藉。

我們是在這時代的末了麼？我們如果是的話，國度很快就會開始。如果一個時代行動近了，神就需要憑藉；一般的工作已經不足以應付了。神的兒女缺少異象，他們沒有看見局面的嚴重和迫切。『現在』是時代的事。僅僅作主的好僕人已經不彀了，這對神沒有太大用處。請注意，我們並不是說沒有用處。我們要作甚麼來結束這個時代，帶進下一個時代呢？這是一個特別的時候，所以需要有特別的基督徒作特別的工作。

今天神正在等待男孩子。只有男孩子的被提能帶進啓示錄十二章十節裏的事。神有一個次序，祂是照着那個次序作工的。如今祂的眼目已經從召會轉移到國度。

在所有時代的行動中，男孩子是最大的，因爲這除去人的能力和魔鬼的能力，並帶進國度。（譯自『聖潔沒有瑕疵』英文版附錄。）

參讀：召會的建造，第二章；完成神永遠定旨的生活，第二章。

It is God's desire that created beings would deal with fallen created beings. According to His purpose, the whole church should deal with Satan; however, the church has failed. Therefore, there is the need for the overcomers to rise up. God's purpose is fulfilled in the overcomers because they work with Him. We can see the principle of the overcomers throughout the Word of God. God always lays hold of a group of overcomers to make a dispensational move.

In church history the first special move was the Reformation. God used Luther in this dispensational move. The Brethren were also used.... After the Welsh revival, a new move of God began. Both Evan Roberts and Mrs. Penn-Lewis knew about spiritual warfare; they knew how to deal with Satan....When Evan Roberts was seen after an absence of ten years, he said, "I have been praying kingdom prayers." Every time God wants to make a dispensational move, He must obtain His instrument.

Are we at the end of the age? If we are, the kingdom will soon begin. If a dispensational move is near, then God needs an instrument. General work is no longer adequate. The children of God lack a vision; they do not see the seriousness and intensity of the situation. Now is a matter of dispensation. Just being a good servant of the Lord is no longer good enough; this is not of great use to God. Please note that we are not saying that it is of no use. What are we doing to close this dispensation? What are we doing to bring in the next age? This is a special time, so there is the need of special Christians to do a special work.

Today God is waiting for the man-child. Only the rapture can precipitate the events in Revelation 12:10. God has an order, and He works according to that order. His eyes have left the church; they are now on the kingdom.

Of all the dispensational moves, the man-child is the greatest because it removes man's power and the devil's power, and it brings in the kingdom. (CWWN, vol. 34, "The Glorious Church," pp. 153-154, 156-157)

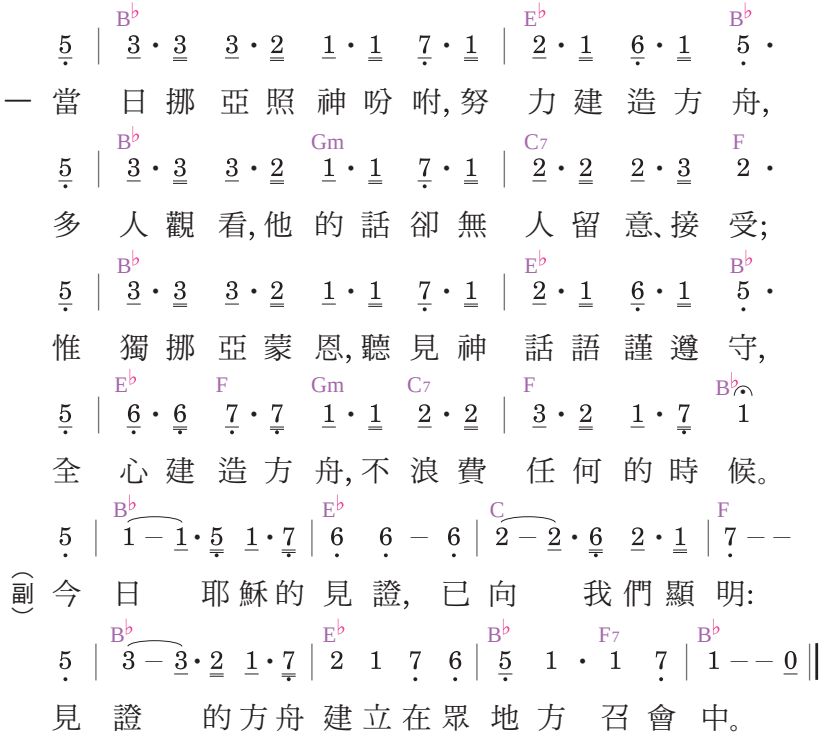
Further Reading: CWWL, 1975-1976, vol. 1, "The Building of the Church," ch. 2; CWWL, 1963, vol. 2, "The Living That Fulfills God's Eternal Purpose," ch. 4

