第一周

神在今时代的需要

诗歌：

读经：创一 26，28，弗一 9，11，三 11，太六 10，七 21，十二 50，二四 37～39

【周一、周二】

壹 神需要我们的合作，好使祂的旨意得以行在地上，并使祂永远的定旨得以成就—林前六 17，太七 11，十二 50：

一 神得着人与祂合作，才能把祂在天上所计划的成就到地上—约七 17，十五 4～5：

1 神需要在地上得着人与祂同情同心，与祂合作并同工—腓三 15，西三 2。

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

二 我们的眼睛需要得开，看见神的受限制，并看见我们该如何与祂合作—太六 10，十八 18～19，林后六 1：

1 神是无所不能的，但祂的无所不能受到限制，因为祂必须有某些适合祂作工的条件—约七 17，太七 21。

2 人被造有自由意志；神在这里开始受限制—创一

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 在创造里，神将祂的全能置于人意志的限制之下—28 节，二 9，16 ～ 17。

b 神要人的意志站在祂那边，所以祂也接受随之而来的限制—约四 34，五 30，六 38，罗十二 2 ～ 3。

3 作为基督生机、奥秘之身体的肢体，我们若不是彰显祂，就是限制祂—林前十二 12 ～ 13，18 ～ 20，27：

a 主需要把我们带到一个地步，叫我们没有什么拦阻祂去作祂所愿意的—六 17，太六 10，七 21，十二 50，弗一 1，9，五 17。

b 一旦主把我们带到一个境地，对祂有完全的回应，祂就有自由无阻的通路，来完成祂的旨意；这样，神的定旨就没有什么是不能作到地上的—太六 10，二六 39，42，来十三 21。

【周三】

贰 神需要人恢复地—创一 26，28，太六 10，启五 10：

一 人为神所造有权柄管治地，是要制伏地、征服地，因而为神恢复地—创一 26，28。

二 神给人管治权，目的是征服神的仇敌，那背叛神的撒但—26，28 节：

1 创世记一章二十八节的“制伏”含示，神在地上与祂的仇敌撒但之间进行着一场激烈的争战；谁赢得地，谁就得胜。

2 神有一个难处，就是天使长撒但，他背叛神，并成为神在宇宙中，特别是在地上的仇敌—赛十四 12 ～

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.

§Day 3

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

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.

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

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. 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，结二八 12 ～ 18：

a 神为了征服祂的仇敌，从而解决祂的难处，便赐人权柄管理祂所造的万有—创一 26。

b 人特别要管理地，甚至制伏地，因为地已经被背叛神的仇敌所篡夺—28 节。

c 神需要人行使祂对所有爬物的权柄，也需要人制伏并征服背叛的地，好使神能恢复地来为着祂的国—太六 9 ～ 10，启五 10。

3 神要用人对付祂的仇敌；为这目的，神造了人；神要受造的“人”对付受造而堕落的“撒但”—创一 28。

4 我们若没有从撒但的手下把地收回来，那就还没有达到神创造人的目的，就是要制伏地并施行管治；我们必须对付撒但并恢复地，这是为着神的好处，以满足神的需要—28 节，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.

【周四、周五】

§Day 4 & §Day 5

叁 神需要结束这世代—罗十二 2，弗二 2，林后四 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 主来临前的光景，要像挪亚日子的光景一样—太二四 37 ～ 39：

1 挪亚活在弯曲悖谬的世代—创六 1 ～ 22。

2 在马太二十四章三十七至三十九节和路加十七章二十六至二十七节，主耶稣把我们这世代比作挪亚的日子：

a 洪水以前的挪亚世代，被邪恶的生活所麻醉，那些光景描绘出大灾难和主的巴路西亚以前，世人生活

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

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

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

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

的危险光景—太二四 21，3，27，37，39。

b 我们若要有分于得胜者的被提，享受主的巴路西亚，并逃避大灾难，就必须胜过今天世人生活那麻醉人的影响—路二一 34 ～ 36。

二 今天在地上只有两样东西—弯曲悖谬的世代和作基督团体彰显的召会—徒二 40，腓二 15，林前一 2，十二 12，27。

三 我们若要成为在召会生活中基督团体的彰显，就需要成为今日“挪亚的家”，建造团体的基督为方舟；这方舟要拯我们脱离弯曲悖谬的世代，并将我们引进要来神国度的时代—创六 8 ～八 3，林前十二 12，腓二 12 ～ 13，彼前三 20 ～ 21。

四 挪亚所建造的方舟预表基督是神选民的救恩；我们今日所建造的方舟，乃是团体的基督，就是召会，是使我们脱离今日弯曲悖谬并邪恶之世代的救恩—20 ～ 21 节，林前十二 12，27。

五 召会生活是今日的方舟，要结束现今的时代，并带进国度—一 2，十二 12，27，帖前一 1，9 ～ 10：

1 主渴望“挪亚的家”建造方舟，作见证对抗这时代的趋势，好让主能使用他们结束这时代，带进国度时代—来十一 7，启十一 15。

2 我们在召会生活中所建造的，乃是团体的基督作方舟，使我们得着救恩，也使我们所照顾的人得着救恩—林前十二 12，十四 26，腓二 12 ～ 13。

六 神所要的乃是召会，就是方舟，在其中我们能蒙拯救脱离今日邪恶的世代—徒二 40 ～ 47：

1 神要借着这方舟拯救我们脱离弯曲的世代，把我们引进神的国里，以成就祂永远的定旨—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，启十一 15。

2 神在意我们是否在方舟里，就是在正当的召会生活里；祂要我们成为团体基督的一部分，就是耶稣之见证的一部分—林前十二 12，启一 2，9，11，20，二二 16。

七 方舟建造好了，主耶稣就要回来—十九 7，二二 7，12，20：

1 主还没有回来，是因为祂仍在等待方舟得着建造—太十六 18，27。

2 当主恢复中召会的见证成熟了，主耶稣就要回来—启十九 7，二二 7，12，20。

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.

【周六】

§Day 6

肆 神需要男孩子为着祂最大的时代行动—十二 1～5，7～12：

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

一 男孩子是指召会中的得胜者，就是指神子民中有一部分人，这一部分人是得胜的—二 26～27，十二 5。

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.

二 得胜者是神达到祂目的的凭借；男孩子使神能够行动—10～11 节：

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

1 男孩子是由得胜者所组成，他们替召会站住，站在全召会所当站的地位，替召会作事情—二 7 下，11 下，17 下，26～28，三 5，12，21，十二 5，11。

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 当神得着这些得胜者，祂的目的就达到了，祂也满足了。

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

三 宇宙光明的妇人，代表神全体的子民，而男孩子乃是这妇人里面较刚强的部分—创三 15，启十二 1～2，5：

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 在圣经里，神子民中较刚强的人被视为一个集体单位，为神争战，将神的国带到地上—5，10～11节。

2 神要用男孩子来成就祂的经纶，完成祂的定旨—提前一4，提后一9，弗一9，11，三11：

a 神需要男孩子来打败祂的仇敌，带进祂的国，使祂永远的定旨得以完成—启十二10。

b 主的恢复就是今天神经纶的实行，而神的经纶只能借男孩子来完成—5节。

四 男孩子与神最重要的时代行动有关—太六9～10，启十二10，十一15：

1 神要结束这时代，并带进国度时代；为此神必须得着男孩子作祂时代的凭借。

2 男孩子被提，结束了召会时代，并引进国度时代—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，表明男孩子要把国度带到地上；这是神最大的时代行动—5，9～10节，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.

第一周■周一

晨兴喂养

太六 10“愿你的国来临，愿你的旨意行在地上，如同行在天上。”

林前十二27“你们就是基督的身体，并且各自作肢体。”

十六 10“若是提摩太来到，你们要留心，叫他在你们那里无所惧怕，因为他作主的工像我一样。”

当神要向以色列人说话、作工时，神就先问以赛亚，说，“我可以差遣谁呢？谁肯为我们去呢？”（赛六 8。）神已经定规要向人说话，对人作工，但祂必须在地上找着人与祂同心，和祂同工。直到今天，神还是这样向人发声寻找。祂已经定规要将福音传到地极，使万民得蒙救恩，（太二八 19，徒一 8，十三 47，）但祂必须在地上找着人，得着人与祂同情同心，与祂合作并同工。无论何时何地，只要有人在地上与神同心，愿意和神同工，神的工作就要借着他或他们通到地上。神若在地上找不到人，神就只能在天上有工作的心愿和计划，不能在地上有工作的施行和成全。神能在地上找着人，才能把祂在天上所愿望、计划的成就到地上。（启示的事奉，六九至七〇页。）

信息选读

神是无所不能的，但祂的无所不能受到限制，因为祂必须有某些适合祂作工的条件。问题是我们有否站在让祂显明祂能力的地位上。我知道我不能帮助神，我不能促进祂作任何事情。但我可能有些东西会拦阻祂。罪、不信、天然的能力等等，都会拦阻神的能力。主必须给我们光，使我们看见祂所能

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；祂也必须给我们光，使我们看见我们会拦阻祂作什么。我能将祂放在一个地位上，使祂不能作祂所要作的。天地的创造者，会受我们限制。愿主鉴察我们的心，并彻底对付我们。在我里面有没有什么是拦阻祂的？我的基督徒生活中有没有其他的倚靠？有没有凭眼见或感觉的倾向，或者我是凭信而行？我的生命中只有神吗？祂要作我的生命和能力。我有没有什么计划、程序，是顶替祂的？我信靠祂使无变有吗？我信靠祂叫死人复活吗？祂始终是复活的神。我们若靠近祂而活，就必看见光。我们若住在祂里面，光是确定的。我们发现有什么拦阻，不是凭着察验自己，乃是凭着在祂面前。

基督的身体就是那彰显基督的。…身体可能是祂的彰显，也可能成为祂的限制。祂在地上，是在肉体受限制的身体里行动；今天，祂是在属灵的身体—祂的召会—里行动，彰显并表显祂自己。祂在那灵里，在祂属灵的身体里行动。祂在地上，是在祂肉身的身体里表显祂自己；今天祂仍然在一个身体里表显祂自己，不过那是个属灵的身体。我们是这属灵身体的肢体，我们若不是用来彰显祂，就是限制祂。当我们蒙光照，看见我们的责任有多大时，那将是个不得了的日子。我们是基督唯一的彰显。身体是祂彰显自己的凭借。在我的身体之外，我还有什么彰显？没有。同样的原则，我们在一个地位上，或者给祂完全的彰显，或者使祂不能彰显祂自己。为这缘故，基督绝对的主宰无比重要。为了让祂借着祂的身体，对付这世界，对付属灵界里的邪恶情况，并彰显祂自己，我们就不可在任何一面限制或约束祂。（倪柝声文集第二辑第二十六册，一二七至一二九页。）

参读：倪柝声文集第二辑第二十六册，第一百八十三篇；神中心的工作与正确的属灵经历，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

第一周■周二

晨兴喂养

约六 38“因为我从天上降下来，不是要行我自己的意思，乃是要行那差我来者的意思。”

太二六 42“祂…又去祷告说，我父啊，…愿你的旨意成就。”

在已过的永远里，并在将来的永远里，神是伊勒沙代；没有什么可限制祂。在两个永远里，没有什么能终止、拦阻或耽延祂。但神有一个意愿。祂有一个儿子，但祂要得着许多的儿子，祂要得着一班人，有分于祂的生命，并表显祂的儿子。为这缘故，祂创造天地和人。但这里有个难处：人被造有自由意志。这里神开始受限制。从伊甸园直到如今，有三个意志在作工—神的意志、撒但的意志、和人的意志。神不愿除去人的意志。祂要人的意志站在祂那边，所以祂也接受随之而来的限制。神不愿强迫人作什么。祂朝着祂的目标作工。在两个永远里，神的无所不能是绝对的；今天祂的无所不能是相对的，因祂受到一些限制。（倪柝声文集第二辑第二十六册，一二九至一三〇页。）

信息选读

在创造里，神将祂的全能置于人意志的限制之下。人的意志可以在神的一边，也可以在自己的一边、或在撒但的一边限制神。人的意志若能向着神，神就要比创世以前得着更多的荣耀。所以这个无所不能，在将来的永远里，会比在已过的永远里大得多。将来虽然有限制的可能，但那时神将不受限制，因为我们已被带到一个境地，凡是出于神的，我们都会赞同。所以神要得着更大的荣耀。将来还是有一个分开的意志，

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

但这意志服从神，对神乃是荣耀。神这样作是冒着险。我的度量将成为神能力的度量；神有多大，就在于我的度量容让祂有多大。这是瓦器里的度量。我若扩大我的度量，就是扩大神在我里面的能力。今天神的能力受我的度量限制，它是受制于我的意志、我的服从、我的顺从和信心。神的能力取决于我对祂的信心。我是规格，是标准。今天神的全能受制于你和我。

有一位的意志绝对与神的意志联合，神在祂身上不受限制，这一位就是主耶稣。神能在祂身上，并借着祂作神所喜欢的。借着祂的死与复活，有一个身体凭着那灵的能力形成了；今天神在寻找一些肢体，对祂会有完全的回应，并且在他们身上，神的意愿所受的限制会永远除去。…在我能带进永远的计划以前，祂必须在我身上有自由的通路。…国度的意思就是神能作祂所要作的，祂有祂自己的通路。祂是不受拦阻的，祂有权柄和能力，所以有荣耀。…有一天，召会将是祂的器皿，盛装祂所要的一切，但今天这就必须开始。…你不能期待神显明比你所给祂更大的度量。祂是绝对无限的。今天神的能力完全受制于我们的度量。神无法比我们所是的更有能力。祂已将祂自己放在我们里面，使我们成为祂的管道；我们能将祂关在外面，也能释放祂。整个神圣计划的得失都在于此。

主必须把我们带到一个地步，叫我们没有什么拦阻祂，我们在主手中是柔软的。祂必须把我们带到一个境地，对祂自己有完全的回应，使祂能有自由无阻的通路。这样，就没有什么是祂所不能作的。“子从自己不能作什么。”（约五19。）这就是秘诀！哦！我们顽固的性情！“主，从今天起，愿我得着恩典，不信靠自己，不用自己的能力，也不高估自己。愿一切拦阻你的，都放在血底下。”（倪柝声文集第二辑第二十六册，一三〇至一三二页。）

参读：倪柝声文集第二辑第十七册，第二十八篇；认识生命与召会，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

第一周■周三

晨兴喂养

创一28“…要繁衍增多，遍满地面，并制伏这地，也要管理海里的鱼、空中的鸟、和地上各样行动的活物。”

启五10“又叫他们成为国度，作祭司，归与我们的神；他们要在地上执掌王权。”

在创世记里有两个辞是很有意思的。一个是一章二十八节的“制伏”，也可以译作“征服”；一个是二章十五节的“看守”，也可以译作“守卫”。在这里我们能够看见神是派人征服地、守卫地。神的本意是要把地给人居住，而不是要地荒凉。（赛四五18。）神要人不许撒但侵犯地。但是问题就是因为有撒但在地上，撒但要在地上作破坏的工作，所以神要人把地从撒但的手下收回来。（倪柝声文集第二辑第十四册，一一页。）

信息选读

有人问说：神为什么不自己把撒但扔到无底坑里去，扔到火湖里去？我们的答覆是神能够这样作，但是神自己不作。…神要用人对付祂的仇敌。神为着要对付祂的仇敌，所以造人。神要受造的“人”对付受造而堕落的“撒但”。神所要用的是受造的人。

许多时候，救人的工作不一定是神的工作。救人，是解决人的问题；而神的工作是要人掌权，是为着治理神自己所造的万物。在神的造物中，需要一个掌权者，神就是拣选人来作这一个掌权者。我们如果只是为着我们人的话，那我们所有的追求，就不过是盼

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

望我这个人能够更爱主，我这个人能够更圣别，我这个人能够更热心，我这个人能够救人的灵魂。这一切固然都好，但…都是顾念人得着好处，并没有顾念到神的工作，神的需要。…我们感谢神，神将劝人与祂自己和好的职分赐给了我们。但是，另一面，我们就是把全世界的人都拯救来了，我们还有一个神的工作没有作，神的需要还没有满足。在这里还有一件事，叫作神的工作，神的需要。神在造人的时候，就说出了祂的需要是什么。神给我们看见祂的需要就是有人能够掌权，能够管理祂手下的造物。管理不是一件小事，乃是一件大事。神需要有可以托付而不出事情的人，这就是神的工作，这就是神所要得着的。

弟兄姊妹们，这是需要代价的！我们知道鬼会说话，鬼曾说，“耶稣我认识，保罗我也知道；你们却是谁？”（徒十九15。）问题就在这里：鬼碰着你，鬼逃不逃？固然，传福音需要代价，但是，对付撒但是更需要代价的。

这并不是一篇道理，这是需要实行的，代价是非常大的。如果神要人去推翻撒但所有的工作和权柄，我们就非得完全地、绝对地顺服主不可。我们作别的工作，为自己留下地位，关系还小；但是，对付鬼魔的工作，是一点没有法子为自己留下地位的。我们能留下自己读圣经，留下自己传福音，留下自己帮助召会，留下自己帮助弟兄，但是，对付撒但，就不能留下自己。你要留下自己，你就推他不动。愿意神开我们的眼睛，使我们看见，神的目的是要我们绝对的为着祂。三心二意的人没有法子对付撒但。（倪柝声文集第二辑第十四册，一一至一四页。）

参读：李常受文集一九七〇年第一册，借着在生命中长大并在生命中尽功用而建造召会，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

第一周■周四

晨兴喂养

来十一 7 “挪亚因着信，…预备了一只方舟，使他全家得救，…并且承受了那照着信而得的义。”

徒二 40 “…你们要得救，脱离这弯曲的世代。”

启十一 15 “…世上的国，成了我主和祂基督的国，祂要作王，直到永永远远。”

今天…乃是活的耶稣的日子；神要一班人凭这位耶稣活着。这些人会成为今日的挪亚，结束现今的时代，带进要来的时代，就是国度时代。这是今天主正在作的。主的工作不在于对或错的道理，主的工作乃是吸引爱祂并寻求祂的人；他们有单纯的动机，带着敞开的灵，绝对地跟随祂，使祂得着召会生活，向全世界宣告反对现今的趋势，结束现今的时代，并带进神的国度。这是今天神正在完成的定旨。…主渴望“挪亚之家”来建造方舟，作见证对抗这时代的趋势；好让主能使用他们结束这时代，带进国度时代。我们在召会生活中所建造的，乃是今日的方舟；这方舟使我们得着救恩，（腓二 12，）也使我们所照顾的人得着救恩。（李常受文集一九七五至一九七六年第一册，三八〇至三八一页。）

信息选读

挪亚得救，不仅脱离神的审判，也脱离弯曲悖谬且邪恶的世代。挪亚进入方舟，耶和华就关了方舟的门。（创七 16。）神似乎是说，“即使你改变主意，你也不能出来。我将你关在里面，你必须留在这里。”…就一面说，挪亚得救了，他蒙了拯救；但就另一面说，他被监禁了。他的一个儿媳也许说，“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

宁愿要老家，有许多卧房、浴室、和一间大起居室。你向我们传讲的是很好，但这方舟就像监牢。”…挪亚可能会回答他的儿媳说，“我能作什吗？我们能去哪里？我不能开门，这不在于我，乃在于耶和华。是祂把我们关进来的，我们只能留在这里。不要受搅扰，要忍耐，再稍等一下。”洪水之后，挪亚同他全家出了方舟，进入新时代。（八16，18。）

在挪亚的时候，必定不只八个人敬畏并相信神。按照创世记五章，列祖们都活得很久。他们是敬虔的，教导他们的第二代、第三代、以及后来许多代的人，要敬畏神并信靠神。因此我们能确信，除了挪亚和他的家人之外，必定还有许多其他人相信神。虽然这些人可能已经得救，免于永远的沉沦，但他们却没有得救脱离弯曲的世代，也没有被引进新的时代。有些人也许会质疑，在方舟之外的人怎么会是得救的。然而，请想想许多相信主耶稣之人的日常生活，他们去看电影，上夜总会，看电视，跟随现今的时尚。那些有分于这类败坏事物的人，也许得救免于永远的刑罚，但他们没有得救脱离今天弯曲的世代，并且许多人不能被引进基督的国，不能在其中作王。真正得救脱离今天弯曲世代的人，没有一个跟随今天世代的路线。一面，我们得救了，因为我们相信主流了祂的血，为我们死了。因此，我们不致永远灭亡；但另一面，我们也许仍去百货公司购买摩登、属世时尚的东西。如果主明天就来，我们有把握祂会将我们引进祂的国吗？不，我们可能与现今的世代同受惩罚。（李常受文集一九七五至一九七六年第一册，四三七至四三九页。）

参读：耶稣的见证，第一、三至四、六至八章；主的恢复以及宗教的现况，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

第一周■周五

晨兴喂养

太十六 18 “…我要把我的召会建造在这磐石上，阴间的门不能胜过她。”

腓二 12 ～ 13 “…就当恐惧战兢，作成你们自己的救恩，因为乃是神…在你们里面运行…。”

15 “使你们无可指摘、纯洁无杂，在弯曲悖谬的世代中，作神无瑕疵的儿女…。”

只有八个人在方舟里借水得救，脱离那弯曲的世代。许多人也许已经得救免于永远的沉沦，但没有太多人进入方舟。我们要得救免于永远的沉沦，不需要作什么；但我们要得救脱离邪恶的世代，就需要建造方舟。腓立比二章十二节说，“作成你们自己的救恩。”…这不是得救免于永远的沉沦，乃是得救脱离十五节所提弯曲悖谬的世代。…我们许多人只能说，我们已经得救免于永远的沉沦；…免于沉沦只是我们救恩的一半。我们也需要得救脱离另一半，就是脱离这弯曲悖谬的世代。（李常受文集一九七五至一九七六年第一册，四三九至四四〇页。）

信息选读

得救免于永远的沉沦，只需要我们说，“哦，主耶稣，我是罪人。我感谢你为我死。你是神的儿子，你是我的救主。主耶稣，赦免我，我悔改，并且相信你。”这就够使我们靠恩得救。然而，我们救恩的余下部分就需要我们与神合作。腓立比二章十三节说，“乃是神为着祂的美意，在你们里面运行，使你们立志并行事。”对此我们要说，“神啊，我对你的运行说阿们。”我们若与神的运行合作，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

消极一面，我们自然而然蒙拯救脱离这弯曲的世代；在积极一面，我们要进入表征正当召会生活的方舟。

我们需要进入正当的召会生活，就是我们的“监牢”。…有些圣徒的父母说，“可怜你自己罢。不要这么频繁地去你们的召会。你已经每周六和主日都去召会，这就够了。不要忘了这是假日。为什么你不度假，使自己有所享受？”然而，这样说的人不晓得我们有更好、更高的事；他们不知道我们在享受属天、属灵、美妙的“娱乐”。我们被监禁在召会生活里，我们喜爱这样。召会是监牢，但召会也是最好的“娱乐”。（李常受文集一九七五至一九七六年第一册，四四〇至四四一页。）

使徒们在传福音的时候，也在建造方舟，在其中享受完满的救恩。方舟是什吗？方舟就是团体的基督。使徒一面传讲个人的基督，一面建造团体的基督。借着这团体的基督，千万人不仅蒙拯救脱离神的审判，也蒙拯救脱离那弯曲悖谬的世代。

我们在建造召会。召会就是团体的基督，（林前十二12，）这基督可以说就是今天的方舟。千万的人因着进到召会生活里蒙了拯救。许多人能作见证，他们如何因着来到召会蒙了拯救。你可能已经得救多年，但直至你来到召会，你才脱离了这弯曲的世界。那团体的方舟分别了你。我们一来到召会里，就不需别人告诉我们从世界出来；我们就是这样过召会生活，常常来聚会；…借着过召会生活，一切属这弯曲世代的东西都不见了。什么能救我们脱离这悖谬的世代？过召会生活能救我们。我们在建造方舟，那方舟能救我们，也能救别人脱离神所定罪的世代。（创世记生命读经，五〇〇至五〇一页。）

参读：创世记生命读经，第七、二十九至三十一篇；现今邪恶世代中基督的恢复，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

第一周■周六

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寶座那里去了。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，是因羊羔的血，并因自己所见证的话…。”

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。（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。如果没有男孩子和被提，神就无法有时代的行动。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 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。

召会历史中，第一个特别的行动是“改教运动”。在这时代的行动中，神使用了路德马丁（Martin Luther）。在威尔斯复兴之后，“弟兄们”也为神用以开始神的新行动。罗伯斯伊凡（Evan Roberts）和宾路易师母（Mrs. Jessie Penn-Lewis）这两位，认识关于属灵争战的事；他们知道如何对付撒但。…罗伯斯伊凡曾经十年没有出现，再被遇见时说，“我在那里祷告国度的祷告。”每当神要有一个时代的行动，就必须得着祂的凭借。

我们是在这时代的末了吗？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。请注意，我们并不是说没有用处。我们要作什么来结束这个时代，带进下一个时代呢？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。

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。（译自“圣洁没有瑕疵”英文版附录。）

参读：召会的建造，第二章；完成神永远定旨的生活，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)

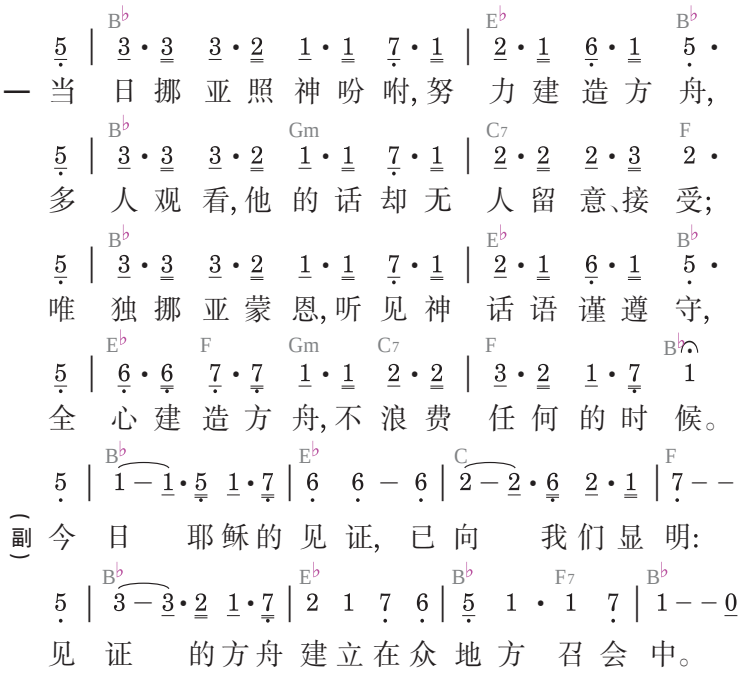
Further Reading: CWWL, 1975-1976, vol. 1, “The Building of the Church,” ch. 2; CWWL, 1963, vol. 2, “The Living That Fulfills God’s Eternal Purpose,” ch. 4

第一周诗歌

补537

献上自己建造方舟

降B大调　（创世记六至八章）（英1268）　4/4



二 那时的世代堕落、弯曲、悖谬又腐朽,
地上的罪恶甚大,人心邪恶无可救;
但挪亚持守异象,抵挡放荡的潮流,
不计较任何代价,建造见证的方舟。

三 当时也有多人说他们是在敬拜神,
他们事奉、献祭,却不能有分神救恩;
神所渴望建造,他们不耻、不愿过问,
思念属地之事,以致与恶者同浮沉。

四 一日,方舟建成,神将八人关入里头,
天上窗户尽都敞开,大雨倾泻不休;
水势浩大,但方舟内挪亚安息无忧,
地虽淹没,他却漂浮其上,安全得救。

五 这方舟就是当代神在地得胜见证,
是一个团体的人,将神荣耀全显明;
神也要我们同被建造,显出祂丰盛,
使神显现于肉体,在众地方召会中。

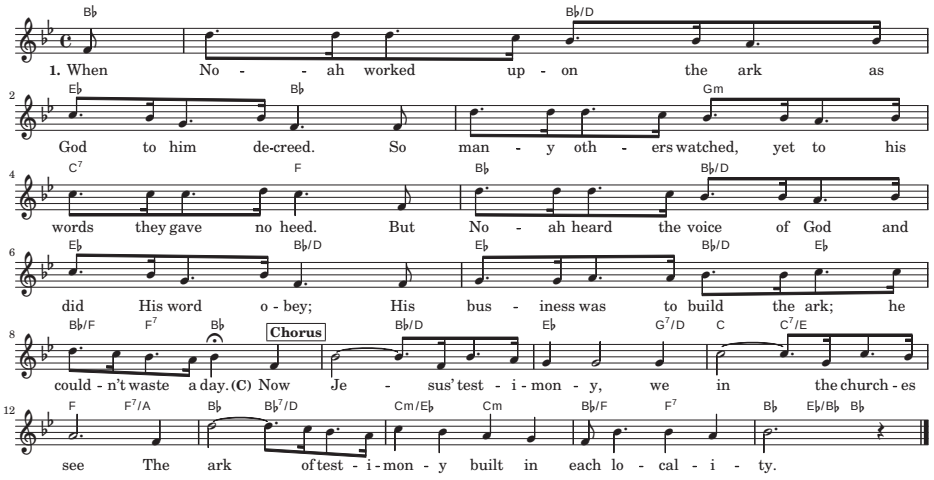
六 儆醒!莫随洪流浮沉而偏离神心意;
当让耶稣的见证如火在我心燃起!
地方召会乃是方舟,将神见证无遗;
为此我们献上自己,现今世代远离。

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.

申言稿：

Composition for prophecy with main point and sub-points: