

創世記結晶讀經（一）

第九篇

蛇、女人以及女人的後裔

讀經：創三 15，約十二 31，十六 11，來二 14，約壹三 8，啓十二

綱 目

週 一

壹『我又要叫你 [蛇] 和女人彼此為仇，你的後裔和女人的後裔也彼此為仇；女人的後裔要傷你的頭，你要傷他的腳跟』—創三 15：

一 這裏女人首先表徵夏娃，然後表徵童女馬利亞，就是主耶穌的母親（加四 4）；她也表徵神所有的子民，就是那些在神面前站在女人的地位信靠神的人：

1 蛇和女人彼此為仇，就是撒但和所有神的子民彼此為仇—啓十二 4。

2 蛇對神子民的仇恨和爭戰，開始於撒但鼓動該隱殺害亞伯，歷經所有的世代，直到撒但永遠被扔在火湖裏—創四 8，約壹三 12，啓二十七 ~ 10。

二 蛇的後裔乃是跟隨撒但的人—創三 15，約八 44：

Crystallization-Study of GENESIS (1)

Message Nine

The Serpent, the Woman, and the Seed of the Woman

Scripture Reading: Gen. 3:15; John 12:31; 16:11; Heb. 2:14; 1 John 3:8; Rev. 12

Outline

DAY 1

I. “I will put enmity / Between you [the serpent] and the woman / And between your seed and her seed; / He will bruise you on the head, / But you will bruise him on the heel”—Gen. 3:15:

A. *The woman here signifies first Eve and then the virgin Mary, the mother of the Lord Jesus (Gal. 4:4); she also signifies all the people of God who take the position of a woman before Him, trusting in Him:*

1. The enmity between the serpent and the woman is the enmity between Satan and all God's people—Rev. 12:4.

2. The serpent's hating and fighting against God's people began when Satan instigated Cain to murder Abel and continues through all the generations until Satan is cast into the lake of fire for eternity—Gen. 4:8; 1 John 3:12; Rev. 20:7-10.

B. The serpent's seed are the people who follow Satan—Gen. 3:15; John 8:44:

1 因着古蛇撒但已經將他自己作為罪，注射到人的肉體裏，所有的人在神眼中就都成了蛇—啓十二 9，二十 2，羅七 18，太二三 33。

2 他們既是撒但的跟隨者，生來就是他的兒子，他的後裔；因此，他們有蛇的性情和生命；他們受撒但利用，逼迫女人的後裔並與其爭戰—三 7，十三 38，約八 44，約壹三 10。

三 女人的後裔就是成為肉體的耶穌基督，也是得勝的信徒—加四 4，啓十二 5：

1 女人的後裔就是主耶穌，祂乃是神，由童女馬利亞所生，成為人，如以賽亞七章十四節所豫言，在馬太一章二十三節得應驗，並在加拉太四章四節得印證；因此，創世記三章十五節裏的應許指明，神要親自來成為人的後裔，傷那破壞人之蛇的頭。

2 至終，女人的後裔要擴大，包括得勝的信徒，就是神子民中較剛強的部分，由啓示錄十二章五節的男孩子所表徵。

四 按照創世記三章十五節，女人的後裔要傷蛇的頭，蛇要傷他的腳跟：

1 女人的後裔傷蛇的頭，乃是藉着主耶穌在十字架上的死，毀壞那掌死權的撒但—來二 14，約壹三 8。

2 主在十字架上毀壞蛇的時候，蛇也傷了祂的腳跟，意思是說，藉着把祂的腳釘在十字架上而傷了祂—詩二二 16。

1. Because Satan, the old serpent, has injected himself as sin into man's flesh, all men have become serpents in the eyes of God—Rev. 12:9; 20:2; Rom. 7:18; Matt. 23:33.

2. As Satan's followers, they are his sons, his seed, by birth; thus, they have the serpentine nature and life, and they are used by Satan to persecute and fight against the woman's seed—3:7; 13:38; John 8:44; 1 John 3:10.

C. *The seed of the woman is the incarnated Jesus Christ and also the overcoming believers—Gal. 4:4; Rev. 12:5:*

1. The seed of the woman is the Lord Jesus, who as the very God was born of the virgin Mary to be a man, as prophesied in Isaiah 7:14, fulfilled in Matthew 1:23, and confirmed in Galatians 4:4; thus, the promise in Genesis 3:15 indicates that God Himself would come to be a human seed to bruise the head of the damaging serpent.

2. Ultimately, the seed of the woman is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child in Revelation 12:5.

D. *According to Genesis 3:15, the seed of the woman would bruise the serpent on the head, and the serpent would bruise him on the heel:*

1. The bruising of the serpent's head by the seed of the woman is the destroying of Satan, the one who has the might of death, by the Lord Jesus through His death on the cross—Heb. 2:14; 1 John 3:8.

2. While the Lord was destroying the serpent on the cross, the serpent bruised His heel, that is, wounded Him by nailing His feet to the cross—Psa. 22:16.

貳 創世記三章十五節的後裔，在啓示錄十二章得着完滿的發展：

- 一 啓示錄十二章裏宇宙光明婦人連同她的男孩子與大紅龍爭戰的異象，包括從創世記三章十五節直到這世代末了的所有世代—啓十一 15，十二 10。
- 二 『天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。她懷了孕』—1 ~ 2 節上：
 - 1 這光明的婦人是一個集體、宇宙的婦人，象徵神全體的子民—1 節。
 - 2 神的心意是要藉着宇宙的婦人產生男孩子，就是神子民中較剛強的部分，神要用這男孩子打敗祂的仇敵，帶進祂的國—10 ~ 11 節。
 - 3 歷代神的子民一直忍受生產之苦，以產生男孩子，好為神的國爭戰—賽二六 17 ~ 18，耶六 24，十三 21，三十 6，彌四 9 ~ 10，五 3，加四 19。

週 三

- 4 要產生男孩子，在神的子民中至少要有一部分人，回到婦人的正確地位上，在實際並實行上成為婦人的一部分—林後十一 2，弗五 24。
- 三 『天上現出另一個異象來，看哪，有一條大紅龍，...龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子』—啓十一 3 上、4 下：
- 1 龍象徵神的仇敵，稱為魔鬼和撒但；蛇是狡猾的，

II. The seed in Genesis 3:15 is fully developed in Revelation 12:

- A. *The vision in Revelation 12 of the universal bright woman with her man-child warring against the great red dragon covers all the generations from Genesis 3:15 until the end of this age—Rev. 11:15; 12:10.*
- B. *“A great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars; and she was with child”—vv. 1-2a:*
 1. This bright woman is a collective, universal woman signifying the totality of God’s people—v. 1.
 2. God’s intention is, through the universal woman, to bring forth the man-child—the stronger part of God’s people—whom He will use to defeat His enemy and bring in His kingdom—vv. 10-11.
 3. Throughout all generations God’s people have been suffering the travail of delivery to bring forth the man-child to fight for God’s kingdom—Isa. 26:17-18; Jer. 6:24; 13:21; 30:6; Micah 4:9-10; 5:3; Gal. 4:19.
 4. For the bringing forth of the man-child, there is the need for at least a portion of God’s people to come back to the proper standing of the woman and become part of the woman in an actual and practical way—2 Cor. 11:2; Eph. 5:24.
- C. *“Another sign was seen in heaven; and behold, there was a great red dragon...The dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child”—Rev. 12:3a, 4b:*
 1. The dragon signifies God’s enemy, called the Devil and Satan; the serpent is the

DAY 3

而龍是殘忍的—9 節，創三 1，林後十一 3。

2 我們需要看見異象，就是在宇宙中，在作為婦人的神子民與作為龍的蛇之間，正進行着猛烈的爭戰—創三 15，啓十二 17：

週 四

a 創世記三章十五節所說，蛇和女人的後裔彼此為仇，在啓示錄十二章顯明了；這個為仇在這一章裏完全應驗了。

b 龍憎恨宇宙光明的婦人，攻擊這婦人，企圖吞喫她的孩子—4、13 ~ 17 節。

四 『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的』—5 節上：

1 神需要男孩子打敗祂的仇敵，並帶進祂的國，使祂永遠的定旨得以完成—10 節，弗三 11，提後一 9。

週 五

2 因着召會沒有達到神的目的，神就揀選一班得勝者，他們能達到神的目的，並成就神的要求；這就是男孩子的原則—啓十二 11，二 7、11、17、26 ~ 28，三 5、12、20 ~ 21。

3 啓示錄十二章裏女人的後裔，不只是單個的基督，乃是團體的實體，就是團體的基督，包括基督作頭，以及祂所有得勝的信徒作身體—西一 18：

週 六

a 啓示錄十二章五節裏的男孩子乃是團體的；男孩子

subtle one, and the dragon is the cruel one—v. 9; Gen. 3:1; 2 Cor. 11:3.

2. We need to see the vision that in the universe a war is raging between God's people as the woman and the serpent as the dragon—Gen. 3:15; Rev. 12:17:

DAY 4

a. The enmity between the serpent and the woman's seed mentioned in Genesis 3:15 is manifested in Revelation 12, where this enmity is fulfilled to the uttermost.

b. The dragon hates the universal bright woman, and he fights against her with the intention of devouring her child—vv. 4, 13-17.

D. "She brought forth a son, a man-child, who is to shepherd all the nations with an iron rod"—v. 5a:

1. God needs the man-child to defeat His enemy and to bring in His kingdom so that His eternal purpose might be accomplished—v. 10; Eph. 3:11; 2 Tim. 1:9.

DAY 5

2. Because the church has not attained to God's purpose, God will choose a group of overcomers who will attain to His purpose and fulfill His demands; this is the principle of the man-child—Rev. 12:11; 2:7, 11, 17, 26-28; 3:5, 12, 20-21.

3. The woman's seed in Revelation 12 is not only the individual Christ but is also a corporate entity, the corporate Christ, including Christ as the Head and all His overcoming believers as the Body—Col. 1:18:

DAY 6

a. The man-child in Revelation 12:5 is corporate; the man-child is neither the

既不是指個人的主耶穌，也不是指與祂分開的得勝者，乃是指主耶穌同着得勝者—詩二 9，啓二 27。

b 主耶穌乃是男孩子的頭、中心、實際、生命和性情，而得勝者乃是男孩子的身體。

c 詩篇二篇八至九節，啓示錄二章二十六至二十七節，與啓示錄十二章五節指明，作為神受膏者的主耶穌、召會中的得勝者以及男孩子，要用鐵杖轄管萬國，因此證明主耶穌、得勝者和男孩子乃是一。

4 藉着主在十字架上的死，古蛇撒但受了審判，被趕出去；那個審判最終要由得勝者作為男孩子，就是團體的女人後裔來執行—約十二 31，十六 11，啓十二 9。

Lord Jesus individually nor the overcomers separate from Him but the Lord Jesus with the overcomers—Psa. 2:9; Rev. 2:27.

b. The Lord Jesus is the Head, the center, the reality, the life, and the nature of the man-child, and the overcomers are the Body of the man-child.

c. Psalm 2:8-9, Revelation 2:26-27, and 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one.

4. Through the Lord's death on the cross, Satan, the old serpent, was judged and cast out; that judgment will ultimately be carried out by the overcomers as the man-child, the corporate seed of the woman—John 12:31; 16:11; Rev. 12:9.

創三 15 『我又要叫你和女人彼此為仇，你的後裔和女人的後裔也彼此為仇；女人的後裔要傷你的頭，你要傷他的腳跟。』

加四 4 『及至時候滿足，神就差出祂的兒子，由女子所生，且生在律法以下。』

〔創世記三章十五節的〕女人首先表徵夏娃，然後表徵童女馬利亞，就是主耶穌的母親（加四 4）。她也表徵神所有的子民，就是那些在神面前站在女人的地位信靠神的人，...由啟示錄十二章一節宇宙的婦人所代表。...因此，蛇和女人彼此為仇，就是撒但和所有神的子民彼此為仇。...蛇對神子民的仇恨和爭戰，開始於撒但鼓動該隱殺害亞伯（創四 8，約壹三 12），歷經所有的世代，直到撒但永遠被扔在火湖裏（啟二十 7~10）（聖經恢復本，創三 15 註 1）。

信息選讀

蛇的後裔乃是跟隨撒但的人。因着古蛇撒但（啟十二 9，二十 2）已經將他自己作為罪，注射到人的肉體裏（見羅七 18 註 2），所有的人在神眼中就都成了蛇（太二三 33）。他們既是撒但的跟隨者，就是他的兒子，他的後裔，不是憑着收養，乃是憑着出生（三 7，十三 38，約八 44，約壹三 10）。因此，他們有蛇的性情和生命。他們受撒但利用，逼迫女人的後裔並與其爭戰。

女人的後裔就是成為肉體的耶穌基督，祂就是神，由童女馬利亞所生，成為人，如以賽亞七章十四節所豫言，在馬太一章二十三節得應驗，並在加拉太四章四節得印證。因此，〔創世記三章十五節〕的應許指明，神要親自來成為人的後裔，傷那破壞人之蛇

Morning Nourishment

Gen. 3:15 "And I will put enmity between you and the woman and between your seed and her seed; he will bruise you on the head, but you will bruise him on the heel."

Gal. 4:4 "But when the fullness of the time came, God sent forth His Son, born of a woman, born under law."

The woman [in Genesis 3:15] signifies first Eve and then the virgin Mary, the mother of the Lord Jesus (Gal. 4:4). She also signifies all the people of God who take the position of a woman before God, trusting in Him,...as represented by the universal woman in Revelation 12:1....Thus, the enmity between the serpent and the woman is the enmity between Satan and all God's people....The serpent's hating and fighting against God's people began when Satan instigated Cain to murder Abel (Gen. 4:8; 1 John 3:12) and continues through all the generations until Satan is cast into the lake of fire for eternity (Rev. 20:7-10). (Gen. 3:15, footnote 1)

Today's Reading

The serpent's seed are the people who follow Satan. Because Satan, the old serpent (Rev. 12:9; 20:2), has injected himself as sin into man's flesh (see footnote 182 in Rom. 7), all men have become serpents in the eyes of God (Matt. 23:33). As Satan's followers, they are his sons, his seed, not by adoption but by birth (Matt. 3:7; 13:38; John 8:44; 1 John 3:10). Thus, they have the serpentine nature and life. They are used by Satan to persecute and fight against the woman's seed. (Gen. 3:15, footnote 2)

The seed of the woman is the incarnated Jesus Christ, who as the very God was born of the virgin Mary to be a man, as prophesied in Isaiah 7:14, fulfilled in Matthew 1:23, and confirmed in Galatians 4:4. Thus, the promise [in Genesis 3:15] indicates that God Himself would come to be a human seed to bruise the head of the damaging serpent. Ultimately, the seed of the

的頭。至終，女人的後裔要擴大，包括得勝的信徒，就是神子民中較剛強的部分，由啓示錄十二章五節的男孩子所表徵（見 5 註 2）。男孩子，就是團體的女人後裔，包括主耶穌這位個別的女人後裔。詩篇二篇八至九節，啓示錄二章二十六至二十七節，與啓示錄十二章五節指明，作為神受膏者的主耶穌、召會中的得勝者以及男孩子，要用鐵杖轄管萬國，因此證明主耶穌、得勝者和男孩子乃是一。主這位領頭的得勝者（三 21），乃是男孩子的頭、中心、實際、生命和性情，而男孩子作為跟隨的得勝者，乃是主的身體。

女人的後裔傷蛇的頭，乃是藉着主耶穌在十字架上的死，毀壞那掌死權的撒但（來二 14 與註 1，約壹三 8）。主在十字架上毀壞蛇的時候，蛇也傷了祂的腳跟，意思是說，藉着把祂的腳釘在十字架上而傷了祂（詩二二 16）。

藉着主在十字架上的死，古蛇撒但受了審判，被趕出去（約十二 31，十六 11）。那個審判最終要由得勝者作為男孩子，就是團體的女人後裔來執行（啓十二 9）（聖經恢復本，創三 15 註 2，註 3，註 4）。

創世記三章十五節的焦點，中心點是：女人的後裔——主耶穌——要來，在十字架上廢除撒但。這是喜信的傳揚中最有力的宣告。...亞當和夏娃原本戰兢的等待即將臨到的死亡，然而，神沒有定罪他們，反而傳福音給他們，這令他們十分驚訝。亞當和夏娃原本懼怕神而恨惡蛇，因此，神在祂的喜信裏宣告，有一位稱為『女人的後裔』的，要來毀壞撒但。這就是福音。關於女人的後裔，並蛇要被毀壞的應許，就是向第一代罪人宣報的喜信。

創世記三章十五節的應許啓示，撒但是神子民的仇敵。至終，主耶穌來了，祂是女人的後裔，毀壞了仇敵。今天我們正享受這應許的應驗（創世記生命讀經，三一四至三一五頁）。

參讀：創世記生命讀經，第十九至二十篇。

woman is enlarged to include the overcoming believers, the stronger part of God's people, signified by the man-child in Revelation 12:5 (see footnote 2 there). The man-child, the corporate seed of the woman, includes the Lord Jesus, the individual seed of the woman. Psalm 2:8-9, Revelation 2:26-27, and 12:5 indicate that the Lord Jesus as God's Anointed, the overcomers in the churches, and the man-child will rule the nations with an iron rod, thus proving that the Lord Jesus, the overcomers, and the man-child are one. The Lord as the leading Overcomer (Rev. 3:21) is the Head, center, reality, life, and nature of the man-child, and the man-child as the following overcomers is the Lord's Body. (Gen. 3:15, footnote 3)

The bruising of the serpent's head by the seed of the woman is the destroying of Satan, the one who has the might of death, by the Lord Jesus through His death on the cross (Heb. 2:14 and footnote; 1 John 3:8). While the Lord was destroying the serpent on the cross, the serpent bruised His heel, that is, wounded Him by nailing His feet to the cross (Psa. 22:16).

Through the Lord's death on the cross, Satan, the old serpent, was judged, cast out (John 12:31; 16:11). That judgment will ultimately be carried out by the overcomers as the man-child, the corporate seed of the woman (Rev. 12:9...). (Gen. 3:15, footnote 4)

The focus, the central point, of Genesis 3:15 is that the seed of woman, the Lord Jesus, would come to destroy Satan on the cross. This is the strongest proclamation in the preaching of the glad tidings...Adam and Eve were trembling under the imminent sentence of death, but God, instead of condemning them, surprised them by preaching the gospel to them. Adam and Eve had fear toward God and hate toward the serpent. Therefore, God declared in His glad tidings that One entitled "the seed of the woman" would come to destroy the serpent. That was the gospel. The promise regarding the seed of the woman and the coming destruction of the serpent was the glad tidings proclaimed to the first generation of sinners.

The promise in Genesis 3:15 reveals that Satan is the enemy of the people of God. Eventually, the Lord Jesus came as the seed of the woman to destroy the enemy. Today we are enjoying the fulfillment of this promise. (Life-study of Genesis, pp. 255-256)

Further Reading: Life-study of Genesis, msgs. 19-20

啓十二 1~2 『天上現出大異象來，有一個婦人身披日頭，腳踏月亮，頭戴十二星的冠冕。她懷了孕，忍受產難，疼痛要生，就呼叫。』

啓示錄十二章裏有三個重要的人物；婦人、男孩子和大紅龍。多少世紀以來，婦人和蛇一直在爭戰。其實不是婦人在爭戰，而是男孩子在爭戰。...這場爭戰開始於創世記三章十五節，終於〔這世代〕末了三年半。婦人同男孩子要與蛇（以後變成大龍）爭戰，一直到死了的得勝者復活時。當所有死了的得勝者整體復活時，男孩子就完全出現。這一個團體，就是神子民較剛強的部分，要在災難以前被提，但不是被提到空中，乃是被提到神的寶座那裏。男孩子被提之後，就到了最後的三年半，或一千二百六十天（啓示錄生命讀經，五〇六頁）。

信息選讀

啓示錄十二章裏的婦人，不是單個的女人，乃是集體的、宇宙的婦人，象徵神全體子民的。創世記三章十五節的女人是在地的，且是單個的；那後裔，就是基督，也是單個的；蛇也不過是一條小蛇。女人、後裔、蛇，這三者都是單個的，且是小規模的。但是到了啓示錄十二章，婦人乃是宇宙的，且是集體的，象徵神所有的子民：十二星所代表的列祖，月亮所代表的以色列人，以及日頭所代表的召會，就是新約的信徒。...〔創世記三章〕的後裔，不只是單個的基督，乃是一個團體的實體，就是團體的基督，包括基督作頭，以及神所有得勝的信徒作身體。

Morning Nourishment

Rev. 12:1-2 "And a great sign was seen in heaven: a woman clothed with the sun, and the moon underneath her feet, and on her head a crown of twelve stars; and she was with child, and she cried out, travailing in birth and being in pain to bring forth."

There are three main figures in Revelation 12: the woman, the man-child, and the great red dragon. Throughout the centuries, there has been war between the woman and the serpent. Actually, the battle has not been fought by the woman, but by the man-child....This warfare began in Genesis 3:15, and it will consummate in the last three and a half years. The woman with the man-child and the serpent, which has become the great dragon, will fight until the time of the resurrection of the dead overcomers. When all the dead overcomers are resurrected as one entity, the man-child will come into full existence. This single entity, the stronger part of God's people, will be raptured before the great tribulation, not to the air, but to the throne of God. After the rapture of the man-child, there will be the final three and a half years, or the twelve hundred sixty days. (Life-study of Revelation, p. 435)

Today's Reading

The woman in Revelation 12 is not an individual woman, but a collective, universal woman symbolizing the totality of God's people. In Genesis 3:15 the woman was local and individual; the seed, Christ, was also individual; and the serpent was a small snake. All three, the woman, the seed, and the serpent, were individual and on a small scale. But in Revelation 12 the woman is universal and collective, symbolizing all of God's people: the patriarchs represented by the twelve stars; Israel represented by the moon; and the church, the New Testament believers, represented by the sun....The seed in this chapter is not just the individual Christ but is a corporate entity, the corporate Christ, including Christ as the Head and all His overcoming believers as the Body.

啓示錄十二章二節說婦人懷了孕，而五節說，『婦人生了一個男孩子。』這裏的孩子是男孩子，象徵神子民中較剛強的部分。雖然在二節時，孩子還在婦人體內，但聖經不稱他為嬰孩，卻稱他為男孩子。我們把這一段聖經禱讀過，便知道這裏的男孩子不是指嬰孩，乃是指婦人裏面較剛強的部分。婦人代表神全體的子民。但歷代以來，神子民中總有些較剛強的人。在聖經裏這些人被視為一個集體單位，為神爭戰，將神的國帶到地上。

歷史證明，在神的子民中，並非每一個人都是剛強的；神子民中只有小部分是剛強的。...例如以利亞和耶利米就是剛強的人。毫無疑問，大多數神的子民都是真的，卻不是剛強的。新約時代也有同樣的情形。在早期雖然有成千的基督徒，但真正剛強的卻不多。就是在目前，也有成萬甚至百萬計的基督徒，但剛強的並不多。我鼓勵你們都作剛強的。

神的子民要成為男孩子以前，必須向着神先是個婦人。這指明我們今天在召會中，向着神必先是個婦人，然後纔是男孩子。從啓示錄十二章的表號我們看見，神的心意是要藉着這婦人產生男孩子。

男孩子是從受苦的婦人，就是從神受苦的子民生出的（2、4~5）。二節的呼叫表徵她正在禱告。『忍受產難，疼痛要生』，表徵歷代以來，神的子民一直忍受生產之苦（賽二六 17~18，耶六 24，十三 21，三十 6，彌四 9~10，五 3，加四 19），以產生男孩子，好為神的國爭戰（啓示錄生命讀經，四八八至四八九、四七九、五〇四頁）。

參讀：宇宙婦人與男孩子的異象，第一至三章。

Verse 2 says that the woman was with child, and verse 5 says that “she brought forth a son, a man-child.” The child here, being a man-child, signifies the stronger part of God's people. Although in verse 2 this child was in the woman, the Word does not call him a baby, but a man-child. By reading and praying over this portion of the Word, we realize that man-child here does not indicate a baby. Rather, it indicates the stronger part within the woman. The woman represents the totality of God's people. But throughout all generations there have been some stronger ones among God's people. These are considered in the Bible as a collective unit fighting the battle for God and bringing God's kingdom down to earth.

History proves that not everyone among God's people is a strong one. No, only a minority of God's people are strong ones....For example, Elijah and Jeremiah were strong ones. Undoubtedly, the majority of God's people were genuine, but they were not strong. We find the same thing in the New Testament. Although there were thousands of Christians in the early days, not that many were truly strong. Even at present there are thousands, even millions, of Christians, but not many are strong. I encourage you all to be strong.

Before God's people can be the man-child, they must firstly be a woman to Him. This indicates that we in the church today must firstly be the woman to God and then the man-child. By the sign in Revelation 12 we see that God's intention is to bring forth a man-child through this woman.

The man-child is brought forth by the suffering woman, by the suffering people of God (vv. 2, 4-5). The words cried out in verse 2 signify that she was praying. “Travailing in birth and being in pain to bring forth” signifies that throughout all generations God's people have been suffering the travail of delivery (Isa. 26:17-18; Jer. 6:24; 13:21; 30:6; Micah 4:9-10; 5:3; Gal. 4:19) to bring forth the man-child to fight for God's kingdom. (Life-study of Revelation, pp. 419-420, 411, 432-433)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 1-3

啓十二 3~4 『天上現出另一個異象來，看哪，有一條大紅龍，有七頭十角，七頭上戴着七個冠冕。它的尾巴拖拉着天上星辰的三分之一，摔在地上；龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子。』

林後十一 2 『我以神的妒忌，妒忌你們，因為我曾把你們許配一個丈夫，要將一個貞潔的童女獻給基督。』

你可能是神的一個子民，但問題的關鍵是：你在這裏有沒有站在神子民的立場上。...所有的基督徒都是神的子民，不過他們大多數已失去作神子民的立場了。

要產生男孩子，在神的子民中至少要有一部分人，回到婦人的正確地位上。凡是站在這立場上的人，除了神之外，別的甚麼也沒有。他們就是在正確立場上要產生男孩子的婦人（啓示錄生命讀經，五四一至五四二頁）。

信息選讀

我們都當在實際和實行上作婦人的一部分。倘若你只能說，『我已經由血贖回，蒙聖靈重生，也充滿聖靈了！』不錯，你是個真正的基督徒，我們為此感謝主；但你還不是那產生男孩子之婦人實際並實行上的一部分。你就像在紐約市的猶太人，聲稱自己是猶太人，也是為着以色列國。他們雖是猶太人，卻無法說他們就是以色列國。他們資助以色列國，也為着以色列國，但在實行上卻不是以色列國。照樣，今天那些失去立場，四散各處的神的兒女，並不能產生男孩子。在神的贖民中，只有那些看

Morning Nourishment

Rev. 12:3-4 "And another sign was seen in heaven; and behold, there was a great red dragon....And the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child."

2 Cor. 11:2 "For I am jealous over you with a jealousy of God; for I betrothed you to one husband to present you as a pure virgin to Christ."

Although you may be one of God's people, the crucial question is whether or not you are standing here as God's people....All Christians are God's people, but the vast majority of them have lost the ground of being God's people.

To bring forth the man-child there is the need for at least a portion of God's people to come back to the proper standing of the woman. Those who have this standing have God alone and nothing else. They are the woman on the proper ground to bring forth the man-child. (Life-study of Revelation, pp. 464-465)

Today's Reading

We all must actually and practically be a part of the woman. If you can only say, "I have been redeemed by the blood and regenerated by the Spirit and filled with the Spirit," you are a real Christian—thank the Lord for this—but you are not actually and practically part of the woman who is bringing forth the man-child. You are like the Jews in New York City who declare that they are Jews and that they are for the nation of Israel. They are Jews, but they cannot say that they are the nation of Israel. They help the nation of Israel and they are for the nation of Israel, but they are not the nation of Israel in a practical way. In like manner, today it is not the scattered children of God, those who have lost their ground, who will bring forth the man-child. Only that part of God's redeemed people who have seen His economy and

見祂的經綸，又肯回到這貞潔婦人所站之立場上的部分，纔能產生男孩子。

蛇是狡猾的，而龍是殘忍的。...啓示錄十二章三節說這是一條大龍。在創世記三章，撒但原是一條蛇，是較小的造物；到這裏他成了一條龍，比蛇大多了。歷代以來，蛇吞喫了許多許多，因此就擴大成了一條大龍。...這條大龍是紅色的。在這裏，紅色表徵撒但的殺害所引起的流血（約八44）。亞伯是第一個被龍殺害的殉道者，主在馬太二十三章三十五節說到義人亞伯的血。這條龍不僅因喫得多而變大，也因許多年來殺了許多得勝者而成了紅色。

大龍又叫撒但（啓十二9）。撒但原文意對頭。撒但不僅是在神的國之外作神的仇敵，也在神的國之內作神的對頭，背叛神。仇敵是指在神的範圍之外的敵人，對頭是指在神的範圍之內的敵人。

九節說，那條大龍名叫魔鬼，又叫撒但，『是迷惑普天下的』。每一個人人都受過撒但的欺騙，沒有一個例外。每一個住在地上的人，不論大小，不論高低，都被撒但迷惑過。

啓示錄十二章裏的婦人，開始於創世記三章十五節的女人。我們需要看見，在宇宙中有一個大的宇宙光明婦人的異象，她在忍受產難，要生孩子。在這婦人的面前有一條龍與她爭戰，要在孩子生下來的時候吞喫這孩子。這個仇恨乃是出於神，首次出現在創世記三章十五節；是神將仇恨放在蛇與女人之間。今天，宇宙中只有一個爭戰正在進行，就是神的子民這婦人，和蛇這龍之間的爭戰。你看到這個異象麼？今天，我們都是這婦人的主體部分，在我們面前的是一條龍（啓示錄生命讀經，五四二至五四三、五〇七至五〇八、五一二、五一四、四七四頁）。

參讀：宇宙婦人與男孩子的異象，第四至五章。

who are willing to return to the standing, the ground, of the chaste woman will bring forth the man-child.

While the serpent is the subtle one, the dragon is the cruel one....Revelation 12:3 says that the dragon is great. In Genesis 3, Satan was a serpent, a smaller creature. Here he has become a dragon, much greater than a serpent. Because the serpent has been eating a great deal throughout the centuries, he has been enlarged into a great dragon....This great dragon is red. Red here signifies the shedding of blood caused by Satan's murders (John 8:44). Abel was the first martyr murdered by the dragon. In Matthew 23:35 the Lord Jesus spoke of the blood of Abel the righteous. The dragon is not only great because of his eating, but is also red because of his murdering so many overcomers throughout the years.

The great dragon is also called Satan (Rev. 12:9). In Greek, the word Satan means "adversary." Satan is not only God's enemy outside of God's kingdom, but also God's adversary rebelling against God from within God's kingdom. The enemy denotes the foe outside of God's realm; the adversary denotes the foe within God's realm.

Verse 9 says that the great dragon, who is called the Devil and Satan, "deceives the whole inhabited earth." No one is an exception; everyone has been cheated by him. Everyone on earth, from the highest to the lowest and from the greatest to the least, is being deceived by Satan.

The woman in Revelation 12 began with the woman in Genesis 3:15. We need the vision to see in this universe the sign of a great universal bright woman travailing in birth to bring forth a child. In front of this woman is a dragon fighting against her and seeking to devour the child as soon as he is born. This enmity, which is first seen in Genesis 3:15, is of God; it was God who put enmity between the serpent and the woman. In the universe today just one war is raging—the war between God's people as the woman and the serpent as the dragon. Have you seen this vision? Today, we all are the greatest part of the woman, and in front of us is a dragon. (Life-study of Revelation, pp. 465, 436, 440-441, 406)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 4-5

啓十二 5 『婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。』

10 『我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因為那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。』

創世記三章十五節說，蛇和女人的後裔彼此為仇，這在啓示錄十二章完全顯明瞭。在十二章，我們看到那古蛇竭盡所能要傷害男孩子和婦人（4、13~17）。因此創世記三章十五節所說的為仇，到那時就完全應驗了。

我們都該是女人的後裔，就是從倚靠神的源頭而出的後裔。我們若在神面前自稱是男人，我們與神之間就了了，不再屬神了。每一個屬神的人在祂面前都必須是女人（創世記生命讀經，三一三頁）。

信息選讀

你看英文的龍字（dragon），含有『拖拉』（drag-on）的意思，龍總是拖拉着一些東西。召會生活中凡是拖拖拉拉的都是龍的標記。龍不僅將天使拖走，有時也將聖徒拖走。

啓示錄十二章四節說，『龍站在那將要生產的婦人面前，等她生產之後，要吞喫她的孩子。』龍站在那將要生產的婦人面前，表徵撒但總是抵擋神的子民。從創世記三章十五節，古蛇撒但就不斷的攻擊這婦人直到今天，企圖吞喫她的孩

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 "And I heard a loud voice in heaven, saying, 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, who accuses them before our God day and night."

The enmity between the serpent and the woman's seed mentioned in Genesis 3:15 is fully manifested in Revelation 12. In Revelation 12 we see that the old serpent tries his best to damage the man-child and the woman (vv. 4, 13-17). The enmity of Genesis 3:15 is thus fulfilled to the uttermost.

We all need to be the seed of the woman, the seed from a source that depends on God. If we claim to be a man before God, we are finished with God and are no longer of God. Anyone who is of God must be a female before Him. (Life-study of Genesis, p. 254)

Today's Reading

Have you noticed that in the word dragon there are the words drag-on? The dragon drags things on. Any dragging in the church life is a sign of the dragon. The dragon not only drags away the angels, but sometimes he drags the saints.

Revelation 12:4 says that "the dragon stood before the woman who was about to bring forth, so that when she brings forth he might devour her child." That the dragon stood before the woman signifies that Satan is always against the people of God. From the time of Genesis 3:15 to this day, Satan has been continually fighting against the woman with the intention of devouring her

子。在末了的三年半中，撒但要對抗那些大災難期間仍留在地上的神的子民。

說所有基督徒都要在大災難之前被提的錯誤教訓，切不要接受，因為沒有一節聖經是這樣說法。我研讀被提這事已經五十多年了，從研讀中我得知，凡是深入、健全的基督教教師都同意，那些認為所有基督徒都要在大災難以前被提，並且信徒都不經過大災難的說法是錯誤的。這種觀念是錯誤的教訓。你若接受了，就可能被留在大災難裏。在啓示錄十二章五節，我們看見男孩子要在末了三年半以前被提到神面前。男孩子被提以後，婦人其餘的兒女，包括守神誠命的猶太人和持守耶穌見證的基督徒，要留在地上。一面，男孩子要在三年半之前被提；另一面，婦人的孩子，包括猶太人和基督徒，要被留下經過大災難。撒但被摔到地上以後，他要盡所能的逼迫這些在男孩子被提後仍留在地上的神的子民。

這婦人一直是，且仍是神用來產生男孩子的憑藉，神要用這男孩子打敗祂的仇敵，帶進祂的國。換句話說，神要用這男孩子來成就祂的經綸，完成祂的定旨。這是一件大事。神為了完成祂的定旨，不僅需要單個的基督，也需要團體的基督，就是召會，神的子民。我們不同意人說，這婦人僅是耶穌的母親，或是以色列國；她乃是神子民一個宇宙的團體。神需要男孩子來打敗祂的仇敵，帶進祂的國，使祂永遠的定旨得以完成。為着使祂得着這樣的男孩子，就需要有這個婦人（啓示錄生命讀經，五一〇至五一一、四七九頁）。

參讀：宇宙婦人與男孩子的異象，第六至七章。

child. During the last three and a half years, Satan will oppose that part of God's people who will be left on the earth during the great tribulation.

Do not accept the wrong teaching that all Christians will be raptured before the great tribulation. There is no verse that teaches this. I have been studying this matter of rapture for over fifty years. In my study I have learned that the deep, sound Christian teachers agree that it is wrong to say that all Christians will be raptured before the great tribulation and that no believers will pass through the great tribulation. This concept is a wrong teaching. If you accept it, you may be left in the great tribulation. In Revelation 12:5 we see that the man-child will be caught up to God before the last three and a half years. After the rapture of the man-child, the remainder of the woman's seed, including the Jews who keep the commandments of God and the Christians who have the testimony of Jesus, will be left on earth. On the one hand, the man-child will be raptured before the three and a half years and, on the other hand, the seed of the woman, including both Jews and Christians, will be left to pass through most of the great tribulation. After Satan has been cast down to earth, he will do his best to persecute God's people who are still on earth after the rapture of the man-child.

The woman has been and still is the means by which God can bring forth this man-child, the one whom God will use to defeat His enemy and to bring in His kingdom. In other words, God will use this man-child to fulfill His economy and to accomplish His purpose. This is a great matter. In order to accomplish His purpose, God not only needs the individual Christ but also a corporate Christ, the church, God's people. We do not agree with the concept that this woman is merely the mother of Jesus or the nation of Israel. She is the universal, corporate body of God's people. God needs the man-child to defeat His enemy and to bring in His kingdom that His eternal purpose might be accomplished. In order for Him to have such a man-child, there is the need of the woman. (Life-study of Revelation, pp. 438-439, 412)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 6-7

晨興餽養

啓三 21 『得勝的，我要賜他在我寶座上與我同坐，就如我得了勝，在我父的寶座上與祂同坐一樣。』

十二 11 『弟兄們勝過他，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。』

利未人不是為着自己事奉神，不是自命為得勝者，不是自以為比誰都好；如果這樣，利未人就完了。利未人被神揀選作祭司，乃是替全體以色列人作祭司。本來是以色列人所當獻上的，現在利未人來替他們獻上。利未人在神面前的事奉，就算作以色列人在神面前的事奉。作祭司的是利未人，得着好處的是全體以色列人。所以，得勝者的工作，是替召會作。工作是他們作的，得着工作好處的是召會。得勝者的榮耀就是在這裏：事情是他們作的，榮耀是全體有分的；工作是他們作的，好處是全召會都得着的（倪柝聲文集第二輯第十四冊，九七頁）。

信息選讀

到了士師的時候，以色列人被米甸人所壓制，落在十分艱難的情形之下。後來神就從一個支派的一個家裏面興起一個基甸來，領導一班人把仇敵趕出去，全國就得着自由。爭戰本來是全國的事，但有的人懼怕、偷懶，於是就有一班人起來爭戰，結果使全體得着益處。

以色列人回國的時候，也有同樣的原則。本來神應許以色列人被擄七十年後都要回來，都要復興。但是以色列人沒有完全回來，只有少數人在

Morning Nourishment

Rev. 3:21 "He who overcomes, to him I will give to sit with Me on My throne, as I also overcame and sat with My Father on His throne."

12:11 "And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death."

The Levites did not serve God for themselves, nor were they overcomers by their own selection. Much less did they claim superiority over the others. If this had happened, they would have been finished. The Levites were chosen by God to be the priests as representing the whole body of the people of Israel. What the children of Israel should have offered unto God, the children of Levi offered for them. The service of the Levites before God was counted as the service of the whole nation of Israel. Only the children of Levi were priests, but the whole nation of Israel benefited from their priesthood. In the same manner, the work of the overcomers is for the whole church. The work belongs to the overcomers, but the church receives the blessing of the work. This is the glory of the overcomers. The business is theirs, but their accomplishments bring glory to the whole church; the work is theirs, but the whole church derives the blessing. (CWWN, vol. 34, "The Glorious Church," p. 82)

Today's Reading

During the time of the judges, the people of Israel were oppressed...and were in great desperation. Out of one of their tribes, God raised up Gideon to lead a contingent of men and chase away the enemy. The whole nation was set free because of this group. The responsibility rested on the whole nation, but some were afraid and some were slothful; therefore, a group of them went forth to the battle and brought benefit to the whole nation.

The same principle is seen when the people of Israel returned from captivity. God originally promised that after the seventy years of captivity, the people of Israel would return and be restored to the land. However, not

以斯拉、尼希米、所羅巴伯、約書亞等人的領導之下回來，蓋造聖殿，修建耶路撒冷。他們在那裏作，就算以色列全國作，就算以色列全國復興，就算以色列全國歸回。

得勝者的原則，不是有一個特別好的人將來要得着冠冕，得着榮耀，...得勝者所以作得勝者，不是為着自己得榮耀，得冠冕，乃是站在召會所當站的地位上，替召會作事情。召會在神的面前，有她所當是的情形，所當作的工作，所當負的責任，所當站的地位。但是召會失敗了，沒有是所當是的，沒有作所當作的，沒有負所當負的，沒有站所當站的。惟有一班人站在那個地位，來替召會作那些事情，負那個責任，這一班人就是得勝者。得勝者所作的，就算是全召會所作的。只要有人在那裏作得勝者，神就算是已經得着了。這就是男孩子的原則。

我們要讀男孩子的事，就是因為在神永遠的旨意中需要有一班得勝者。我們不得不承認，召會在歷史上是失敗的。神就是要呼召得勝者來替召會站住。啓示錄十二章五節的男孩子，特別是指着末後的得勝者說的。男孩子一產生，被提到神寶座那裏去，立刻天上就發生了事情，撒但就被摔下來。這就是說，神的難處因着男孩子的被提就解決了，好像男孩子一出來，神的目的就非得着不可了。這是今天神所呼召、所注意的，神要得着這樣的人來達到祂當初的目的（倪柝聲文集第二輯第十四冊，九七至九九頁）。

參讀：倪柝聲文集第二輯第十四冊，第四章。

all returned; only a minority led by Ezra, Nehemiah, Zerubbabel, and Joshua came back to build the temple and the city of Jerusalem. But what they did counted for the whole nation of Israel. It was reckoned as the recovery and returning of the whole nation.

The principle of the overcomers is not that an individual who is especially spiritual will have a crown and glory waiting for him...The reason for the overcomers to be the overcomers is not to receive glory or crowns for themselves, but simply to take the position which the whole church should take and do the work for the church. Before God, the church should be in that condition which He desires; she should be responsible to Him, fulfilling the work committed to her and standing in her proper position. The church, however, has failed and is still failing today. She has not become what she was originally purposed to be; she has not done her work, taken up her responsibility, nor stood in her proper position. She has not gained the ground for God. There is only a group of people left to do that work for the church and to take up the church's responsibility. This group is the overcomers. What they do is counted as the work of the whole church. If there are those who will be the overcomers, God's purpose is attained and He is satisfied. This is the principle of the man-child.

The reason we are considering this matter of the man-child is because in God's eternal purpose He needs a group of overcomers. According to history, we have to admit that the church has failed. Therefore, God is calling the overcomers to stand for the church. The man-child spoken of in [chapter 12] of Revelation refers particularly to the overcomers at the end time. Once the man-child is brought forth, he will be caught up to the throne of God. Then things will immediately happen in heaven and Satan will be cast down. God's difficulty is removed by the rapture of the man-child; His problem is solved. It seems that once the man-child is born, God's purpose can no longer be hindered. This is what God is calling for today; this is what interests Him today. God needs a group of people to attain His original goal. (CWWN, vol. 34, pp. 82-84)

Further Reading: CWWN, vol. 34, "The Glorious Church," ch. 4

詩二 8~9 『你求我，我就將列國賜你為基業，將地極賜你為產業。你必用鐵杖打破他們；你必將他們如同窯匠的瓦器摔碎。』

啓十二 9 『大龍就被摔下去，它是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，它被摔在地上，它的使者也一同被摔下去。』

啓示錄十二章的宇宙婦人有兩部分：外面的部分是這婦人本身，裏面的部分是男孩子。外面部分的婦人是較軟弱的部分，裏面部分的男孩子是較剛強的部分。所有屬神的人合起來就是那多少有些軟弱的婦人，但其中有一部分是較剛強的男孩子，就是得勝者（創世記生命讀經，三一〇至三一頁）。

信息選讀

有的說男孩子是主耶穌。就某一面意義說，我同意這說法，因為主耶穌是男孩子的頭、中心、實際、生命和性情。然而，這男孩子並不是個人的，乃是團體的。既然婦人本身不是個人的，乃是宇宙的，團體的，她的孩子也必是宇宙的，團體的。這團體的男孩子包括作他頭、中心、實際、生命和性情的主耶穌。這有聖經可證。詩篇二篇八至九節豫言主耶穌，神的受膏者，要用鐵杖轄管列國；啓示錄二章二十六至二十七節說，召會中的得勝者要用鐵杖轄管列國；而十二章五節告訴我們，男孩子要用鐵杖轄管萬國。因此，按照聖經的記載，主耶穌自己和祂的得勝者都要用鐵杖轄管萬國。所以，五節的男孩子，包括主耶穌和召會中的得勝者。此外，二十章四節說，基督和復活的得勝者要作王掌權一千年。因此，十二章的男孩子，

Morning Nourishment

Psa. 2:8-9 "Ask of Me, and I will give the nations as Your inheritance and the limits of the earth as Your possession. You will break them with an iron rod; You will shatter them like a potter's vessel."

Rev. 12:9 "And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him."

The universal woman of Revelation 12 has two parts: the outer part, which is the woman herself, and the inner part, which is the man-child. The outer part, the woman, is the weaker part; the inner part, the man-child, is the stronger part. All the people of God are the woman, who is somewhat weak, but among all the people of God is a stronger part, which is the man-child, the overcomers. (Life-study of Genesis, p. 252)

Today's Reading

Some say that the man-child is the Lord Jesus. I agree with this in a sense because the Lord Jesus is the Head, the center, the reality, the life, and the nature of the man-child. However, this man-child is not individual; he is corporate. Since the woman herself is not individual, but universal and corporate, her child must also be universal and corporate. This corporate man-child includes the Lord Jesus as the Head, center, reality, life, and nature of the man-child. This can be proved from the Scriptures. Psalm 2:8-9 prophesies that the Lord Jesus, God's Anointed One, will rule the nations with a rod of iron. Revelation 2:26-27 says that the overcomers in the churches will rule over the nations with a rod of iron. Now in Revelation 12:5 we are told that the man-child will rule all nations with a rod of iron. Therefore, according to the record of the Bible, both the Lord Jesus Himself and His overcomers will rule over the nations with a rod of iron. Thus, the man-child in Revelation 12:5 includes both the Lord Jesus and the overcomers in the churches. Furthermore, Revelation 20:4 says that Christ and the resurrected

既不是指個人的主耶穌，也不是指與祂分開的得勝者，乃是指主耶穌同着得勝者。基督自己是頭一位得勝者（三 21）。祂這位領頭的得勝者，乃是眾得勝者的頭、中心、實際、生命和性情。在地上屬神的人中間，有一部分是剛強的，包括主耶穌和得勝者。因此，男孩子是由主耶穌和祂的得勝者組成的（創世記生命讀經，三一二頁）。

神最大的工作，乃是提走男孩子。當男孩子一被提到神的寶座那裏去，天上就有了爭戰，撒但就被摔到地上（啓十二 5~9）。所以今天的基督徒，若是要在這個被提中有分，而做醒豫備，等候主的提接，他就是有分於神的這個最大的工作了。

啓示錄十二章的婦人代表基督的身體，這個身體在神的計畫裏，乃是從永世一直到永世的。所以基督的身體，乃是包括從永世到永世之間所有的聖徒。而男孩子在神永遠的計畫中，乃是在這時代裏的人。

婦人的生產，是指有一班人從公會裏脫離出來。自然這並不是說，一切從公會脫離出來的，都是男孩子；乃是說，有一班人，脫離了公會，也已經看見了神這個大工作，並且是在這件事上有分的人。男孩子乃是身體中的身體。婦人乃是在外面的、看得見的、大的身體；裏面懷着的孕，就是男孩子，那是在裏面的，是普通的人看不見的（倪柝聲文集第二輯第二十五冊，六九至七〇頁）。

神的仇敵撒但，已經被主耶穌在十字架上審判了（約十二 31，十六 11）。接着，需要得勝的信徒來完成這審判，執行這判決。得勝的信徒和撒但爭戰，實際上就是執行主對撒但的審判。至終，藉着他們的爭戰，撒但要從天上被摔下去（聖經恢復本，啓十二 9 註 1）。

參讀：宇宙婦人和男孩子的異象，第八至九章。

overcomers will reign as kings for a thousand years. Hence, the man-child in Revelation 12 is neither the Lord Jesus individually nor the overcomers separate from Him, but the Lord Jesus with the overcomers. Christ Himself is the foremost overcomer (Rev. 3:21). As the leading overcomer He is the Head, center, reality, life, and nature of the overcomers. Among the people of God on earth there is a stronger part which includes the Lord Jesus and the overcomers. (Life-study of Genesis, pp. 253-254)

The greatest work of God is the rapture of the man-child. Once the man-child is raptured to His throne, there will be war in heaven, and Satan will be cast onto the earth (Rev. 12:5-9). If any Christian today wants to participate in this rapture, he has to be watchful and ready for the rapture by the Lord. If he does, he will have a share in this greatest work of God.

The woman in Revelation 12 represents the Body of Christ. In God's plan the Body spans from eternity to eternity. It includes all the saints between the two eternities. The man-child in God's eternal plan, however, only refers to the overcomers in this period.

The giving of birth to the man-child refers to some who have left the denominations. Of course, not everyone who has left the denominations is part of the man-child. Only those who have left the denominations and who have seen this great work of God and have a part in it are the man-child. The man-child is the body within the Body. The woman is the outward, visible, and larger Body, while the man-child that has been conceived within is something hidden, something that ordinary eyes cannot see. (CWWN, vol. 45, p. 991)

Satan, the enemy of God, was judged by the Lord Jesus on the cross (John 12:31; 16:11). After that, the overcoming believers are needed for the carrying out of that judgment, for the executing of that sentence. The war waged by the overcoming believers against Satan is actually the executing of the Lord's judgment upon him. Eventually, through their fighting, he is cast out of heaven. See footnote 11 in Revelation 9. (Rev. 12:9, footnote 1)

Further Reading: The Vision of the Universal Woman and the Man-child, chs. 8-9

第九週詩歌

909

基督已經得勝

降 B 大調

4/4

一、 看 哪! 世 上 的 國 已 成 了 我 主 基 督 的 國!
 眾 聖 歡 呼 因 祂 作 王, 永 永 遠 遠 坐 寶 座!
 千 千 萬 萬 立 即 響 應, 和 聲 爆 發 同 歌 謳!
 基 督 已 經 得 勝! (副) 得 勝! 得 勝! 阿 利
 路 亞! 得 勝! 得 勝! 阿 利 路 亞!
 得 勝! 得 勝! 阿 利 路 亞! 基 督 已 經 得 勝!

- 二、 那古蛇,大龍,就是魔鬼已經被摔下去,
 撒但和他的使者不能再迷惑設騙局,
 我們頌讚之聲如同雷鳴將主永高舉。
 基督已經得勝!
- 三、 『救恩、能力、國度,並祂基督的權柄到了!
 因那晝夜控告我們弟兄的已被摔倒。』
 如今召會正在地上執行天上的宣告,
 基督已經得勝!
- 四、 我們勝過那控告者,因為寶血有功效,
 藉着口中的話,我們宣告:『一切都成了!』
 我們雖至於死,魂生命也不愛惜計較。
 基督已經得勝!
- 五、 哦!弟兄們,姊妹們,請聽天上又發聲音:
 『巴比倫傾倒,傾倒了!』—怎能不令人歡欣。
 我們已從她出來,何等有福又可慶幸!
 基督已經得勝!

WEEK 9 — HYMN

Hymns, #1101

1. Lo, the kingdom of the world is now
 the kingdom of the Lord!
 O what joy to all the saints does His
 eternal reign afford!
 Let us swell the mighty chorus of His
 praise in one accord—
 The victory is won!
 Vict'ry, vict'ry, Hallelujah!
 Vict'ry, vict'ry, Hallelujah!
 Vict'ry, vict'ry, Hallelujah!
 The victory is won!
2. That great dragon, the old serpent called the devil, down is cast;
 Satan and his fallen angels' long deceiving days are past!
 Now our praises like a thunder through the universe shall blast—
 The victory is won!
3. Now is come salvation, power, and the kingdom of our God;
 The accuser of the brethren underneath our feet is trod!
 The authority of Christ is now the church's ruling rod—
 The victory is won!
4. By the Lamb's redeeming blood th' accuser we have overcome;
 By our word of testimony, all declaring, "It is done!"
 Unto death, our souls not loving—all the glory to the Son!
 The victory is won!
5. Oh, but brothers, sisters, listen to another mighty voice,
 "Babylon is fallen, fallen"—what a reason to rejoice!
 O how blest that coming out from her was our eternal choice—
 The victory is won!

- 六、奧祕大巴比倫,她乃是眾淫婦的母親,
我們極其憎惡她所裝滿的污穢邪淫;
但神已加倍罰她,因此我們靈歡欣,
基督已經得勝!
- 七、救恩、榮耀、權能,都屬我們的神,讚美主!
祂憑真實公義,討罪伸冤,審判了淫婦。
看!那燒她的煙直往上冒,讓我們歡呼!
基督已經得勝!
- 八、『神的眾僕,無論大小,當讚美神,』祂囑咐;
如同眾水聲音,又如雷鳴,羣眾同歡呼:
『阿利路亞!我們的神全能者作王作主!』
基督已經得勝!
- 九、現在我們應當歡喜快樂向神歸榮耀;
羔羊婚娶時候到了,新婦也已豫備好,
蒙了救恩穿上光明潔白的細麻義袍,
基督已經得勝!
- 十、魔鬼身在火湖,這是約翰目睹的事實,
今後不要怕他信口雌黃,或造謠生事,
大膽宣告他的判辭,是聖徒得勝之路!
基督已經得勝!
- 十一、看哪!最大的奇景—新耶路撒冷由天降!
基督新婦妝飾整齊模成基督的模樣;
神人調和建造一起顯出神榮耀形像,
基督已經得勝!
- 十二、這是神在人間支搭帳幕,神人永同住,
神的聖潔、榮耀,從人身上完全的顯出!
聽哪!主在宣告:『都成了!』神已心滿意足,
基督已經得勝!
- (副) 阿利路亞!阿利路亞! 阿利路亞!阿利路亞!
阿利路亞!阿利路亞! 基督已經得勝!

- 6. She's the mother of the harlots, Myst'ry, Babylon the Great!
O how all her evil fornication we have learned to hate!
But our God has doubly judged her—this our spirits doth elate.
The victory is won!**
- 7. Hallelujah! Glory, power to the Lord our God belong!
True and righteous are His judgments on the harlot for her wrong!
See, her smoke is rising! Echo hallelujah in your song—
The victory is won!**
- 8. "Praise our God now, all ye servants, small and great," His voice constrains.
As the sound of many waters, we will thunder our refrains:
Hallelujah, hallelujah, for the Lord Almighty reigns!
The victory is won!**
- 9. Now rejoice and be exceeding glad! What glory is displayed!
For the marriage of the Lamb, the wife all ready now is made!
In fine linen, bright and pure, 'twas granted her to be arrayed—
The victory is won!**
- 10. Now the devil's in the lake of fire, for John has seen him there;
Hallelujah, never more need we his provocations bear!
What a triumph for the saints his judgment boldly to declare—
The victory is won!**
- 11. Now behold the greatest wonder—New Jerusalem descend!
She's the building of the Triune God with man—a perfect blend!
She's the Bride, prepared, adorned for Christ—of all God's work, the end!
The victory is won!**
- 12. It's the tabernacle of our God, His dwelling place with men;
In His holiness and glory He's expressed through all of them.
"It is done!" O brothers, see it! See the New Jerusalem!**

The victory is won!

Vict'ry, vict'ry, Hallelujah!

Vict'ry, vict'ry, Hallelujah!

Vict'ry, vict'ry, Hallelujah!

The victory is won!