第一週詩歌

補537

獻上自己建造方舟

降 B 大調　（創世記六至八章）（英1268）　4/4



二 那時的世代墮落、彎曲、悖謬又腐朽,
地上的罪惡甚大,人心邪惡無可救;
但挪亞持守異象,抵擋放蕩的潮流,
不計較任何代價,建造見證的方舟。

三 當時也有多人說他們是在敬拜神,
他們事奉、獻祭,卻不能有分神救恩;
神所渴望建造,他們不恥、不願過問,
思念屬地之事,以致與惡者同浮沉。

四 一日,方舟建成,神將八人關入裏頭,
天上窗戶盡都敞開,大雨傾瀉不休;
水勢浩大,但方舟內挪亞安息無憂,
地雖淹沒,他卻漂浮其上,安全得救。

五 這方舟就是當代神在地得勝見證,
是一個團體的人,將神榮耀全顯明;
神也要我們同被建造,顯出祂豐盛,
使神顯現於肉體,在眾地方召會中。

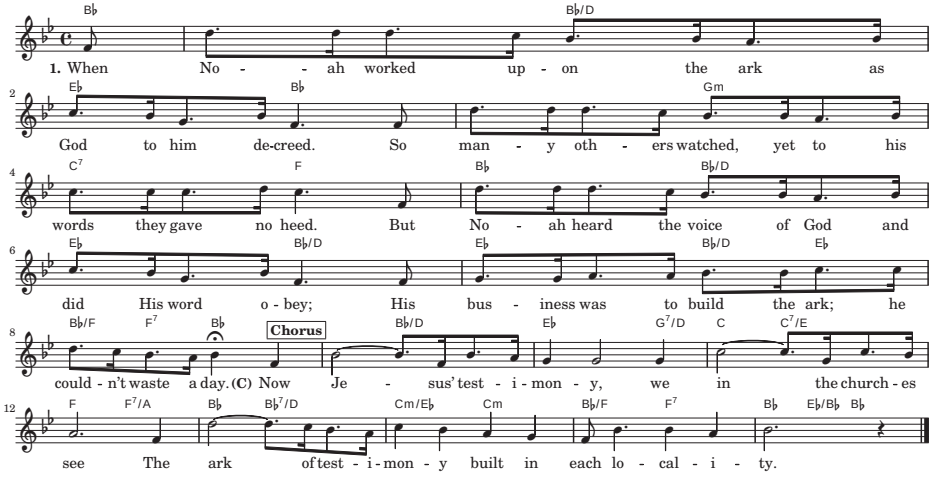
六 儆醒!莫隨洪流浮沉而偏離神心意;
當讓耶穌的見證如火在我心燃起!
地方召會乃是方舟,將神見證無遺;
爲此我們獻上自己,現今世代遠離。

WEEK 1 — HYMN

When Noah worked upon the ark as God to

The Church — As the Ark of Noah

1268



2. The generation at that time was evil and perverse;
The wickedness upon the earth was waxing worse and worse.
But Noah stood against the age and ne'er the vision lost.
The ark of testimony must be built at any cost.

3. There were at that time many men who said they worshipped God;
They served Him and they sacrificed and yet 'twas very odd,
The very thing that God desired they mocked and ridiculed.
Their heart was set upon this age and by the devil ruled.

4. One day the ark was finished and eight souls were led aboard.
God shut the door and then the heavens opened and outpoured.
It rained, but Noah took no thought for he was safe inside.
When all the earth was flooded, he above it all did ride.

5. The ark was just God's testimony on the earth that time.
For God had found a corporate man through whom His light could shine.
He needed something built through which He'd fully be expressed,
And now it is the local church where God is manifest.

6. Be careful lest this age would lead you from God's heart's desire.
For Jesus' testimony must set all our hearts afire.
The local churches are the ark, God's testimony true.
For this we leave the age behind and give our hearts anew.

第一週 • 申言

申言稿：

Composition for prophecy with main point and sub-points: