第五周

答应神的呼召作祂时代的凭借，就是祂的得胜者，以转移时代

纲要

读经：但一4～9，二17～19，四25～26、32，六10～11，九1～4、23，十11、19，十一32下，十二3

周一

壹 每当神要有一个时代的行动，一个转移时代的行动，祂必须得着祂时代的凭借；我们对神必须是有时代价值的人—启十二5～11，一20，但十二3，太十三43：

一 我们需要来看，我们要作的是什么，好带进下一个时代；这是一个特别的时候，所以需要有特别的基督徒作特别的工作—十六18，启十九7，林前一9，启二4～7，西一18下，约十七21，林前十四4下，弗四16，西二19。

周二

二 主恢复的原则见于但以理（“神是我的审判者”）、哈拿尼雅（“耶和华曾以恩慈赐与”或“蒙耶和华恩宠”）、米沙利（“谁是神所是的”）以及亚撒利雅（“耶和华曾帮助”）；“但以理和他的同伴”在胜过撒但的诡计上完全与神是一；他们是转移时代的

Week Five

Answering God’s Call to Be His Dispensational Instrument, His Overcomers, to Turn the Age

Outline

Scripture Reading: Dan. 1:4-9; 2:17-19; 4:25-26, 32; 6:10-11; 9:1-4, 23; 10:11, 19; 11:32b; 12:3

Day 1

I Every time God wants to make a dispensational move, an age-turning move, He must obtain His dispensational instrument; we must be those who have dispensational value to God—Rev. 12:5-11; 1:20; Dan. 12:3; Matt. 13:43:

A We need to consider what we are 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—16:18; Rev. 19:7; 1 Cor. 1:9; Rev. 2:4-7; Col. 1:18b; John 17:21; 1 Cor. 14:4b; Eph. 4:16; Col. 2:19.

Day 2

B The principle of the Lord’s recovery is seen with Daniel (“God is my judge”), Hananiah (“Jah has graciously given,” or “favored of Jah”), Mishael (“Who is what God is?”), and Azariah (“Jah has helped”); “Daniel and his companions” were absolutely one with God in their victory over Satan’s devices; they were men who turned the age of the captivity of God’s

人，将神的百姓从被掳的时代转移到归回以马内利之地的时代，为着建造神的殿和神的城，使神得着彰显并掌权—但二13，17，赛八8，参启十七14：

1 在神眼中，得胜者乃是“珍贵的人”，甚至就是“珍贵的本身”，就是神所用以转移时代的人—彼前二7，但九23，十11、19（大蒙眷爱的，直译，珍贵）。

2 基督这独一的得胜者包括了所有的得胜者；这独一的得胜者住在我们灵里，使我们成为祂的得胜者—约十四30，但二34～35，启十九7～21，约壹五4、18～19，启三21。

三 主需要兴起转移时代的人，以恢复神的彰显和权柄；在堕落的人类中间，神的彰显被人破坏，祂的权柄被人否认；但以理和他的同伴真实让神借着他们得着彰显，并且真实在神的权柄之下—创一26，但三14～30，四17、26，启二二1～2。

贰 但以理有同伴，能一同绝对奉献给神，并从跟随撒但的世代分别出来归给神—但一4～8，五12、22，六10：

一 凡能给神使用来转移时代的人，都必须是拿细耳人—自愿奉献的人，绝对且彻底地圣别归给神—民六1～8、22～27，诗一一〇3，路九62，腓三13～14。

二 但以理和他的同伴虽然仍很年轻，但他们却作为“相反的见证”站住，与安提帕在别迦摩召会中所作的相似—启二13。

周三

叁 但以理借着神的话语，联于神的心意—但

people to the age of their return to the land of Immanuel for the building of God’s house and God’s city for God’s expression and authority—Dan. 2:13, 17; Isa. 8:8; cf. Rev. 17:14:

1 In God’s sight, an overcomer is a “man of preciousness,” even “preciousness itself,” a person whom God can use to turn the age—1 Pet. 2:7; Dan. 9:23; 10:11, 19.

2 Christ as the unique Overcomer includes all the overcomers; the unique Overcomer dwells in our spirit to make us His overcomers—John 14:30; Dan. 2:34-35; Rev. 19:7-21; 1 John 5:4, 18-19; Rev. 3:21.

C The Lord needs to raise up men who turn the age for the recovery of God’s expression and authority; among fallen mankind God’s expression is torn down and His authority is denied; Daniel and his companions truly allowed God to be expressed through them and were truly under God’s authority—Gen. 1:26; Dan. 3:14-30; 4:17, 26; Rev. 22:1-2.

II Daniel had companions with whom he was absolutely consecrated to God and separated unto God from an age that follows Satan—Dan. 1:4-8; 5:12, 22; 6:10:

A All those who are used by God to turn the age must be Nazarites—voluntarily consecrated ones who are sanctified absolutely and ultimately to God—Num. 6:1-8, 22-27; Psa. 110:3; Luke 9:62; Phil. 3:13-14.

B Although Daniel and his companions were still very young, they stood up as an anti-testimony, similar to the way that Antipas did in the church in Pergamos—Rev. 2:13.

Day 3

III Daniel joined himself to God’s desire through God’s

九 1～4，申十七 18～20，提后三 16～17，弗六 17～18，诗一一九 11，24：

一 但以理不仅是常读神话语的人，而且还是与神的话联得起来的人：

1 当但以理从耶利米书读出来，神定规以色列人被掳七十年，到了七十年期满，神就要回头恩待以色列人，就立刻禁食祷告；他从圣经里一摸着神的心意，就把自己联在这个心意上—但九 2～3。

2 但以理读到利未记之后，就不能吃不洁的食物（但一 8～21）；他读到耶利米书之后，就不能不禁食为着神百姓的复兴祷告（二九 10～14）。

二 我们必须在祷告的灵和气氛中读神的话，而从神的话摸着神的心意；然后，我们必须马上把自己联在那个心意上；圣经应该影响我们的生活，我们也应该联于圣经—参诗一一九 11、15～16、133、140，林后六 14～18。

肆 但以理是祷告的人，有美好的灵，他是在诸天之国（诸天管治）的实际里，活在神的管治之下的人—但二 17～19、28，六 10，九 1～4、17，五 12、14，六 3，五 22～23，四 25～26、32：

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

二 人与神合作最高的表现就是祷告；神是借着人

Word—Dan. 9:1-4; Deut. 17:18-20; 2 Tim. 3:16-17; Eph. 6:17-18; Psa. 119:11, 24:

A Daniel was not only a person who read God's Word regularly but also a person who was joined to God's Word:

1 When Daniel read from the book of Jeremiah that God had ordained seventy years of captivity for the Israelites and that after seventy years God would turn back to bless them, he immediately fasted and prayed; as soon as he touched God's desire through the Word, he joined himself to that desire—Dan. 9:2-3.

2 After Daniel read the book of Leviticus, he could no longer eat the unclean food (Dan. 1:8-21); after he read the book of Jeremiah, he could not help but fast and pray for the restoration of God's people (29:10-14).

B We must read God's Word in a spirit and atmosphere of prayer and touch God's desire from His Word; then we must immediately join ourselves to that desire; the Bible should affect our living, and we should be joined to the Bible—cf. Psa. 119:11, 15-16, 133, 140; 2 Cor.6:14-18.

IV Daniel was a man of prayer with an excellent spirit, a man living under God's rule in the reality of the kingdom of the heavens, the ruling of the heavens—Dan. 2:17-19, 28; 6:10; 9:1-4, 17; 5:12, 14; 6:3; 5:22-23; 4:25-26, 32:

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

B The highest expression of a man who cooperates with God is in prayer;

作祂忠信祷告的管道，在地上执行祂的经纶—太二六 41，徒六 4，弗六 17～18，西四 2。

三 祷告乃是主恢复的命脉；撒但越要阻挠我们的祷告，我们越该祷告—但六 10，参 4～9：

1 但以理是活在神面前的人，他倚靠祷告来作人所不能作的事，倚靠祷告来明白人所不能明白的事—二 17～19，九 1～4，十 1～3、11～13。

2 但以理的祷告完全是为着神而祷告，不是为着他自己；他借着祷告给神最高的合作—九 2 下，耶二五 11，但九 17，王上八 48。

3 因着但以理是祷告的人，他是神所印证的，是能给神使用的，是能把神的奥秘说出来的—参徒六 4。

4 但以理的祷告达到了最高峰；他求神为神自己作事；他祷告说，“我们的神啊，现在垂听你仆人的祷告恳求，为主的缘故使你的脸光照你荒凉的圣所”—但九 17。

5 只有象但以理这样专一向神作转移时代祷告的人，才能给神用来转移时代。

伍 但以理是一个牺牲自己，有殉道之灵的人—六 10～11：

一 但以理的同伴有真实殉道的灵；他们以性命为代价，为主这独一的神站住，抵挡偶像敬拜，被尼布甲尼撒下令扔在烈火的窑中—三 19～23。

二 但以理冒着性命的危险祷告；总长和总督意图毁灭但以理，而他们背后之撒但的意图，乃是

God carries out His economy on the earth through His faithful channels of prayer—Matt. 26:41; Acts 6:4; Eph. 6:17-18; Col. 4:2.

C Prayer is the lifeline in the Lord’s recovery; the more Satan tries to frustrate our prayer, the more we should pray—Dan. 6:10, cf. vv. 4-9:

1 Daniel was a person living before God; he depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand—2:17-19; 9:1-4; 10:1-3, 11-13.

2 Daniel’s prayer was totally for God and not for himself; through prayer he afforded God the highest cooperation—9:2b; Jer. 25:11; Dan. 9:17; 1 Kings 8:48.

3 Because Daniel was a man of prayer, he was acknowledged by God, qualified to be used by God, and capable of speaking forth the mystery of God—cf. Acts 6:4.

4 Daniel’s prayer reached the highest peak; he asked God to do something for Himself; he prayed, “Now hear, O our God, the prayer of Your servant and his supplications, and cause Your face to shine upon Your sanctuary that has been desolated, for the Lord’s sake”—Dan. 9:17.

5 Only a person like Daniel, who prayed to God single-heartedly with an age-turning prayer, can be used by Him to turn the age.

V Daniel was a self-sacrificing person with the spirit of martyrdom—6:10-11:

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

B Daniel prayed at the risk of his life; the intention of the chief ministers and satraps was to destroy Daniel, but the intention of Satan, who was

要切断神用以执行祂经纶的祷告管道—六 4～24。

三 凡是给神用来转移时代的人，只怕一件事，就是怕得罪神，怕失去神的同在—三 17～18，林后五 9～10，参诗五一 11，书七 4。

周四

陆 我们要作今天的得胜者成为神时代的凭借，以转移时代，就必须赎回光阴；歌罗西四章五节说，“要赎回光阴”，以弗所五章十六节也说，“要赎回光阴”：

一 我们可以把这两节译为“赎回机会”；我们学习事奉主的人，绝不能让元首感觉我们对祂的指示和引导是麻木的；我们需要让主训练我们属灵的感觉和属灵的眼光，使我们一有机会，就有感觉，并充分利用。

二 在主所定规我们的日子中，也许昨天乃是我们一生最大的日子，但昨天还是平平常常地过去了；这个叫作失去了机会；没有一天神没有为我们有所安排的。

三 也许主给我们一个意思，要我们去寻找某个人；这个人也许是主能大用的人（参徒九 10～19，二二 12～16）；但是那一天我们因怕热、懒惰，竟没有去。

四 我们有一天到主的面前，我们一生一世所认为满意的，那一天我们可能要变作懊悔；我们赶不上神的定规，我们是一个愚昧的人；我们没有忠信地活基督，长基督，彰显基督，并在各

behind them, was to cut off the channel of prayer that God was using for the carrying out of His economy—6:4-24.

C Everyone whom God uses to turn the age is afraid of only one thing, that is, of offending God and losing His presence—3:17-18; 2 Cor. 5:9-10; cf. Psa. 51:11; Josh. 7:4.

Day 4

VI In order to be today’s overcomers as God’s dispensational instrument who turn the age, we must redeem the time; Colossians 4:5 says, “Redeeming the time,” and Ephesians 5:16 says, “Redeeming the time”:

A One could translate the word time in these passages as redeeming the “opportunity”; we who are learning to serve the Lord must not let the Head have a sense that we are dull to His direction and numb to His leading; we need to allow the Lord to train our spiritual sense and our spiritual sight to sense the opportunities whenever they come and make the most of them.

B Of the days that the Lord has ordained for us, perhaps yesterday should have been the greatest day of our life, but we may have lived yesterday in an ordinary way; this is what it means to miss the opportunity; there is never a day without God’s arrangement for us.

C Perhaps the Lord gave us a thought that we should seek out a certain person who could potentially be very useful to the Lord (cf. Acts 9:10-19; 22:12-16), but on that day we did not go, because we were afraid the weather was too hot, and we were too lazy.

D One day we will face the Lord; perhaps we will regret the things in our life that now provide us with satisfaction; many times we have come short of God’s will and have acted foolishly; we have not been faithful to live Christ, to grow Christ, to express Christ, and to propagate Christ in every

方面繁殖基督，为着祂身体的建造—林后五10，太二五21～23、25～26、30，西一9～10，太七26，二五2～3、8。

周五

五 但以理十一章三十二节下半说，“唯独认识神的子民，必刚强行事”；这意思就是说，神的子民必定开疆拓土；我们越认识神的旨意，就越能抓住机会；认识神的人，绝不奉行故事—参申四25与注1。

六 “你们看见神祝福常受弟兄作工，他的长处就是不放松每一个机会，难得有一个机会不被他用的。一有机会他就应用”—倪柝声弟兄讲于一九五〇年七月十九日（倪柝声文集第三辑第九册，二三四页）。

七 我们的事奉，如果是合乎神的心意的话，也可以一日顶得许多日的，但如果是在神旨意之外，所花去的时日祂都不算；在神的国之外，没有一个人是神所雇用的（太二十6～7）；尼布甲尼撒满意于自己所作的（但四30、37下）—这是巴比伦的原则。

八 但是感谢主，祂还给我们一个安慰，就是约珥书二章二十五节所说，蝗虫所吃去的那些年，神要补还我们；我们如果旷废年日，那么十年也许只能算一天，但我们如果赎回光阴，也可能一日抵上十年。

九 诗篇九十篇十二节说，“求你指教我们怎样数算自己的日子，好叫我们得着智慧的心；”八十四篇十节说，“在你的院宇住一日，胜似在别处住千日；”天上的日子不是以二十四小

respect for the building up of His Body—2 Cor. 5:10; Matt. 25:21-23, 25-26, 30; Col. 1:9-10; Matt. 7:26; 25:2-3, 8.

Day 5

E Daniel 11:32b says, “The people who know their God will show strength and take action”; this means that the people of God will open up new horizons; the more we know God’s will, the more we will seize the opportunities; those who know God will never live in a habitual way day after day—cf. Deut. 4:25 and footnote.

F “We have seen how God has blessed Brother Witness’s work. His strong point is that he does not allow any opportunity to slip by. It is hard to find him missing an opportunity. Once the opportunity arises, he takes advantage of it”—speaking from Brother Watchman Nee on July 19, 1950 (The Collected Works of Watchman Nee, vol. 55, p. 199).

G If our service is according to God’s will, one day will equal many days, but the days spent outside the will of God are not counted; outside the kingdom of God, no human beings are employed by God (Matt. 20:6-7); Nebuchadnezzar was satisfied with his own work (Dan. 4:30, 37b)—this is the principle of Babylon.

H However, thank the Lord for His word of comfort, the words of Joel 2:25—the years that the locust has eaten will be restored to us; if we waste our days, ten years may be equal to one day, but if we redeem the time, one day may equal ten years.

I Psalm 90:12 says, “Teach us then to number our days / That we may gain a heart of wisdom,” and 84:10 says, “A day in Your courts is better than a thousand”; the days in heaven are not counted by a cycle of twenty-four hours; God has a different way of counting days.

时来计算的；神的算法是另一种的算法。

周六

柒 今天要成为有活力的路，乃是答应主的呼召，作得胜者；得胜者乃是有活力的人，有活力的人（活而有活动的人）乃是祷告的人—一一九 88、159，但十一 32 下：

一 我们形成新排的目的，乃是要得着成群的得胜者；这就是为何我们称这些排为“活力排”；全时间训练也是为着产生得胜者，他们拚上去，要征服撒狄的死沉（启三 1），老底嘉的不冷不热（15 ～ 16），以及主在约翰十五章论到葡萄树与枝子所对付的不结果子（1 ～ 8、16）。

二 我们若要有活力，就需要与主并与有心寻求的圣徒，有亲近、亲密且彻底的交通；我们需要主引导我们到一些同伴那里，我们可以和他们一同劳苦，正如但以理有三个同伴一样—但一 6。

三 在今日的召会生活（由耶路撒冷所预表）中，我们必须作主的得胜者（由锡安所预表）；这就是根据主的呼召，在得胜者的时代里（启二 7、11、17、26 ～ 28， 三 5、12、20 ～ 21，二一 7）；在召会生活中是一回事，在召会生活中作得胜者是另一回事—十四 1 ～ 5。

四 我们必须立志作得胜者，就是有活力的人；得胜者要胜过一切顶替基督，或反对基督的事物—士五 15 ～ 16，约壹二 18 ～ 20、27。

捌 我们要作今天的得胜者就该象以萨迦的子孙，“通达时务，知道以色列人所当行的”

Day 6

VII Today the way to become vitalized is to answer the Lord’s call to be an overcomer; an overcomer is a vital person, and a vital person (one who is living and active) is a praying person—119:88, 159; Dan. 11:32b:

A Our intention in forming the new groups is to have groups of overcomers; this is the reason that the groups are called the “vital groups”; the full-time training is also for the producing of the overcomers, those who are desperate to conquer the deadness of Sardis (Rev. 3:1), the lukewarmness of Laodicea (vv. 15-16), and the barrenness dealt with by the Lord in John 15 concerning the vine and the branches (vv. 1-8, 16).

B If we are going to be vitalized, we need to have close, intimate, and thorough fellowship with the Lord and with the seeking saints; we need the Lord to lead us to some companions, with whom we can labor, just as Daniel had three companions—Dan. 1:6.

C Within today’s church life (typified by Jerusalem), we must be the Lord’s overcomers (typified by Zion); this is to be in the age of the overcomers according to the Lord’s calling (Rev. 2:7, 11, 17, 26-28; 3:5, 12, 20-21; 21:7); it is one thing to be in the church life, but it is another thing to be an overcomer in the church life (14:1-5).

D We have to make a resolution to be the overcomers, the vitalized ones; an overcomer is one who overcomes anything that is replacing Christ or that is against Christ—Judg. 5:15-16; 1 John 2:18-20, 27.

VIII As today’s overcomers, we should be like the children of Issachar, “men who understood the times that they

（代上十二 32 上）；（见下述李弟兄应用上的经历）。

在烟台大复兴前夕，当日本人入侵中国并使中国人原已够艰难的生活更加艰辛时，李弟兄在其私人笔记上写道：一九四二年十二月四日晚于烟台

“地上的人受灾难，教会受难为，这并非神心愿的时代，乃是神手续的时代。神是要用手续达到祂的心愿。从手续的时代转到心愿的时代，这转弯的地方需要人作转移时代的祷告。但以理就是这样的人。

地上受灾难，是因为地上的人不要神，不顾神的事。所以圣徒如果要祷告，结束灾难的时候，圣徒就必须答应神的要求，顾到神和祂的需要。哦！今天这许多的灾难，该叫我们醒过来，不再向着地了！哦！今天真是我们该彻底奉献，以代表教会来答应神的要求，好叫神有路可以进来，将这手续的时代转成祂心愿的时代。”（李常受文集，一九三二至一九四九年，第二册—中文版尚未出书）

might know what Israel should do” (1 Chron. 12:32a); see Brother Lee’s applicable experience on the next page.

On the eve of the revival in Chefoo, when the Japanese had invaded China and had made life in China, which was hard enough, to be even harder, Brother Lee wrote the following in his personal notes in Chefoo, 1942:

People on earth are suffering calamities, and the churches are in hardship; this is not the age of God’s heart’s desire but the age of God’s procedures. God is using His procedures to fulfill His heart’s desire. To turn from the age of procedures to the age of God’s heart’s desire, man must pray the age-turning prayer. Daniel was such a man.

The earth is suffering calamities because people on the earth do not want God and do not care for God’s affairs. Therefore, if the saints are to pray to end the time of calamities, they must answer God’s demands and care for God and His needs. Oh! These many calamities today should wake us up to no longer live to the earth! Oh! Today we should truly consecrate ourselves to answer God’s demands on behalf of the church so that God may have a way to come in and to turn this age of procedures into the age of His heart’s desire. (The Collected Works of Witness Lee, 1932–1949, vol. 2, p. 27)

第五周■周一

晨兴喂养

启十二5“妇人生了一个男孩子，是将来要用铁杖辖管万国的；她的孩子被提到神和祂的宝座那里去了。”

10～11“…我们神的救恩、能力、国度、并祂基督的权柄，现在都来到了，因为那…控告我们弟兄们的控告者，已经被摔下去了。弟兄们胜过他…。”

照着圣经来看，女人的后裔要伤仇敌的头。创世记三章女人的后裔主要的是指主耶稣，但得胜者在这后裔里也有分。女人的后裔包括召会，特别是得胜者。虽然主伤了撒但的头，但他仍然在作工。女人的后裔要伤撒但的头，这事的应验可见于启示录十二章的男孩子。那独一的得胜者包括了所有的得胜者。（10～11。）

当神对某一件事的态度改变时，祂就有一个时代的行动。每一个时代的行动都带进神的新路。神最重要的时代行动是在启示录十二章。祂要结束这个时代，带进国度时代。…祂怎样才能结束这个时代，带进另一个时代？祂必须得着祂时代的凭借。这就是神今天所要作的。（译自“圣洁没有瑕疵”英文版附录。）

信息选读

男孩子的被提结束召会时代并引进国度时代。男孩子使神能有所行动。…我们绝不该忘记，神是能被限制的。在祂一切的行动中，祂等候人。神在天上的捆绑是基于我们在地上的捆绑；神在天上的释放是基于我们在地上的释放。每一件事都在于召会。

WEEK 5 — DAY 1

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...

According to the Bible, the seed of the woman will bruise the head of the enemy. 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.... 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....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来对付堕落的受造之物。照着祂的定旨，全召会都该对付撒但；然而，召会堕落了，所以需要得胜者兴起来。神的定旨得以在得胜者身上成就，是因为他们与祂同工。我们在整本圣经都能看见得胜者的原则。神总是得着一班得胜者，来进行时代的行动。

主在地上有两个工作：救赎以及建造召会。召会是建造在“这磐石”上。（太十六18。）使徒们是首先站在这磐石上的。他们肉体虽然软弱，灵却不软弱。…他们是时代的凭借。…众使徒与门徒在耶路撒冷等候十天，在那里祷告。…那里有一百二十人；但其余曾经跟从主的人在哪里呢？显然，并非每一个人都与神同工。这一百二十人乃是得胜者。

我们是在这时代的末了么？我们如果是的话，国度很快就会开始。如果一个时代行动近了，神就需要凭借；一般的工作已经不足以应付了。神的儿女缺少异象，他们没有看见局面的严重和迫切。“现在”是时代的事。仅仅作主的好仆人已经不够了，这对神没有太大用处。…这是一个特别的时候，所以需要有特别的基督徒作特别的工作。

今天神正在等待男孩子。只有男孩子的被提能带进启示录十二章十节里的事。神有一个次序，祂是照着那个次序作工的。如今祂的眼目已经从召会转移到国度。得胜者是照着身体的原则作工；身体的原则废掉宗派主义和个人主义。

在所有时代的行动中，男孩子是最大的，因为这除去人的能力和魔鬼的能力，并带进国度。我们活在这时代是最享特权的，我们能为神作得最多。光使我们看见道路，而力量、能力使我们能走在这道路上。如今，要被神使用，就必须付极大的代价。（译自“圣洁没有瑕疵”英文版附录。）

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.

The Lord has two works on earth: redemption and building the church. The church is built on “this rock” (Matt. 16:18). The apostles were the first to stand on this rock. Even though they were weak in the flesh, their spirits were not weak.... They were a dispensational instrument....The apostles and disciples waited for ten days, praying in Jerusalem....There were one hundred and twenty, but where were the others who had followed the Lord? Clearly, not everyone will work with God. These one hundred and twenty were overcomers.

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....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. An overcomer works according to the principle of the Body. The principle of the Body annuls sectarianism and individualism.

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. We live in the most privileged time; we can do the most for God. Light will show us the way, but strength and power will enable us to walk the road. A great price must be paid in order to be used now. (CWWN, vol. 34, “The Glorious Church,” pp. 153-157)

Further Reading: CWWN, vol. 34, “The Glorious Church,” pp. 153-157

第五周■周二

晨兴喂养

但一8“但以理却立定心意，不以王的膳和王所饮的酒玷污自己…。”

启二13“…你持守着我的名，甚至当我忠信的见证人安提帕在你们中间，撒但所住之处被杀的那些日子，你也没有否认对我的信仰。”

神怎样使用但以理来转移那一个时代呢？在但以理身上有一个重要的原则，和在撒母耳身上一样，就是自愿奉献。撒母耳是一个拿细耳人。拿细耳人就是一个自愿奉献的人。我们在但以理身上也能看见同样的原则。虽然表面看，但以理不是拿细耳人，但实际上他也是一个拿细耳人，因为拿细耳人是淡酒浓酒都不喝的。什么叫作淡酒浓酒都不喝呢？意思就是凡人生里头的娱乐，我都不享受。在但以理身上，就是这个原则。

巴比伦王所喝过的酒，一定是祭过偶像的；巴比伦王所吃过的肉和饭，也一定是祭过偶像的。那些饭食，最起码也不合乎利未记十一章那些洁净的条例，都是污秽的东西。（转移时代的人，一二页。）

信息选读

所有能叫人得到享受的，能叫人有夸耀的，能叫人在世界中有地位的，但以理都拒绝了。他是一个自愿奉献的人。

我们光有一点属灵的追求，光在主面前过着一点敬虔的生活，这还不够给主用来转移时代。凡能给主

WEEK 5 — DAY 2

Morning Nourishment

Dan. 1:8 But Daniel set his heart not to defile himself with the king's choice provision and with the wine that the king drank, so he requested of the leader of the eunuchs that he might not defile himself.

Rev. 2:13 ...You hold fast My name and have not denied My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

How did God use Daniel to turn that age? There is an important principle with Daniel as also with Samuel. It is voluntary consecration. Samuel was a Nazarite. A Nazarite was a person who consecrated himself voluntarily (Num. 6). We can see the same principle in Daniel. Apparently, Daniel was not a Nazarite. Actually, he was, because a Nazarite was a person who did not drink any wine or strong drink. What is the meaning of not drinking wine or strong drink? It means to not enjoy any pleasures of this life. This is the principle with Daniel.

What the king of Babylon drank, as well as his meat and grains, must have been offered to the idols. At least those meals were not clean according to the ordinances on cleanliness in Leviticus 11; it was defiled food. (CWWL, 1957, vol. 3, "Men Who Turn the Age," p. 511)

Today's Reading

Daniel refused everything that men enjoyed and boasted of. He refused everything that would offer him some position in the world. He was a voluntarily consecrated one.

A little spiritual pursuit or a little godly living before the Lord is not enough to be used by the Lord to turn the age. All those who are used by the Lord to

使用来转移时代的人，都必须是拿细耳人，是自愿奉献的人。…自愿奉献…就是说，当所有的人在地上活着都是追求世界，享受世界的时候，我却从这一个情形中分别出来。…圣经记载说，那一个时候，巴比伦王从各族的人中间选出一班少年人来侍立在他面前。这一个被选的机会，在别人真是求之不得，因为王要给他们好的吃，好的喝，养他们三年，叫他们健壮俊美，得在王宫里侍立在王面前。…可是但以理和他的三个朋友，却立志说，我们放弃这个机会，我们不愿意享受这里的饭和酒。我们不能和那些人一样，我们要站在另一个地位上。那些人是没有神的，也是不为着神的，我们却是为着神的。

turn the age must be Nazarites; they must be voluntarily consecrated ones.... [Voluntary consecration] means that when everyone else on earth seeks after the world and enjoys the world, I separate myself from it....The Bible records that in those days the king of Babylon chose a group of young men from different races to stand before him. The opportunity of being chosen was something beyond one's dream because the king would give them good food and drink for three years so that they would be fair and fat in the flesh to stand before him in the palace....Yet Daniel and his three companions vowed, saying, "We forsake such opportunity. We will not enjoy the food and drink here. We cannot be the same as other people. We must take another stand. Other people do not have God and are not for God, but we are for God."

他们能这样彰显神，乃是因为他们服在神的权下。当时全地都否认神的权柄，他们却承认神的权柄，全地都是人作王，他们却让神作王。但以理身上的第一个特点，就是他是一个分别出来的人。…但以理和他的三个朋友，虽然还很年轻，竟然站起来作一个相反的见证。这个相反的见证就是分别。…你读但以理第一章，必须领会这幅图画的意思。他们丝毫不跟随巴比伦的潮流，他们是分别出来的人。别人能吃的东西他们不吃，别人能喝的东西，他们不喝，别人能作的事，他们不作。他们在每一件事上，都与别人有明显的分别。（转移时代的人，一二至一四、二三页。）

They expressed God this way because they submitted themselves to His authority. While the whole earth denied God's authority, they acknowledged God's authority. While the whole earth had men as kings, they had God as their King. The first characteristic of Daniel was that he was a separated person.... Although Daniel and his three friends were still very young, they stood up to be an anti-testimony. This anti-testimony is a separation....When we read Daniel 1, we must grasp the meaning of this picture. These men did not follow the tide of Babylon at all. They were the separated ones. They could not eat what others could eat. They could not drink what others could drink. They could not do what others could do. They were clearly different from others in everything. (CWWL, 1957, vol. 3, "Men Who Turn the Age," pp. 512-513, 519)

安提帕，〔启二 13，〕原文意反对一切。主这忠信的见证人，反对属世召会所带进并实行的一切，因此，他成了主的殉道者。殉道者原文与见证人同字。安提帕是作相反见证的人，他作了相反的见证，反对一切偏离耶稣见证的事。在他那个时代，在别迦摩的召会必是借他所作相反的见证，仍然持守着主的名，没有否认正确的基督徒信仰。（圣经恢复本，启二 13 注 3。）

In Greek Antipas means "against all." Antipas, a faithful witness of the Lord, stood against all that the worldly church brought in and practiced. Hence, he became a martyr of the Lord. In Greek the word for martyr is the same as that for witness. Antipas, as an anti-witness, bore an anti-testimony, a testimony against anything that deviated from the testimony of Jesus. It must have been through his anti-testimony that in his days the church in Pergamos still held fast the Lord's name and did not deny the proper Christian faith. (Revelation 2:13, footnote 3)

参读：转移时代的人，第一至二篇。

Further Reading: CWWL, 1957, vol. 3, "Men Who Turn the Age," chs. 1-2

第五周■周三

晨兴喂养

但九２～３“〔大利乌〕在位第一年，我但以理从经书上得知耶和华临到申言者耶利米的话，论耶路撒冷荒凉的年数，七十年为满。我便禁食，披麻蒙灰，面向主神寻求，祷告、恳求。”

但以理〔的第二个特点，就是他〕不光是一个常读神话语的人，而且还是一个与神的话联得起来的人。…当他从耶利米书读出来，神定规以色列人被掳七十年，到了七十年期满，神就要回头恩待以色列人，但以理把这件事读出来之后，就立刻禁食祷告。…他从圣经里一摸着神的心意，立刻就把自己联在这个心意上。

他是这样一个读经的人，所以…他读到利未记之后，就不能吃不洁的食物。他读到耶利米书之后，就不能不禁食为着神百姓的复兴祷告。他读到那一点，他就把自己联在那一点上。…什么时候我们一把神的心意读出来，马上就要把自己联在那个心意上。（转移时代的人，二五至二六页。）

信息选读

好些青年弟兄姊妹是常读圣经的。但是我怕你们读圣经的时候，圣经是圣经，你们是你们。比方圣经明明说，信的跟不信的不要不配地同负一轭。〔林后六14。〕这个话说得很清楚。但是大家读过之后，可能仍旧和不信的人作朋友。这就是说，…圣经不能影响你的生活，你这个人也不能联于圣经。…你仍旧和不信的人作朋友，或者甚至和不信的人谈婚姻。所以你的生活和圣经完全是脱节的。象这样的

WEEK 5 — DAY 3

Morning Nourishment

Dan. 9:2-3 In the first year of his reign I, Daniel, understood by means of the Scriptures the number of the years, which came as the word of Jehovah to Jeremiah the prophet, for the completion of the desolations of Jerusalem, that is, seventy years. So I set my face toward the Lord God to seek Him in prayer and supplications with fasting and sackcloth and ashes.

[The second characteristic of] Daniel was [that he was] not only a person who read God's Word regularly but a person who was joined to God's Word.... When he read from the book of Jeremiah that God had ordained seventy years of captivity for the Israelites and that after seventy years God would turn back to bless them, he immediately fasted and prayed....As soon as he touched God's desire through the Word, he joined himself to that desire.

This was the way that he read the Bible.... After he read the book of Leviticus, he could no longer eat the unclean food. After he read the book of Jeremiah, he could not help but fast and pray for the restoration of God's people. Whichever point he read, he joined himself to that point....Whenever we find out God's desire, we must immediately join ourselves to that desire. (CWWL, 1957, vol. 3, "Men Who Turn the Age," pp. 521-522)

Today's Reading

Many young brothers and sisters read the Bible regularly. However, I am afraid that when you read the Bible, the Bible remains the Bible, and you are still you. For instance, the Bible clearly says that a believer and an unbeliever should not be yoked together. This word is very clear. Nevertheless, after you read it, perhaps you still make friends with unbelievers.... The Bible cannot affect your living, and you cannot be joined to the Bible.... [If] you still befriend unbelievers and even consider marrying unbelievers, this means that your living is totally separate from the Bible. Such a person cannot turn the age;

人就不能作转移时代的人，不能在这个走下坡的时代，起来为神作相反的见证。

但以理还有第三个特点，他是一个经常祷告的人。他的祷告一点不是平常的祷告，他的祷告乃是转移时代的祷告。他每逢遇见一件重大的事，就在神面前祷告。…他所以信祷告，就是因为他信神，不信自己。（转移时代的人，二六至二八页。）

神的行动就象一列火车，必须有轨道让它行动。人的祷告好象轨道，为神的行动铺路。除了祷告之外，没有别的路可以把神的经纶带到完满和完成。…今天，祷告乃是主恢复的命脉。撒但越要阻挠我们的祷告，我们越该祷告。（但以理书生命读经，五三、五五页。）

〔在但以理二章，〕神…使众人看见，…〔但以理〕是祂所印证的，是能给祂使用的，是能把祂的奥秘说出来的。…但以理和他的三个朋友，…在他们专一的祷告里头，神把梦启示给但以理。…这就说明但以理是活在神面前的人，他倚靠祷告来作人所不能作的事，倚靠祷告来明白人所不能明白的事。…他所以能看见尼布甲尼撒王所看见的梦，还能懂得那个梦的意思，完全因为他是活在祷告里面，借着祷告给神最高的合作。

…但以理的祷告达到了最高峰。他求神为神自己作事。他祷告说，“我们的神啊，…为主的缘故使你的脸光照你荒凉的圣所。”（九17。）我盼望在你们的圣经里，把“为主的缘故”几个字圈一圈。你看见他这个祷告，完全是为着神自己而祷告，不是为着他自己祷告。…这是很特别的祷告，也是最高的祷告。许多时候，我们的祷告百分之九十九点九都是为着我们自己，很少是为着神。只有象但以理这样一个专一为着神祷告的人，才能给神用来转移时代。（转移时代的人，二九至三〇、三三至三四页。）

参读：但以理书生命读经，第二至八篇。

neither can he be an anti-testimony in a degrading age.

Daniel had a third characteristic. He was a man who was always praying. His prayers were not at all common. His prayers were prayers that turned the age. Every time he encountered some crucial matter, he prayed before God…. He believed in prayer because he believed in God and not in himself. (CWWL, 1957, vol. 3, “Men Who Turn the Age,” pp. 522-523)

God’s move is like a train which must have rails for its move. Man’s prayers are like the rails which pave the way for God’s move to go on. There is no other way to bring God’s economy into fullness and into fulfillment except by prayer. Today, prayer is the lifeline in the Lord’s recovery. The more Satan tries to frustrate our prayer, the more we should pray. (Life-study of Daniel, pp. 45, 47)

[In Daniel 2] Daniel…was acknowledged by God, qualified to be used by God, and capable of speaking forth the mystery of God….In [Daniel and his three friends’] single-hearted prayer, God revealed to Daniel the [king’s] dream….This shows that Daniel was a person living before God; he depended on prayer to do what man could not do, and he depended on prayer to understand what man could not understand….The only reason he could see King Nebuchadnezzar’s dream and could know its meaning was that he was a person living in prayer. Through prayer he afforded God the highest cooperation.

Daniel’s prayer reached the highest peak. He asked God to do something for Himself. He prayed, “Cause Your face to shine upon Your sanctuary that has been desolated, for the Lord’s sake” (Dan. 9:17). I hope that we would circle the words for the Lord’s sake. We can see that his prayer was totally for God and not for himself….This was a very special prayer; it was also the highest prayer. Our prayers are ninety-nine and nine tenths percent for ourselves. Very few of them are for God. Only a person like Daniel, who prayed to God single-heartedly, can be used by Him to turn the age. (CWWL, 1957, vol. 3, “Men Who Turn the Age,” pp. 524, 526)

Further Reading: Life-study of Daniel, msgs. 2-8

第五周■周四

晨兴喂养

弗五 15 ～ 16 “你们要仔细留意怎样行事为人，不要象不智慧的人，乃要象有智慧的人；要赎回光阴，因为日子邪恶。”

西四 5 “你们对于外人要凭智慧行事，要赎回光阴。”

以弗所〔五章十六节〕和歌罗西〔四章五节〕所说的“赎回光阴”，可以翻作“赎回机会”。…有许多的事，我们…不知道失去了多少机会。有的事是我们能作的，我们没有作。有的人是我们能救的，我们没有救。有的地方，聚会可以起头的，我们没有起头。有的弟兄，是我们可以得着的，我们没有得着。我们失去了许多机会！将来在主面前，我们要有何等的懊悔！（倪柝声文集第三辑第九册，二二七至二二八页。）

信息选读

在主所定规我们的日子中，也许昨天乃是我们一生一世最大的日子。但昨天还是平平常常的过去了。这个叫作失去了机会。所以一个学习事奉神的人，不应当昨天如何，今天仍是如何。如果昨天如何，今天仍是如何的话，就是一个失去机会的人。我们如果不知道主今天要作什么事情，如果不知道今天要发生什么事情，这个就叫作失去机会。

也许主给我一个意思，要我去寻某某人。这个人，也许再过五年是主所大用的人。主要用他救成千成万的人。但是那一天我因怕热，懒惰，竟没有去。我又失去了机会，失去了寻一个主所要大用的人。…一日一日，…主不知道给了我们多少机会，而机会

WEEK 5 — DAY 4

Morning Nourishment

Eph. 5:15-16 Look therefore carefully how you walk, not as unwise, but as wise, redeeming the time, because the days are evil.

Col. 4:5 Walk in wisdom toward those who are without, redeeming the time.

One could translate the word time in the passages from Colossians 4:5 and Ephesians 5:16 as redeeming the “opportunity.”...In many matters...we do not know how many opportunities we have missed. Many things which we can do are all too easily missed by us. Many people whom we can save are all too easily neglected by us. Many cities where we can start an assembly are all too easily overlooked by us. Many brothers whom we can gain are lost through us. We have lost so many opportunities! When we face the Lord in the future, we will truly have much regret to face! (CWWN, vol. 55, pp. 193-194)

Today’s Reading

Of the days that the Lord has ordained for us, perhaps yesterday should have been the greatest day of our life, but we may have lived yesterday in an ordinary way. This is what it means to miss the opportunity. One who is learning to serve should not do the same thing today as he did yesterday. If he is the same today as yesterday, he has squandered his opportunities. If we do not know what the Lord is doing today or what is going to happen today, we are missing the opportunity.

Perhaps the Lord gave me a thought that I should seek out a certain person who could have turned out to be a great vessel in the hand of the Lord in the next five years. Perhaps the Lord wanted to use such a person to save tens of thousands of souls, but on that day I did not go because I was afraid the weather was too hot, and I was too lazy. I lost an opportunity and neglected a

竟然都被我们失去了！

为什么…“光阴”〔可以〕翻作“机会”呢？因为“机会”是在时间里。天天都有主所给我们的机会。所以今天我们只有低头向主说，主，你今天安排什么机会给我们，我们不知道。没有一天主没有安排。天天都有主所定规的。天天都不失去主所给的机会，这个人就是神所能用的人。…这些事一直接连传下去，不知道要发生多大的事情。…有一个不识字的补鞋的人，谁知道他会变作慕迪？如果那一天有人失去机会，世界上就少了一个慕迪。谁知道腓利那一天到旷野遇见那一个太监，（徒八 26 ～ 39，）整个非洲的召会就从那一天起头？在非洲的召会是比在欧洲的召会还早的！

要不失去机会，我们就需要有属灵的训练，我们就需要有属灵的感觉。…有属灵的训练，一有机会，我们就能看见。我们不能让机会丢掉。绝不能元首有安排，而我们的眼睛是瞎的。绝不能让元首感觉我们对祂的指示和引导是麻木的。我们拚也得拚上去。一有机会，就得抓住。没有这种训练，没有这种感觉，就主所定规的机会要被我们失去。

我们有一天到主的面前，我们一生一世所认为满意的，那一天我们可能要变作懊悔。我们赶不上神的定规。我们是一个不忠心的人，我们是一个愚昧的人。主安排十个机会，也许我们一个都没有摸着。我们站在审判台前，真正是有祸的人！…经常奉行故事的工作，而把神所赐的机会都丢掉了，我们有祸了！…我们要带神的儿女走上神所定规的路。我们一天过一天要趁着机会来走前面的路，来作前面的工。（倪柝声文集第三辑第九册，二二八、二三〇至二三三页。）

参读: 倪柝声文集第三辑第九册，二二七至二三八页。

person who was potentially very useful to the Lord. Day by day, the Lord gives us countless opportunities in our life, and we miss them all!

Why does the Bible translate time as “opportunity”? Because “opportunity” is something that is found in time. Every day the Lord gives us opportunities. Today we can only bow our heads and say to the Lord, “I do not know what opportunities You have given me today. There is never a day without Your arrangement. Every day You have ordained something to happen to me.” Those whom God can use never miss the opportunities He has provided….Things happen continually, and we do not know how great any one of them will be…. Who would have guessed that one day an illiterate cobbler could become a Moody? If someone had missed the opportunity to preach to him, the world would not have had a Moody. Who would have guessed that Philip would meet the eunuch the day he went into the wilderness (Acts 8:26-39)? The entire church in Africa owes its beginning to that day, and we know that the church in Africa began earlier than the church in Europe!

In order to not miss the opportunities, we need spiritual training. We also need spiritual sensitivity….With spiritual training, we can identify opportunities when they come our way. We cannot allow opportunities to go away. We must not be dull to any direction from the Head. We must not let the Head have a sense that we are numb to His leading. We have to be desperate for this. We should grasp whatever opportunity we have. If we do not have this kind of training and feeling, we will miss the opportunities the Lord has arranged.

One day we will face the Lord. Perhaps we will regret the things in our life that now provide us with satisfaction. We have come short of God’s will. We have not been faithful. We have acted foolishly. The Lord may have put ten opportunities before us, but we have not even touched one. Woe to us when we stand before the judgment seat!…Woe to us, for we have acted thoughtlessly and have missed many opportunities that God has given us!…We must bring God’s children into His ordained way. Day by day we must take the opportunity to go on and to do the work before us. (CWWN, vol. 55, pp. 194-198)

Further Reading: CWWN, vol. 55, pp. 193-202

第五周■周五

晨兴喂养

珥二 25“〔耶和华说，〕我打发到你们中间的大军队，就是群蝗、舔蝗、毁蝗、剪蝗，那些年所吃的，我要补还你们。”

诗九十 12“求你指教我们怎样数算自己的日子，好叫我们得着智慧的心。”

八四 10“在你的院宇住一日，胜似在别处住千日…。”

盼望我们…学习训练我们属灵的感觉，学习训练我们属灵的眼光。如果两个都差，一遇见事情，我们就不知道如何应付。天天都当如此作。…时间是常有的，而机会不是常有的。机会是在时间里。时间是长远不断的。但机会有的时候有，有的时候没有，所以我们要抓住机会。我们今天一有机会就要觉得，一有机会就要顶上去。（倪柝声文集第三辑第九册，二三四页。）

信息选读

今天不是主不给我们机会；今天乃是我们失落了机会。我们弟兄个个要起来。…我们不要放弃神所给我们的机会。你们看见神祝福常受弟兄作工，他的长处就是不放松每一个机会。难得有一个机会不被他用的。一有机会他就应用。如果你放弃机会，神的工作就要因你受限制。

有一天当你站在神面前的时候，你要看见，神的旨意一大半就是神所给的机会。能认识那个机会，就认识神的旨意。这是相当严重的事。但以理十一章三十二节说，“认识神的子民，必刚强行事；”这意思就是说，神的子民必定开疆拓土。我们越认识神的旨意，就越能抓住机会。凡

WEEK 5 — DAY 5

Morning Nourishment

Joel 2:25 [Jehovah said], I will restore to you the years that the swarming locust has eaten…

Psa. 90:12 Teach us then to number our days that we may gain a heart of wisdom.

84:10 For a day in Your courts is better than a thousand…

[May the Lord] train our spiritual sense and spiritual sight. If we are short in these two things, we will not know how to deal with situations when they come up. We should give ourselves to Him in this way daily….Time is constant, but opportunities are not. Opportunities appear in time. Time is continuous, but opportunities come and go. Therefore, we must grasp the opportunities. We must sense the opportunities whenever they come and make the most of them. (CWWN, vol. 55, p. 198)

Today’s Reading

Today the problem is not that the Lord does not give us opportunities, but that we miss the opportunities. Every one of us must rise up….We do not want to let the opportunities from God go by. We have seen how God has blessed Brother Witness’s work. His strong point is that he does not allow any opportunity to slip by. It is hard to find him missing an opportunity. Once the opportunity arises, he takes advantage of it. If we let the opportunity go, we will limit God’s work.

When we stand before God, we will see that most of God’s will lies in the opportunities He has given us. If we can identify the opportunities, we can identify God’s will. This is a very serious matter. Daniel 11:32 says, “The people who know their God will…take action.” This means that the people of God will open up new horizons. The more we know God’s will, the more we will seize

是停在这里的人，都是奉行故事的人。认识神的人绝不奉行故事。…神一动，我们就动。我们不放弃任何的机会。（倪柝声文集第三辑第九册，二三四至二三六页。）

每一次当我想到〔许多人枉费时日〕的时候，真难受，无法过去。可是还感谢神，祂在这失望的当中，给我一个安慰，就是约珥书二章二十五节所说，蝗虫所吃去的那些年，神要补还我们。（希伯来文的意思。）感谢神，祂还有办法。也许你今年已六十岁了，曾空花了三、四十年。

从前有一个青年的女子，因为犯罪的缘故，生了肺病，在医院中，快要死了。有一位年老的仆人去讲道给她听，劝她该承认她的罪，懊悔并接受耶稣作她的救主，因主耶稣已担当她一切的罪。这位女子…接受了主，得救了，顶快乐，心里也十分平安。过了几天，那年老的仆人再去看她。希奇，见她满面愁容，顶忧伤…说，“我的年日将完了，…当我站在主面前的时候，主说我是得救的了，但是我有什么带去给祂呢？我说我的手是空的呀！我怎能空手见我主呢？”…那老仆人对她说，“姊妹，不要紧，我现在就用你这句话当题目，在你床旁边作一首诗，鼓励人去布道。但愿什么人因着这首诗而出外布道得着人的，这赏赐都归给你。”这就是现在顶出名的“我岂可去，双手空空？岂可如此见主面？”那一首诗。〔诗歌六六八首。〕有顶多人受了这诗的感动而出外布道的。这就是群蝗、舔蝗、毁蝗、剪蝗所吃去的那些年，主要补还你们。

人在世上十年也许只能算一天，可是一天也有能算为一千日的。大卫说，在你的院宇住一日，胜似在别处住千日。所以，我们的事奉是不落空的。天上的日子不是以二十四小时来计算的。这个算法是属灵的，并非我们的一天，它也就是一天。（倪柝声文集第一辑第十九册，六一至六三页。）

参读：倪柝声文集第一辑第十九册，四三至六三页；第二辑第十八册，第四十四篇。

the opportunities. Anyone who hesitates is living in a habitual way. Those who know God will never act in a habitual way....Once God moves, we should move. We should not give up any opportunity. (CWWN, vol. 55, pp. 199-200)

Every time I think of [lost days], I become sorrowful and find the thought unbearable. However, I still thank the Lord who gives me comfort in my despair. In Joel 2:25 He said, “I will restore to you the years / That the swarming locust has eaten.” Thank the Lord that He still has a way. You may be sixty years old this year and have wasted thirty or forty years.

Once there was a young girl who fell into sin and contracted tuberculosis. She was dying in the hospital. An old servant of the Lord preached the gospel to her, telling her that the Lord Jesus had borne all her sin and persuading her to confess her sins, repent, and accept Jesus as her Savior.... After she accepted the Lord, she was saved and became very happy, and peace filled her heart. After a few days, this old servant went to see her again. He was surprised to find her with a very sad face and very sorrowful.... [She said], “When I stand in front of the Lord, the Lord may reckon me as saved. But what do I have to bring to Him? I can only tell the Lord that I have come empty-handed! How can I face my Lord with empty hands?”...The old servant said to her, “Sister, do not worry. I will take what you have just said and will write a song right next to your bed to encourage others to preach the gospel. In this way, all those who preach the gospel and save souls because of this song will share their rewards with you.” He wrote the now well-known song: “ ‘Must I go, and empty-handed,’ / Thus my dear Redeemer meet?” [Hymns, #930]. Because of this song, many were touched to go out to preach the gospel. That is what the Lord means when He says, “I will restore to you the years / That the swarming locust has eaten.”

Ten years of a man’s life on earth may be counted for only one day. But then one day may also be counted as one thousand days. David said that a day in the Lord’s courts is better than a thousand. Therefore, our service is not in vain. The days in heaven are not measured by twenty-four hours. This is spiritual accounting. The way we reckon a day is not necessarily the same way God reckons it. (CWWN, vol. 19, pp. 475-477)

Further Reading: CWWN, vol. 19, pp. 463-478; CWWN, vol. 38, pp. 317-328

第五周■周六

晨兴喂养

诗一一九 88“求你照你的慈爱将我救活，我就遵守你口中的法度。”

但十一 32“…惟独认识神的子民，必刚强行事。”

代上十二 32“以萨迦的子孙中，通达时务，知道以色列人所当行的，有二百首领…。”

我们要记住，我们的排必须是活力排。圣经说到有活力的人。…得胜者就是有活力的人。…一个有活力的人，一个得胜者，乃是一个祷告的人。你必须有真实的负担，要有真实的祷告。…如果我们来在一起，只是喊几句话，这是祷告的负担么？这是形式。这是形式的表演。

我们形成新排的目的，乃是要得着成群的得胜者。这就是为何我们称这些排为“活力排”。我们…需要有活力排，以履行排的目的，尽我们的负担。（关于活力排之急切需要的交通，二七〇、五八页。）

信息选读

我们必须拚上去实行活力排。我们该拚命的祷告，求主给我们一些果子，除去我们的不结果子。这对我们该是一件生死攸关的事。如果我们拚上去，我信鱼会到我们这里来。主会打发他们到我们这里来。但如果我们是冷淡的，没有鱼会到我们这里来。…今天我们最重要的事，就是要拚上去，征服撒狄的死沉，老底嘉的不冷不热，以及主在约翰十五章所对付的不结果子。

WEEK 5 — DAY 6

Morning Nourishment

Psa. 119:88 Enliven me according to Your lovingkindness, and I will keep the testimony of Your mouth.

Dan. 11:32 ...But the people who know their God will show strength and take action.

1 Chron. 12:32 And of the children of Issachar, men who understood the times that they might know what Israel should do...

We need to remember that our groups must be vital groups. The Bible talks about vital people.... An overcomer is a vital person.... A vital person, an overcomer, is a praying person. You must have the real burden for the real prayer.... If we come together just to shout a few sentences, is this a burden of prayer? This is formality. It is a formal performance.

Our intention in forming the new groups is to have groups of overcomers. This is the reason that the groups are called the “vital groups.”...There is still the need for some vital groups to fulfill the purpose of the groups and to discharge our burden. (CWWL, 1991-1992, vol. 3, “Fellowship concerning the Urgent Need of the Vital Groups,” pp. 562, 405)

Today’s Reading

We must carry out the practice of the vital groups in desperation. We should pray desperately for the Lord to give us some fruit and remove our barrenness. This should be a matter of life or death with us. If we are desperate, I believe that the fish will come to us. The Lord will send them to us. But if we are indifferent, no fish will come to us....The most crucial thing for us today is to be desperate to conquer the deadness of Sardis, the lukewarmness of Laodicea, and the barrenness dealt with by the Lord in John 15.

我们必须与主并与有心寻求的圣徒，有亲近、亲密且彻底的交通。…我们必须得着能一同劳苦的同伴。按照圣经里的榜样，但以理有三个同伴。（但一6。）我鼓励你们去得着三个同伴。不要叫长老把同伴给你们。要求主引导你到一个人那里，使这个人成为你交通的同伴。然后你可以得着另外几个人。自然而然的，你和你的同伴就会成为一个非常好的小排。

今天在我们面前有两条路。我们可以选择有活力，也可以选择不要有活力。…我们要走那一条路？我们要有活力么？我们必须立志。在士师记五章十五节底波拉说，“在流便的族系中，有心中定大志的。”我们必须立志作得胜者，就是有活力的人。得胜者要胜过一切顶替基督，或反对基督的事物。在圣经里有得胜者的时代，也有向得胜者的呼召。不仅如此，我们也有路可以有活力，使我们能作得胜者。（活力排的训练与实行，四六、三三、三七页。）

李弟兄私人笔记（一九四二年十二月四日晚于烟台）：“地上的人受灾难，教会受难为，这并非神心愿的时代，乃是神手续的时代。神是要用手续达到祂的心愿。从手续的时代转到心愿的时代，这转弯的地方需要人作转移时代的祷告。但以理就是这样的人。

“地上受灾难，是因为地上的人不要神，不顾神的事。所以圣徒如果要祷告，结束灾难的时候，圣徒就必须答应神的要求，顾到神和祂的需要。哦！今天这许多的灾难，该叫我们醒过来，不再向着地了！哦！今天真是我们该彻底奉献，以代表教会来答应神的要求，好叫神有路可以进来，将这手续的时代转成祂心愿的时代。”（李常受文集，一九三二至一九四九年，第二册—中文版尚未出书。）

参读：在旧造里撒但的混乱以及为着新造的神圣经纶，第三篇。

We need to have close, intimate, and thorough fellowship with the Lord and with the seeking saints….We need to get companions with whom we can labor. According to the example in the Bible, Daniel had three companions (Dan. 1:6). I would encourage you to get three companions. Do not ask the elders to give them to you. Ask the Lord to lead you to someone, making this one your companion in fellowship. Then you can get a few others. Spontaneously, you and your companions will be a very good small group.

There are two ways before us today. We can either choose to be vitalized or choose not to be vitalized….Which way will we take? Are we going to be vitalized or not? We have to make a resolution. In Judges 5:15 Deborah said, “Among the divisions of Reuben / There were great resolutions in heart.” We have to make a resolution to be the overcomers, the vitalized ones. An overcomer overcomes anything that is replacing Christ or that is against Christ. In the Bible there is the age of the overcomers, and there is the calling for the overcomers. Furthermore, there is a way for us to be vitalized so that we can be the overcomers. (CWWL, 1993, vol. 2, “The Training and the Practice of the Vital Groups,” pp. 283, 272, 275)

People on earth are suffering calamities, and the churches are in hardship; this is not the age of God’s heart’s desire, but the age of God’s procedures. God is using His procedures to fulfill His heart’s desire. To turn from the age of procedures to the age of God’s heart’s desire, man must pray the age-turning prayer. Daniel was such a man.

The earth is suffering calamities because people on the earth do not want God and do not care for God’s affairs. Therefore, if the saints are to pray to end the time of calamities, they must answer God’s demands and care for God and His needs. Oh! These many calamities today should wake us up to no longer live to the earth! Oh! Today we should truly consecrate ourselves to answer God’s demands on behalf of the church so that God may have a way to come in and to turn the age of procedures into the age of His heart’s desire.” (CWWL, 1932-1949, vol. 2, p. 27)

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

第五周诗歌

647

属灵的争战 — 得胜者

（启示录二至三章）8 5 8 5 副（英 894）

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主 在 呼 召, 主 在 呼 召, 要 你 得 冠 冕!

二 你愿否作主得胜者? 要受主吸引;
“起初的爱”总不离弃, 直到那早晨。

三 你愿否作主得胜者? 倚靠主“生命”;
敢为主受逼迫、苦难, 至死不变更。

四 你愿否作主得胜者? 要作主见证;
若肯如此,“隐藏吗哪” 必作你供应。

五 你愿否作主得胜者, 单纯又真诚?
胜过所有邪恶混杂, 必得主“权柄”。

六 你愿否作主得胜者? 信赖活的主;
使你“衣服”不沾死污, 得生命祝福。

七 你愿否作主得胜者? 切勿弃主名!
遵守“主的忍耐之道”, 尽上你所能。

八 你愿否作主得胜者? 勿“不冷不热”;
切勿满意于你所有, 需更有所得。

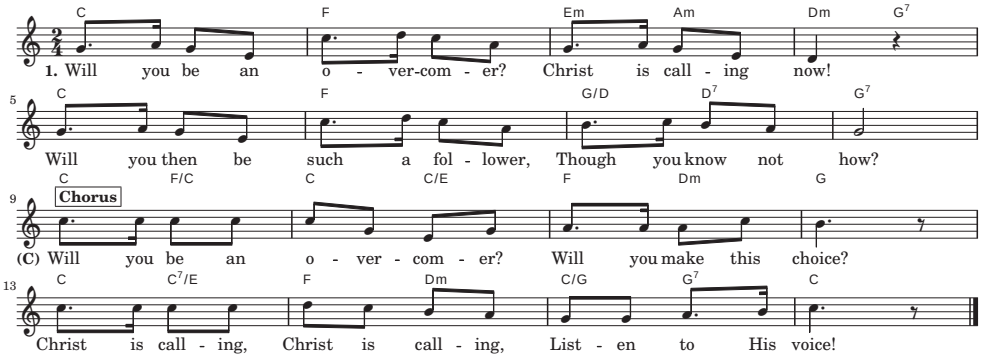
九 你愿否作主得胜者? 主仍在呼召!
愿否立即对祂赤诚, 成全祂所要?

WEEK 5 — HYMN

Will you be an overcomer

Spiritual Warfare — The Overcomer

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2. Will you be an overcomer?
To the Lord be drawn!
Keep the “first love,” never leave it,
Till the break of dawn.

3. Will you be an overcomer?
On His life depend!
Dare to suffer persecution,
Faithful to the end.

4. Will you be an overcomer?
Testimony bear!
Keep away from false religion,
“Hidden manna” share.

5. Will you be an overcomer,
Simple, real, and pure?
Overcome all evil mixture,
Ruling pow’r secure.

6. Will you be an overcomer?
Trust the living Lord!
Keep your “garments” from the deadness,
Win the life-reward.

7. Will you be an overcomer?
Never lukewarm be,
Ne’er content with what you’ve gotten,
More you need to see.

8. Will you be an overcomer?
Christ is calling still!
Will you now be loyal to Him,
His demand fulfill.

第五周 • 申言

申言稿：

Composition for prophecy with main point and sub-points: