

第二周

从被掳到巴比伦归回之后，
在美地上生活极重要的方面

诗歌：109

读经：代上四 10，九 1，十六 8～12，16～18，
二九 10～20，代下二十 15～22，三六 22～23

【周一】

壹 以色列子民的历史乃是预表，预表新约的信徒，因此是预表召会—代下三六 22～23，林前十 6，11。

贰 犹大人因为不忠信，被迁徙到巴比伦；因此，那些从被掳归回的人必须向神忠信—代上九 1，林前四 1～2，七 25，提后二 13，启十七 14：

一 神在完成祂经纶并在引导我们进入祂经纶的事上是信实的—哀三 23 下。

二 神是信实的；祂不能否定自己，不能否定、违背祂自己的所是—提后二 13。

三 当神同着祂信实的属性作到我们里面，祂就成为我们，我们就在祂信实的属性上成为祂—林前七 25，提后二 13：

Week Two

**Crucial Aspects of Living in the Good Land
after Returning from Captivity in Babylon**

Hymns: 124

Scripture Reading: 1 Chron. 4:10; 9:1; 16:8-12, 16-18; 29:10-20; 2 Chron. 20:15-22; 36:22-23

§ Day 1

I. The history of the people of Israel is a type, typifying the New Testament believers and therefore typifying the church—2 Chron. 36:22-23; 1 Cor. 10:6, 11.

II. Judah was carried away captive to Babylon because of unfaithfulness; thus, those who returned from captivity were to be faithful to God—1 Chron. 9:1; 1 Cor. 4:1-2; 7:25; 2 Tim. 2:13; Rev. 17:14:

A. God is faithful in fulfilling His economy and in leading us into His economy—Lam. 3:23b.

B. As the faithful God, God cannot deny Himself; He cannot deny, go against, His own being—2 Tim. 2:13.

C. When He, with His attribute of faithfulness, is wrought into us, He becomes us, and we become Him in His attribute of faithfulness—1 Cor. 7:25; 2 Tim. 2:13:

- 1 正如神不能否定祂自己的所是，我们既已被祂构成，也不能否定我们自己的所是——参弗三 16 ~ 17。
 - 2 这样，我们作神奥秘的管家就能够并且会是忠信的一林前四 1 ~ 2。
 - 3 我们因着被信实的神构成，向神就必定是忠信的；我们的所是，我们的构成，不容我们不忠信。
- 四 我们是忠信、可靠的，意思是履行主所分给我们的管家职分——1 ~ 2 节，七 25，提前一 12。
- 五 主来哈米吉顿争战时，将是万主之主，万王之王，那些同着祂的得胜者将是“蒙召被选忠信的人”——启十七 14，十九 11 ~ 21。

【周二】

叁 所有那些从被掳到巴比伦归回美地的人，都受嘱咐要认识、顺从并敬拜耶和华——代上十六 8 ~ 14：

- 一 “神”含示神的能力，以及祂与受造之物的关系；“耶和华神”表明神与人发生关系。
- 二 耶和华神不只是有能力的，也是和人亲近的——创二 4，8，15 ~ 16，18 ~ 19，21 ~ 22。
- 三 “耶和华”的意思是“我是那我是”，指明耶和华是自有永有的永远者，就是那昔是今是以后永是者——出三 14，启一 4。
- 四 唯有耶和华是那位——来十一 6：
 - 1 唯有祂是存在的那一位，是伟大的“是”；动词“是”只适用于神，不适用于我们。
 - 2 神是宇宙的“是”，是真正存在的；只有神是“我

1. Just as God cannot deny His own being, we, having been constituted with Him, cannot deny our own being—cf. Eph. 3:16-17.
 2. It is in this way that we can, and will, become faithful as stewards of the mysteries of God—1 Cor. 4:1-2.
 3. Because we are constituted with the faithful God, we must be faithful to Him; our being, our constitution, does not allow us to be otherwise.
- D. For us to be faithful, trustworthy, means to fulfill the stewardship that the Lord has apportioned to us—vv. 1-2; 7:25; 1 Tim. 1:12.
- E. When the Lord comes for the battle at Armageddon, He will be the Lord of lords and the King of kings, and the overcomers who are with Him will be "the called and chosen and faithful"—Rev. 17:14; 19:11-21.

§ Day 2

III. All those who returned to the good land from captivity in Babylon were commanded to know, obey, and worship Jehovah—1 Chron. 16:8-14:

- A. God implies God's power and His relationship with creatures; Jehovah God denotes God having a relationship with man.
- B. Jehovah God is not only the One who is powerful but also the One who draws near to man—Gen. 2:4, 8, 15-16, 18-19, 21-22.
- C. Jehovah means "I am who I am," indicating that Jehovah is the self-existing and ever-existing eternal One, the One who was in the past, who is in the present, and who will be in the future forever—Exo. 3:14; Rev. 1:4.
- D. Jehovah is the only One who is—Heb. 11:6:
 1. This unique One who has being is the great "To Be"; the verb to be can be applied only to God and not to us.
 2. God is the universal To Be, the genuine being; only God is I Am; only He has

是”；唯有祂是存在的。

五 就着存在和应验来说，“耶和華”是神的名—创十七1，二八3，三五11，出三14，六6～8。

六 因耶和華永远长存，而且祂是动词“是”的实际，凡祂所说的祂必成就—约八28～29。

七 今天在主的恢复里，我们乃是在应验的阶段；我们经历的神是耶和華，那伟大的我是一—出三14～16，约八24，28。

【周三】

肆 以色列人归回美地，表征基督徒从分裂回到召会的立场，就是一的立场—代下三六22～23，参申十二1～32：

一 召会地方的立场，基本上就是那实行于众地方召会中之基督身体独一的—弗四4，林前一2，十二27。

二 照着新约神圣的启示，召会的立场是由三个重要的元素构成的：

1 构成召会立场的第一个元素，是基督宇宙身体独一的—；这一称为“那灵的一”（弗四3）—主在约翰十七章就是为这一祷告。

2 召会立场的第二个元素，是地方召会在其中建立并存在的地方独一立场—启一11，徒十四23，多一5。

3 召会立场的第三个元素，是合一之灵的实际，也就是那灵的实际，那灵乃是神圣三一活的实际—约壹五6，约十六13。

三 召会的立场内在地与生命有关—诗一三三1，3，

being.

E. Jehovah is God's name for existence and fulfillment—Gen. 17:1; 28:3; 35:11; Exo. 3:14; 6:6-8.

F. Because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken—John 8:28-29.

G. In the Lord's recovery today, we are in the stage of fulfillment; we are experiencing God as Jehovah, the great I Am—Exo. 3:14-16; John 8:24, 28.

§ Day 3

IV. The returning of the children of Israel to the good land signifies the returning of Christians from division to the ground of the church, the ground of oneness—2 Chron. 36:22-23; cf. Deut. 12:1-32:

A. The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches—Eph. 4:4; 1 Cor. 1:2; 12:27.

B. According to the divine revelation in the New Testament, the ground of the church is constituted of three crucial elements:

1. The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called "the oneness of the Spirit" (Eph. 4:3)—the oneness for which the Lord prayed in John 17.

2. The second element of the church ground is the unique ground of the locality in which a local church is established and exists—Rev. 1:11; Acts 14:23; Titus 1:5.

3. The third element of the church ground is the reality of the Spirit of oneness, that is, the reality of the Spirit, who is the living reality of the Divine Trinity—1 John 5:6; John 16:13.

C. The ground of the church is intrinsically related to life—Psa. 133:1, 3;

【周四】

伍 归回美地的以色列人受嘱咐要记念神与亚伯拉罕所立的约—代上十六 15～18，创十五 7～21：

一 亚伯拉罕信神关于后裔的应许，但他缺乏信心信神关于美地的应许—6～8 节。

二 为了加强亚伯拉罕的信心，神被迫与亚伯拉罕立约，以坚定祂对亚伯拉罕的应许—9～21 节：

1 神与亚伯拉罕所立的约，乃是应许的约，要借着神在祂恩典中的大能得着成就—约一 14，17。

2 新约是这约的延续—加三 17，四 22～26。

三 神借着钉十字架并复活的基督，与亚伯拉罕立约—创十五 9，罗六 5～6，9：

1 三种被杀的牲畜，表征基督在祂的人性里为我们钉十字架，两只活鸟表征基督在祂的神性里，是活着、复活的一位—创十五 9，约十一 25，后一 18。

2 母牛是作平安祭，母山羊是作赎罪祭，公绵羊是作燔祭—创十五 9，利三 1，四 28，五 6，一 10。

3 在预表上，斑鸠表征受苦的生活，雏鸽表征相信的生活，信心的生活；这是主在地上生活的两个特征—创十五 9。

4 二是见证的数字，所以两只活鸟乃是见证基督是活在我们里面，并为我们活着的一位—9 节，约十四 19～20，加二 20。

§ Day 4

V. **The children of Israel who returned to the good land were told to remember the covenant that God made with Abraham—1 Chron. 16:15-18; Gen. 15:7-21:**

A. Abraham believed God for His promise concerning the seed, but he lacked the faith to believe God for the promise of the good land—vv. 6-8.

B. In order to strengthen Abraham's faith, God was compelled to confirm His promise to Abraham by making a covenant with him—vv. 9-21:

1. The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace—John 1:14, 17.

2. The new testament is a continuation of this covenant—Gal. 3:17; 4:22-26.

C. God made His covenant with Abraham through the crucified and resurrected Christ—Gen. 15:9; Rom. 6:5-6, 9:

1. The three kinds of slain cattle signify Christ in His humanity being crucified for us, and the two living birds signify Christ in His divinity being the living, resurrected One—Gen. 15:9; John 11:25; Rev. 1:18.

2. The heifer was for a peace offering, the female goat was for a sin offering, and the ram was for a burnt offering—Gen. 15:9; Lev. 3:1; 4:28; 5:6; 1:10.

3. In typology, the turtledove signifies a suffering life, and the young pigeon signifies a believing life, a life of faith; these are two characteristics of the Lord's life on earth—Gen. 15:9.

4. Since two is the number of testimony, the two living birds bear testimony of Christ as the One living in us and for us—v. 9; John 14:19-20; Gal. 2:20.

【周五】

陆 作为在基督里的信徒，我们需要有发表神旨意以及对个人属灵境界得以扩大之渴望的祷告—代上二九 10～20，四 10：

一 在宇宙中有三个意志：神的意志、撒但的意志以及人的意志；神要得着人的意志与祂合起来，并且要人与祂是一，好叫人为着祂的喜悦，在祷告中回头向祂发表并响应祂的旨意—太六 10，七 21：

1 祷告真实的意义包含四个步骤：

a 神照着祂的旨意，起意要作一件事—六 10。

b 祂把祂的旨意借着那灵启示给我们，叫我们懂得祂的旨意。

c 我们响应祂的旨意并回头祷告给祂听—约十五 7。

d 神照着祂的旨意作成那件事—后四 11。

2 只有神所发起，并响应神所发起之内容的祷告，才有属灵的价值；我们必须学习有这样的祷告—弗六 18，约壹五 14～16 上。

二 雅比斯呼求神扩张他的境界；在他的祷告中，扩张美地的境界表征扩大赢得并享受基督的境界；基督是美地的实际—代上四 10，参腓三 8～14。

【周六】

柒 从代下二十章十五至二十二节，我们能学习借着赞美主而从事属灵的争战：

一 在代下二十章十五节，耶和华对约沙法王说，

§ Day 5

VI. As believers in Christ, we need to have prayers that express God's will and our desire to have our personal spiritual border to be enlarged—1 Chron. 29:10-20; 4:10:

A. In the universe there are three wills: the divine will, the satanic will, and the human will; God wants man's will to be joined to Him and wants man to be one with Him so that man may express and echo His will back to Him in prayer for His good pleasure—Matt. 6:10; 7:21:

1. The real meaning of prayer consists of four steps:

a. God intends to do something according to His will—6:10.

b. He reveals His will to us through the Spirit for us to know His will.

c. We return and echo His will back to Him through prayer—John 15:7.

d. God accomplishes His work according to His will—Rev. 4:11.

2. Only prayers that are initiated by God and echo what He has initiated have any spiritual value; we must learn to pray this kind of prayer—Eph. 6:18; 1 John 5:14-16a.

B. Jabez called on God to enlarge his border; the enlarging of the border of the good land in his prayer signifies the enlarging of the border of gaining Christ and the enjoyment of Christ, who is the reality of the good land—1 Chron. 4:10; cf. Phil. 3:8-14.

§ Day 6

VII. From 2 Chronicles 20:15-22 we can learn to engage in spiritual warfare by praising the Lord:

A. In 2 Chronicles 20:15 Jehovah said to King Jehoshaphat, "Do not be afraid

“不要因这大批军众惧怕惊惶；因为争战的胜败不在于你们，乃在于神；”并且十七节上半说，“这次你们不要争战”：

- 1 许多事奉的人用极大的声音赞美耶和华以色列的神—19 节。
- 2 众人一开始欢呼歌唱赞美，耶和华就派伏兵击杀仇敌，仇敌就被打败了—22 节。

二 赞美乃是神的儿女最高的工作—诗一一九 164，来十三 15：

- 1 圣徒属灵生命的最高表示，就是赞美神—诗一四六 2，来十三 15，后五 9～13，十九 1～6：
 - a 基督徒的生活是从赞美爬上去的一徒十六 19～34。
 - b 赞美乃是超越过一切去摸着主—后十四 1～3，十五 2～4。
- 2 属灵的得胜不是靠着争战，乃是靠着赞美—代下二十 20～22。

三 在召会生活和我们个人的生活中，我们需要向神献上终极完成的赞美—诗二二 22 下，来二 12 下。

四 我们需要借着所经历并享受的基督，常常向神献上赞美的祭—十三 15。

五 “主我的神啊，我要全心赞美你；我要荣耀你的名，直到永远”—诗八六 12。

nor dismayed because of this great multitude, for the battle is not yours but God's," and in verse 17a, "It is not for you to fight in this battle":

1. Many of the serving ones praised Jehovah the God of Israel with an exceedingly loud voice—v. 19.
2. When they began to shout in song and to praise, Jehovah set ambushes for the enemies, and they were struck—v. 22.

B. Praise is the highest work carried out by God's children—Psa. 119:164; Heb. 13:15:

1. The highest expression of a saint's spiritual life is his praise to God—Psa. 146:2; Heb. 13:15; Rev. 5:9-13; 19:1-6:
 - a. The Christian life soars through praise—Acts 16:19-34.
 - b. To praise is to transcend everything to touch the Lord—Rev. 14:1-3; 15:2-4.
2. Spiritual victory does not depend on warfare—it depends on praise—2 Chron. 20:20-22.

C. In the church life and in our personal life, we need to offer consummate praise to God—Psa. 22:22b; Heb. 2:12b.

D. Through the Christ whom we have experienced and enjoyed, we need to offer the sacrifice of praise to God continually—13:15.

E. "I will praise You, O Lord my God, with all my heart; / And I will glorify Your name forever"—Psa. 86:12.

第二周■周一

晨兴喂养

林前十 11 “这些发生在他们身上的事，都是警戒，并且写在经上，正是为警戒我们这生在诸世代终局的人。”

提后二 13 “我们纵然失信，祂仍是可信的，因为祂不能否定自己。”

林前四 2 “还有，在此所求于管家的，是要他显为忠信。”

神的确是最好的作者，在祂所写之圣经的前三十九卷里，祂使用图画。…这些图画是旧约里的表号、预表和影儿。例如，亚当乃是“那以后要来者的预像”。（罗五 14。）有些预表也是预言。…旧约里最大的预表是以色列人的历史；他们预表今天神在地上的子民。因此，旧约里以色列的历史是表征要来之事的大预表。（历代志生命读经，二页。）

信息选读

在林前一章九节保罗说，“神是信实的，你们乃是为祂所召，进入了祂儿子我们主耶稣基督的交通。”神在这件事上是信实的，但祂也许没有信实地供给你大的房子，或高薪的工作。我不否认神信实地顾到我们的福利。我的点乃是，神的信实并非照着我们天然的领会。

我们要领悟，神允许我们有难处，但祂在祂的定旨上是信实的，就是要使我们转离偶像，带领我们归向祂自己。我们的平安、安全、健康和财产，也许成了我们的偶像，而神是信实的，祂取去这些东西，为

WEEK 2 — DAY 1

Morning Nourishment

1 Cor. 10:11 Now these things happened to them as an example, and they were written for our admonition, unto whom the ends of the ages have come.

2 Tim. 2:13 If we are faithless, He remains faithful, for He cannot deny Himself.

1 Cor. 4:2 Here, furthermore, it is sought in stewards that one be found faithful.

God is surely the best writer, and He uses pictures in the first thirty-nine books of His writing in the Bible...The pictures are the types, figures, and shadows in the Old Testament. For instance, Adam is “a type of Him who was to come” (Rom. 5:14). Some types are also prophecies...The greatest type in the Old Testament is the history of the people of Israel, who typify God’s people on earth today. Thus, the history of Israel in the Old Testament is a big type signifying things to come. (Life-study of 1 & 2 Chronicles, p. 2)

Today’s Reading

In 1 Corinthians 1:9 Paul says, “God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.” God is faithful in this matter, but He may not be faithful to provide you a large house or a well-paying job. I would not deny the fact that God is faithful in caring for our welfare. My point is that God’s faithfulness is not according to our natural understanding.

We need to realize that in allowing us to have troubles, God is faithful in His purpose to turn us from idols and bring us back to Himself. Our peace, safety, health, and possessions may become idols to us, and God is faithful to take these things away so that we may drink of Him as the fountain of living

要我们饮于祂这活水的泉源。我们的房屋或财产若成为我们的偶像，我们就是饮于它们，不是饮于神；神的信实就是要对付这些偶像，好使我们饮于祂。

在引导我们进入祂的经纶上，神是信实的；祂的经纶乃是要我们喝基督，吃基督，享受基督，吸取基督，并吸收基督，好叫神在我们身上得着祂的扩增，完成神的经纶。

以色列人没有饮于神这活水的泉源，反而饮于他们的偶像。所以，神用巴比伦人对付这些偶像，也毁灭对他们成了偶像的耶路撒冷，甚至圣殿。我们要看见，我们不比以色列人好。任何事物对我们都能成为偶像。但神在完成祂经纶的事上是信实的；因着祂的信实，祂就对付我们的偶像，使我们饮于祂。我们都需要饮于神这活水的泉源，将基督接受到里面，并吸收祂，这样祂就能扩增，以完成神的经纶，借着祂的配偶得着彰显。

神是信实的，但我们既不忠信，也不贞洁，反而有了许多别的丈夫。我们失败亏欠神以后，也许得着一些怜悯和恩典，因而悔改哭泣。…我们悔改哭泣的时候，神就欢乐。然而，我们若过度的悔改哭泣，甚至我们的悔改也可能成为偶像。…所以，我们悔改以后，应当开始饮于活水，赞美神，为凡事感谢祂，并且享受祂。这是神所要的。除了我们享受基督以外，神对任何事物都不感兴趣。（耶利米书生命读经，三四至三六页。）

在林前四章二节，“在此”即在管家的职分，分配的职事上。在这分配的职事上最重要的，就是管家要显为忠信。…保罗在这里好像是说到自己。…我在弟兄会那段时间，曾经受教导绝对不可正面地提到自己。但保罗在这里好像指明他是忠信的管家。（哥林多前书生命读经，三五九至三六〇页。）

参读：圣言中所启示的神圣三一，第二章；历代志生命读经，第一、三、六、八、十二篇；以斯拉记生命读经，第一篇。

waters. If our house or our possessions become idols to us, we drink of them and not of God. God's faithfulness is a matter of dealing with these idols and causing us to drink of Him.

God is faithful in leading us into His economy, and His economy is for us to drink Christ, to eat Christ, to enjoy Christ, to absorb Christ, and to assimilate Christ that God may have His increase with us to fulfill His economy.

Instead of drinking of God as the fountain of living waters, Israel drank of their idols. Therefore, God used the Babylonians to deal with these idols and also to destroy Jerusalem and even the temple, which had become an idol to them. We need to see that we are not better than Israel. Anything can become an idol to us. But God is faithful in fulfilling His economy. In His faithfulness He deals with our idols that we may drink of Him. We all need to drink of God as the fountain of living waters, receiving Christ into us and assimilating Him, so that He may increase for the fulfillment of God's economy to have His expression through His counterpart.

Whereas God is faithful, we are neither faithful nor chaste but go to many other husbands. After failing God, we may receive some mercy and grace and therefore repent and weep...While we are repenting and weeping, God is rejoicing. However, if we repent and weep too much, even our repentance may become an idol...Therefore, after repenting, we should begin to drink of the living waters, praising God, giving thanks to Him for everything, and enjoying Him. This is what God wants. God is not interested in anything other than our enjoyment of Christ. (Life-study of Jeremiah, pp. 28-29)

In 1 Corinthians 4:2...the word here means in the stewardship, in the dispensing ministry. In this dispensing ministry it is most important that stewards be found faithful. Here Paul seems to be talking about himself... When I was with the Brethren, we were taught never to refer to ourselves in a positive way. But here Paul seems to indicate that he was faithful as a steward. (Life-study of 1 Corinthians, p. 300)

Further Reading: CWWL, 1983, vol. 3, "The Divine Trinity as Revealed in the Holy Word," ch. 2; Life-study of 1 & 2 Chronicles, msgs. 1, 3, 6, 8, 12; Life-study of Ezra, msg. 1

第二周■周二

晨兴喂养

代上十六 8 “你们要称谢耶和华，呼求祂的名，在万民中传扬祂的作为。”

出三 14 “神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。”

神是普通的名字，耶和华是亲近的名字。神是指着神的能力说的，耶和华是指着神的爱心说的。神是指着创造方面说的，耶和华是指着神的亲近说的。创世记一章没有耶和华。因为是讲关乎创造方面的事，就是一章里提到人，也是关乎创造方面、能力方面的。二章是神和人亲密，有了关系，所以说耶和华神。…这…证明二章的耶和华，就是一章里的神。耶和华神不只是有能力的，也是和人亲近的。（倪柝声文集第一辑第九册，六四页。）

信息选读

就着供应和应许来说，伊勒沙代是神的名；就着存在和成就应许来说，耶和华是祂的名。作为耶和华，神是永存的神（出三 14，约八 24，28，58）和成就应许的神。（出六 6～8。）亚伯拉罕、以撒、雅各死了，并没有享受应许的成就。（来十一 13。）在他们的经历中，神是全足者，而不是耶和华。对他们来说，祂是应许的神，但不是成就应许的神。在出埃及六章一至八节，当神对摩西说话的时候，祂不是作为伊勒沙代一应许的神，乃是作为耶和华一成就应许的神。在这里神没有给摩西关于美地的应许；反之，祂乃是来成就祂从前给亚伯拉罕、以撒、雅各的应许。当神在创世记十五章与亚伯拉罕立约时，在十三至十四节指出要过了四百年，美地的应许

WEEK 2 — DAY 2

Morning Nourishment

1 Chron. 16:8 Give thanks to Jehovah; call upon His name; make known His deeds among the peoples.

Exo. 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you.

God is the common name, while Jehovah is the name of intimacy. God refers to His power, while Jehovah refers to His love. God refers to creation, while Jehovah refers to His intimacy. Genesis 1 does not mention Jehovah, because it covers the creation. Even when chapter 1 mentions man, it is in relation to creation and power. Genesis 2 speaks of God's intimacy with man and His relationship with man; therefore, it mentions Jehovah God. [Saying] Jehovah God...instead of just Jehovah...proves that the Jehovah in chapter 2 is the God in chapter 1. Jehovah God is not only the One who is powerful, but is also the One who draws near to man. (CWWN, vol. 9, p. 265)

Today's Reading

Just as El Shaddai is God's name for supply and promise, so Jehovah is His name for existence and fulfillment. As Jehovah, God is the existing God (Exo. 3:14; John 8:24, 28, 58) and the fulfilling God (Exo. 6:6-8). Abraham, Isaac, and Jacob died without enjoying the fulfillment of the promise (Heb. 11:13). In their experience God was the all-sufficient One, but He was not Jehovah. To them, He was the promising God, but He was not the fulfilling God. When God spoke to Moses in Exodus 6:1-8,...God did not make a promise to Moses regarding the good land; rather, He came to fulfill the promise He had made to Abraham, Isaac, and Jacob. When God was making a covenant with Abraham in Genesis 15, He indicated in verses 13 and 14 that it would be four hundred years before the promise concerning the good land would be fulfilled. These years were completed when Moses was eighty years of age.

才得以成就。这四百年结束于摩西八十岁的时候。这指明应许亚伯拉罕的，要向摩西和以色列人应验。

神要作为成就应许的神，祂必须是永存的神；那就是说，祂必须是自有者。在某种独特的意义上，动词“是”只适用于祂。这个动词是耶和华这名构成的基本要素。在这宇宙中唯独祂是自有者。作为应许者，祂是伊勒沙代；但作为成就祂所应许者，祂是耶和华我是。神的存在并不倚靠祂自己以外的任何事物。祂永远存在，无始无终。作为耶和华，神就是。

大约四千年前，神给亚伯拉罕关于美地的应许。神的应许还没有向亚伯拉罕本人应验，因亚伯拉罕还未复活。…因着神今是、以后永是，祂不能不成就祂的应许。在宇宙中有一位永是者，这一位就是成就应许的神，凡祂所说的都要成就。耶和华必成就祂的话。

今天在主的恢复里，我们…乃是在应验的阶段。应验的阶段包括旧约和新约中所有应许的应验。新约有一个应许，乃是主的话：祂要建造祂的召会。（太十六 18。）这话今天正在我们中间应验。

青年人，我…的负担特别是为着你们的。我感谢主，你们忠于主的恢复。但我知道在你们前面还有一段漫长的路程，并且有许多试炼和试验等着你们。我要向你们作见证，你们所事奉的神不仅是伊勒沙代，更是耶和华。…我也许不能履行我的话，因为我会去世。但因耶和华永远长存，而且祂是动词“是”的实际，凡祂所说的祂必成就。当你遭遇试验、试炼和难处时，你应当说，“主，你是。我的问题会过去，但是主，你永远长存。”（出埃及记生命读经，一九一至一九六页。）

参读：倪柝声文集第一辑第九册，六一至七七页；出埃及记生命读经，第五、十四篇。

This indicates that what was a promise to Abraham was to be a fulfillment to Moses and to the children of Israel.

In order for God to be the fulfilling God, He must be the existing God; that is, He must be the self-existing One. In a unique sense, the verb to be is applied only to Him. This verb is a basic component of the name Jehovah. In this universe He alone is the self-existing One. As the One who promised, He is El Shaddai; but as the One who fulfills what He has promised, He is Jehovah, the One who is. God's existence is not dependent on anything apart from Himself. He exists eternally, having neither beginning nor ending. As Jehovah, God simply is.

Approximately four thousand years ago, God made a promise to Abraham concerning the good land. God's promise has not yet been fulfilled to Abraham himself, because Abraham has not been resurrected...Because God is and always will be, He cannot fail to fulfill His promise. In this universe there is One who is, and this One is the fulfilling God. Whatever He says will come to pass. Jehovah will fulfill His word.

In the Lord's recovery today...we are in the stage of fulfillment. The stage of fulfillment includes the fulfillment of the promises made both in the Old Testament and in the New Testament. One New Testament promise is the Lord's word, "I will build My church" (Matt. 16:18). This word is being fulfilled among us today.

Young people, my burden in this message is especially for you. I am grateful to the Lord for your faithfulness to His recovery. But I realize that there is a long journey ahead of you and that many trials and tests await you. I want to testify to you that the very God whom you are serving is not only El Shaddai, but also Jehovah...I may not be able to keep my word because I may cease to be. But because Jehovah exists eternally and because He is the reality of the verb to be, He will fulfill whatever He has spoken. When you encounter tests, trials, and difficulties, you should say, "Lord, You are. My problems will end, but You, Lord, will be forever." (Life-study of Exodus, pp. 162-166)

Further Reading: CWWN, vol. 9, pp. 263-274; Life-study of Exodus, msgs. 5, 14

第二周■周三

晨兴喂养

代下三六 23 “...耶和華...囑咐我〔波斯王古列〕在猶大的耶路撒冷為祂建造殿宇。你們中間凡作祂子民的，可以上去，願耶和華他的神與祂同在！”

申十二 5 “但耶和華你們的神從你們各支派中，所選擇出來立祂名的地方，就是祂的居所，那是你們當尋求的，你們要往那里去。”

召會地方的立場，基本上就是那實行於眾地方召會中之基督身體獨一的一。...在全宇宙中，只有一個基督獨一的身體，在每一個地方也各自只有一個地方召會。這獨一的一，是召會生活的基本元素。因為基督身體的一就是那靈的一，（弗四 3，）所以在地方召會中所實行的一，必須是在那靈的行動里，並在那靈的管治之下。因此，那靈也是召會立場的基本元素。此外，因為地方召會與其所在的地方有密切的關係，所以地方召會的所在地也是召會立場重要的元素。因此，一個地方召會建立在其上的召會立場，必須是由“一”所構成，並在“一”里得維系；這一乃是由那靈執行，並由召會所在地保守的。（李常受文集一九九三年第二冊，九〇至九一頁。）

信息选读

照着新約神聖的啟示，召會的立場是由三個重要的元素構成的，如下：

構成召會立場的第一個元素，是基督宇宙身體獨一的一，稱為“那靈的一”。（弗四 3。）這就是在約翰十七章主所禱告的一，是經過過程之三神與所有在基督里之信徒調和的一。這個一是在父的名

WEEK 2 — DAY 3

Morning Nourishment

2 Chron. 36:23...Jehovah...has charged me to build Him a house in Jerusalem...Whoever there is among you of all His people, may Jehovah his God be with him, and let him go up!

Deut. 12:5 But to the place which Jehovah your God will choose...to put His name, to His habitation, shall you seek, and there shall you go.

The local ground of the church is basically the unique oneness of the Body of Christ practiced in the local churches...There is one unique Body of Christ in the universe, and there is one unique local church in each locality. This unique oneness is the basic element of the church life. Since the oneness of the Body of Christ is the oneness of the Spirit (Eph. 4:3), the oneness practiced in a local church must be in the move of the Spirit and under the government of the Spirit. Hence, this Spirit is also a basic element of the church ground. In addition to this, since a local church is very much involved with its locality, the locality of the local church is also a crucial element of the church ground. So, the church ground on which a local church is built must be constituted with and prevail in the oneness executed by the Spirit and the oneness safeguarded by the locality. (CWWL, 1993, vol. 2, "The Crucial Points of the Major Items of the Lord's Recovery Today," p. 66)

Today's Reading

According to the divine revelation of the New Testament, the church ground is constituted of three crucial elements:

The first element of the constitution of the church ground is the unique oneness of the universal Body of Christ, which is called "the oneness of the Spirit" (Eph. 4:3). This is the oneness that the Lord prayed for in John 17. It is a oneness of the mingling of the processed Triune God with all the believers

里，（6，11，）父的名指父的人位，其中有父的生命。这个一甚至是借着神圣言这真理的圣别，而在三一神里。（14～21。）这一最终是在神圣的荣耀里，为着彰显三一神。（22～24。）所有在基督里的信徒凭着生命的灵，借着基督这神圣的生命重生时，这样的一就分赐到他们灵里；这一成了召会立场的基本元素。

召会立场的第二个元素，是地方召会在其中建立并存在的地方独一无二立场。新约向我们陈明一幅清楚的图画：所有的地方召会，作宇宙召会—基督宇宙身体—的彰显，分别位于各个城市。因此，我们看见在耶路撒冷的召会、（徒八1、）在安提阿的召会、（十三1、）在坚革哩的召会、（罗十六1、）在哥林多的召会、（林前一2、）以及分别在亚西亚七个城市里的七个召会。（启一4，11。）每个城市作为召会在其中存在的界限，乃是那个召会的地方立场。这样独一的地方立场保守召会，不至因着许多不同的事物作不同的立场而分裂，像分门别类的宗派如浸信会、长老会、路德会、卫理公会和圣公会一样。

召会立场的第三个元素，是合一之灵的实际，在地方召会的地方独一无二立场上彰显基督宇宙身体独一的一。简单地说，召会立场的第三个元素就是那灵的实际；那灵乃是神圣三一活的实际。（约壹五6，约十六13。）凭着这灵，基督身体的一成为又真又活的。也借着这灵，地方的立场得以应用在生命里，而非在律法上。并且凭着这灵，召会真正的立场得以与三一神联结。（弗四3～6。）（李常受文集一九九〇年第二册，五一〇至五一二页。）

参读：一的真正立场，第三至五、十章；申命记生命读经，第九至十篇；召会实际的彰显，第六、八至九章。

in Christ. This oneness is in the name of the Father (vv. 6, 11), denoting the Father's person, in which is the Father's life. This oneness is even in the Triune God through sanctification by His holy word as the truth (vv. 14-21). This oneness is ultimately in the divine glory for the expression of the Triune God (vv. 22-24). Such a oneness was imparted into the spirit of all the believers in Christ, in their regeneration by the Spirit of life with Christ as the divine life.

The second element of the church ground is the unique ground of the locality in which a local church is established and exists. The New Testament presents us a clear picture that all the local churches, as the expression of the universal church—the universal Body of Christ—are located in their respective cities. Hence, we see the church in Jerusalem (Acts 8:1), the church in Antioch (13:1), the church in Cenchrea (Rom. 16:1), the church in Corinth (1 Cor. 1:2), and the seven churches in Asia in seven respective cities (Rev. 1:4, 11). Every city, as the boundary in which a church exists, is the local ground of that church. Such a unique ground of locality preserves the church from being divided by many different matters as different grounds in the way that divisive denominations, such as the Baptists, the Presbyterians, the Lutherans, the Methodists, and the Episcopalians, are divided.

The third element of the church ground is the reality of the Spirit of oneness, expressing the unique oneness of the universal Body of Christ on the unique ground of locality of a local church. Briefly, [it] is the reality of the Spirit, who is the living reality of the Divine Trinity (1 John 5:6; John 16:13). It is by this Spirit that the oneness of the Body of Christ becomes real and living. It is also through this Spirit that the ground of locality is applied in life and not in legality. And it is by this Spirit that the genuine ground of the church is linked with the Triune God (Eph. 4:3-6). (CWWL, 1990, vol. 2, "A Brief Presentation of the Lord's Recovery," pp. 408-409)

Further Reading: CWWL, 1979, vol. 2, "The Genuine Ground of Oneness," chs. 3-5, 10; Life-study of Deuteronomy, msgs. 9-10; CWWL, 1968, vol. 1, "The Practical Expression of the Church," chs. 6, 8-9

第二周■周四

晨兴喂养

代上十六 16～18 “就是祂与亚伯拉罕所立的约，向以撒所起的誓。祂又将这约向雅各确立为律例，向以色列确立为永远的约，说，我必将迦南地赐给你，作你们产业的分。”

神不但对亚伯拉罕重复关于后裔的应许，也重复关于地的应许。…亚伯拉罕信神关于后裔的应许。关于地的应许，虽然在创世记十五章七节神肯定地说过了，但亚伯拉罕缺乏信心信神关于地的应许。…因为亚伯拉罕发现，要相信神关于地的应许很难，神就不得不与他立约。在九至二十一节我们看见，神借着基督与亚伯拉罕立约来坚定祂的应许。（创世记生命读经，七三〇、七三四页。）

信息选读

在神与亚伯拉罕立约时，神吩咐他取一只母牛、一只母山羊、一只公绵羊、一只斑鸠和一只雏鸽。（创十五 9。）…神乃是借着这些与亚伯拉罕立约，含示亚伯拉罕要这样才能完成神永远的定旨。

那三只被剖被杀的牲畜，乃是预表钉死的基督。钉死的基督就是成为肉体，在祂的人性里活在地上的那一位。…神的羔羊是神的话成为肉体的那一位。（约一 14，29。）所以在创世记十五章，那三只牲畜应当表征基督在祂的人性里为我们钉十字架。

母牛是要作平安祭的。（利三 1。）…神要与祂所呼召的人立约，首先需要平安祭。基督就是那平安祭。母山羊预表基督作我们的赎罪祭。（四 28，

WEEK 2 — DAY 4

Morning Nourishment

1 Chron. 16:16-18 The covenant that He made with Abraham, and His oath unto Isaac...He confirmed it unto Jacob as a statute, unto Israel as an eternal covenant, saying, To you I will give the land of Canaan, the portion of your inheritance.

God not only repeated His promise to Abraham concerning the seed but also the promise to him concerning the land...Abraham believed in the Lord for that promise concerning the seed. The promise concerning the land is affirmatively made by God in Genesis 15:7, but Abraham lacked faith to believe in God for this promise concerning the land. Because Abraham found it difficult to believe in God regarding the promise of the land, God was forced to make a covenant with him. In Genesis 15:9-21 we see that God confirmed His promise by making a covenant with Abraham through Christ. (Life-study of Genesis, pp. 602, 605)

Today's Reading

In making His covenant with Abraham, God told him to take a heifer, a she-goat, a ram, a turtledove, and a young pigeon (Gen. 15:9)...It was through these that God made His covenant with Abraham, implying that it was in this way that Abraham could fulfill God's eternal purpose.

The three cattle, which were cut and killed, are types of the crucified Christ. The crucified Christ was the One who became flesh, living on earth in His humanity...The Lamb of God was the One who was the Word of God becoming flesh [John 1:14, 29]. Thus, the three cattle in Genesis 15 should signify Christ in His humanity being crucified for us.

The female heifer was for a peace offering (Lev. 3:1)...In order for God to make a covenant with His called one, there was first the need of a peace offering. And Christ was that peace offering. The she-goat was a type of

五 6。) 我们蒙神呼召的人不管多好，仍是有罪的。所以，在平安祭之后，我们需要赎罪祭。阿利路亚！罪的问题已经解决了。基督作我们的母山羊，作我们的赎罪祭，已经把罪除去了。接着需要燔祭，这祭表征一切都必须为着神。（一 10。）…基督就是神与祂所呼召的人立约时，所经过的一切祭物。

没有被杀的两只鸟，表征复活、活着的基督。（十四 6～7。）这位复活的基督主要的是在祂的神性里，因为按照圣经，鸽子在预表上是表征圣灵。（约一 32。）所以，牲畜预表在人性里的基督，鸟预表在神性里的基督。因此创世记十五章的鸟表征属天的基督，那从天降下仍旧在天的基督，（约三 13，）那曾经活过，现今仍然活着的基督。…祂在祂的人性里为我们牺牲，祂在祂的神性里为我们活着。

在预表上，斑鸠表征受苦的生活，雏鸽表征相信的生活，信心的生活。主耶稣活在地上时，总是受苦并相信。在祂受苦的生活里，祂是斑鸠；在祂相信的生活里，祂是雏鸽。

鸟有二只。二这数字是见证、作见证的意思。（徒五 32。）两只活鸟乃是为基督作见证，见证基督是复活的一位，活在我们里面，并为我们活着。（约十四 19～20，加二 20。）…在启示录一章，主耶稣说，我“是那活着的；我曾死过，看哪，现在又活了，直活到永永远远”。（18。）祂活到永永远远，就是祂的见证，因为耶稣的见证总是与活着有关。一个地方召会若是不活，就没有耶稣的见证。我们越活，就越是活的耶稣的见证。（创世记生命读经，七三五至七三八页。）

参读：创世记生命读经，第四十五篇；新约总论，第二百三十篇。

Christ as our sin offering (Lev. 4:28; 5:6). Regardless of how good we may be as God's called ones, we are still sinful. Thus, following the peace offering we need the sin offering. Hallelujah, the problem of sin has been settled! It has been taken away by Christ as our she-goat, as our sin offering. Following this there was the need of the burnt offering, the offering which signifies that everything must be for God (Lev. 1:10)...Christ was all of the offerings that God passed through in making a covenant with His called one.

The two birds, neither of which was killed, signify the resurrected, living Christ (Lev. 14:6-7). This resurrected Christ is mainly in His divinity because, according to the Bible, a dove in typology signifies the Holy Spirit (John 1:32). Therefore, while the cattle typify Christ in His humanity, the birds typify Him in His divinity. So the birds in Genesis 15 signify the heavenly Christ, the Christ who came from and who still is in heaven (John 3:13), the Christ who was and who still is living...He was killed as a man who walked on this earth, but now He is living as the heavenly One soaring in the heavens...He was sacrificed for us in His humanity, and He is living for us in His divinity.

In typology, the turtledove signifies a suffering life and the young pigeon signifies a believing life, a life of faith. While He was living on earth, the Lord Jesus was always suffering and believing. In His suffering life He was the turtledove and in His believing life He was the young pigeon.

There were two birds, and the number two means testimony, bearing witness (Acts 5:32). The two living birds bear testimony of Christ as the resurrected One living in us and for us (John 14:19-20; Gal. 2:20)...In Revelation 1 the Lord Jesus said, "I am...the living One; and I became dead, and behold, I am living forever and ever" (vv. 17-18). His living forever is His testimony, for the testimony of Jesus is always related to the matter of being living. If a local church is not living, it does not have the testimony of Jesus. The more living we are, the more we are the testimony of the living Jesus. (Life-study of Genesis, pp. 606-609)

Further Reading: Life-study of Genesis, msg. 45; The Conclusion of the New Testament, msg. 230

第二周■周五

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。”

约十五7“你们若住在我里面，我的话也住在你们里面，凡你们所愿意的，祈求就给你们成就。”

代上四章十节有犹大一个子孙特别的祷告：“雅比斯呼求以色列的神说，愿你丰厚地赐福与我，扩张我的境界，愿你的手与我同在，愿你保守我不遭患难，不受艰苦。”神就使他所求的得以成就。我盼望我们众人都有这样的祷告，求神扩大我们享受美地的境界，就是享受基督的境界。我们都需要祷告：“神啊，在得着基督和享受基督的事上，扩张我的境界。”（历代志生命读经，二〇页。）

信息选读

神作工有一个主要的原则，就是要人祷告，要人在祷告上与祂合作。…从前有一个很会祷告的基督徒，他说，所有属灵的工作，都有四个步骤：第一步是神起意，这就是神的旨意。第二步是神把这个旨意借着圣灵启示给祂的儿女，叫他们懂得神有一个旨意，神有一个打算，神有一个要求和盼望。第三步就是神的儿女把神的旨意回头祷告给神听。祷告就是响应神的旨意。如果我们的心与神的心完全是相合的，自然就会说出神所愿意作的事来。结果，第四步，神就必定去作成功那件事。

我们所要注意的是第三—我们怎样把神的旨意回头祷告神。…一切有价值的祷告都是回头的。如果我们的祷告只是为要成功我们所打算、所盼望的，

WEEK 2 — DAY 5

Morning Nourishment

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

John 15:7 If you abide in Me and My words abide in you, ask whatever you will, and it shall be done for you.

In 1 Chronicles 4:10 we have a particular prayer offered by one of the descendants of Judah: “Jabez called on the God of Israel saying, Oh that You would richly bless me and enlarge my border, and that Your hand would be with me, and that You would so keep me from evil that it would not grieve me!” God caused what Jabez had requested to come to pass. I hope that all of us would have such a prayer, a prayer that God would enlarge the border of the enjoyment of the good land, that is, enlarge the border of our enjoyment of Christ. (Life-study of 1 & 2 Chronicles, p. 18)

Today's Reading

One main principle of God's work is the need for man's prayer. He wants man to cooperate with Him in prayer. There was once a Christian who was very experienced in prayer. He said that all spiritual work consists of four steps. In the first step, God intends to do something; there is God's will. In the second step, He reveals this will to His children through the Spirit so that they know His will, His plan, His desire, and His aspiration. In the third step, God's children return His will back to Him through prayer. Prayer is the echoing of God's will. If our heart is in tune with God's heart, spontaneously we will speak forth God's will. As a result God will accomplish His work in the fourth step.

We will pay attention to the third step, which is returning God's will back to God...All worthwhile prayers are a kind of returning. If our prayer is only for the fulfillment of our plans and wishes, it will not have any value in the

这在属灵的世界中是没有多大价值的。必须是从神起头，我们响应，这才是有价值的祷告。神的工作是被这样的祷告所支配的。多少事，神愿意作，但是因为神的子民不祷告的缘故，祂宁可不作。神必须等人同意以后祂才去作，这是神作工的一个大原则，是圣经中最要紧的原则之一。

当神创造人的时候，就给人有一个自由意志。这样，在宇宙之中就有了三个不同的意志：一个是神的意志，一个是仇敌撒但的意志，一个就是人的意志。按着人的想法，神为什么不在一分钟之内把撒但消灭了。但是神没有这样作。神要与人合起来去对付撒但。神有神的意志，撒但有撒但的意志，人也有人的意志。神就是要得着人的意志与祂合起来。…神不单独作，神要人与祂合作。这就是召会在地上的责任。

神要作一件事，祂就要把祂自己的意思借着圣灵摆在我们里面，经我们把那意思化成祷告之后，神才把那件事作好。神作事必须有这么多的手续，…神需要有一个意志是和祂同心的，是和祂同情的。如果神所有的事都是不顾我们人就去作的话，那就完全用不着我们人在这里了，我们就不必知道什么是神的旨意了。但是，神每一个旨意都要我们去遵行，神要叫我们的意思与祂的旨意合在一起。我们祷告出神的旨意来，把神的心意祷告出来，这就是遵行神的旨意的第一步。我们从这里就能看见，祷告乃是一个工作，没有个工作比祷告更紧要，因为祷告就是说出神的旨意，祷告就是成功神的旨意。弟兄姊妹，我们要知道，神的旨意是要从我们祷告中说出来的。所以，一切出于己意的祷告都是无用的。所有合乎神心意的祷告，都是从神发起，借着圣灵把祂的意思告诉我们，而后由我们用祷告把那意思归还给神。所有合乎神心意的祷告，都是以神的旨意为起头，人不过是传递的，响应的。所有从我们起头的祷告，都是没有属灵的价值。（倪柝声文集第二辑第十八册，一五、一八至一九页。）

参读：神的启示和异象，第三章；圣经的十条路线，第一篇。

spiritual realm. Only the prayers that are initiated by God and that echo what He has initiated have any worth. God's work is governed by prayers. God is willing to do many things, but He will not do them when His people do not pray. He must wait for man to agree with Him before He will do them. This is a great principle of God's work, and it is also one of the most crucial principles in the Bible.

When God created man, He gave man a free will, so that now there are three wills in the universe. One is the will of God, the second is the will of Satan, and the third is the will of man. Man wonders why God would not destroy Satan quickly. But God would not do this. He wants man to join Him in dealing with Satan. God has His will, Satan has his will, and man also has his will. God wants man's will to be joined to Him...He does not want to act alone; He wants man to cooperate with Him. This is the responsibility of the church on earth.

In order to do something, God must first put His will within us through the Holy Spirit. He will only accomplish something after we have echoed it in our prayer. God operates through this procedure...He wants a will that is one with Him and that echoes Him. If God does everything without us, then man does not need to be here, and we do not need to know God's will. Yet every part of God's will needs someone to carry it out, and He wants our will to become one with His will. The first step in carrying out His will is to pray out God's will and utter His will through our prayer. From this we see that prayer is a work. There is no work more important than this work because prayer is the speaking of God's will and the accomplishment of His will. Brothers and sisters, we have to know that God's will is uttered through our prayers. Therefore, prayers that originate from our self-will are useless prayers. Prayers that are according to God's will originate from God. He conveys His will to us through the Holy Spirit, and then we return the same thought to Him through our prayer. Prayers that are after God's heart have God's will as the starting point; man is merely the transmitting and responding organ. Prayer that originates from ourselves has no spiritual value. (CWWN, vol. 38, pp. 281-284)

Further Reading: CWWL, 1986, vol. 3, "The Revelation and Vision of God," ch. 3; CWWL, 1959, vol. 3, "Ten Lines in the Bible," ch. 1

第二周■周六

晨兴喂养

代下二十 22 “众人一开始欢呼歌唱赞美，耶和華就派伏兵击杀那来攻击犹大人的亚扪人、摩押人、和西珥山人，他们就被打败了。”

诗八六 12 “主我的神啊，我要全心赞美你；我要荣耀你的名，直到永远。”

赞美乃是神的儿女最高的工作。或者说，圣徒属灵生命的最高表示，就是赞美神。神的宝座是神在宇宙中的最高点，而神“是用以色列的赞美为宝座的”。〔诗二二 3。〕神的名字，神的自己，乃是因着赞美而被高举的。…基督徒的生活是从赞美爬上去的。赞美乃是超越一切去摸着主。…你一赞美，你就在试炼的上面。人越要把你压住，你越在主面前爬起来说，“主，我感谢你，赞美你！”…没有一件事能够叫人变成甜而熟，像赞美的祭一样。我们要学习，不只是接受圣灵的管治，而且是赞美圣灵的管治；…这样，就有一个正直的荣耀的门开在那里。（倪柝声文集第三辑第二册，三〇五、三一九至三二〇页。）

信息选读

约沙法作犹大王的时候，是犹大国快到末了的时候，非常软弱，完全不行。…犹大人完全失望，非被打败灭亡不可。约沙法是一个复兴的王，也是一个敬畏神的人。…他还是一个要神的人。他在那里对犹大人说，我们应当相信神。…他们设立了歌唱的人，在那里赞美耶和華。〔代下二十 21。〕就叫这些歌颂赞美耶和華的人，穿上圣别的礼服走在军前，向耶和華

WEEK 2 — DAY 6

Morning Nourishment

2 Chron. 20:22 And when they began to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Seir, who were coming out against Judah; and they were struck.

Psa. 86:12 I will praise You, O Lord my God, with all my heart; and I will glorify Your name forever.

Praise is the highest work carried out by God's children. We can say that the highest expression of a saint's spiritual life is his praise to God. God's throne is the highest point in the universe, yet He sits "enthroned upon the praises of Israel" (Psa. 22:3). God's name and even God Himself are exalted through praise. The Christian life soars through praises. To praise is to transcend everything to touch the Lord...Once we praise, we are above the trials. The more others try to put us down, the more we should rise up before the Lord and say, "I thank You and praise You!"...Nothing can ripen and mature a man like sacrifices of praise. We need to learn not only to accept the discipline of the Holy Spirit but also to praise the discipline of the Holy Spirit...If we do this, a clear and glorious door will be opened to us. (CWWN, vol. 48, pp. 247, 257-258)

Today's Reading

The nation of Judah was coming to an end at the time of Jehoshaphat's rule. It was very weak; everything was in a state of shambles...Judah was completely in despair; they felt that defeat was certain. Jehoshaphat was a revived king and a God-fearing person...Jehoshaphat was a person seeking after God. He told Judah to believe in God...He appointed singers to sing praises to Jehovah [2 Chron. 20:21]. He also asked these ones to praise the beauty of holiness and to walk out before the army..."And when they began

歌唱。…众人一开始欢呼歌唱赞美，耶和華就派伏兵击杀亚扪人、摩押人、和西珥山人。“众人一开始”，就是正在那个时候。…没有一件事能够动主的手像赞美一样。…我们是需要祷告，我们还是需要天天好好的祷告，但是，许多事情是需要赞美来胜过的。

我们在这里看见，属灵的得胜不是靠着争战，乃是靠着赞美。…不只借着祷告胜过撒但，并且借着赞美胜过撒但。…在代下二十章，…那一边有军队，这一边有唱诗。这些人如果不是相信神的人，那就是发疯的人。感谢神，我们不是发疯的人，我们是相信神的人。

在神的儿女中，有许多人是很厉害地受试炼，且是常常受试炼的，…就像约沙法那样，好像没有路走了。那一边…强，…这一边…弱，…困难是那么大，绝不是他们所能胜过的。那个时候，他们的思想很容易注意他们的困难。…人越受试炼，就越想他们是何等困难。这一个时候，是最大的试炼。…人越受试炼，就越看自己；越受试炼，就越看环境。但是，认识神的人，越受试炼就越仰望主，越受试炼就越学习赞美。所以，我们的眼睛要学习不看自己，我们的眼睛要学习看主。就在这里仰起头来对主说，“主！你是超越过一切的，我赞美你！”大声的赞美，从心里出来的赞美，感觉受了伤而流出来的赞美，是赞美的祭，是神所顾念、神所悦纳的。赞美的祭一往神面前去的时候，仇敌撒但就被你赞美败了。赞美的祭，在神面前是有功效的。如果你从你里面挤出最好的感觉来赞美神，你就必定能站得住，必定能得胜。你能赞美，你就要看见得胜的路是这么大！（倪柝声文集第三辑第二册，三一四至三一六页。）

参读：初信造就，第十六篇；神圣启示的中心路线，第一篇；圣经要道，第三十四题。

to shout in song and to praise, Jehovah set ambushes for the children of Ammon, Moab, and Mount Senir” [v. 22]. When they began means at that very moment...Nothing moves the Lord’s hand as quickly as praise...We need to pray, and we need to pray every day. However, we can overcome many things only by praising.

Here we see that spiritual victory does not depend on warfare but on praising...We overcome Satan not only by prayer but also by praise...[In] 2 Chronicles 20...on one side was the army, and on the other side was the singing of hymns. These ones either had great faith in God, or they were crazy. Thank God, we are not crazy people. We are those who have faith in God.

Many of God’s children are under severe trials; they are frequently tested...They are like Jehoshaphat. They are shut in by their trouble. One side is too strong, and the other side too weak...Their problems are too great and beyond their ability to overcome. At such times, it is easy for them to turn their attention to their problems...The more a man goes through trials, the easier it is for him to be bound by his problems. This becomes a great time of testing...The more a man is tested, the more he tends to look at himself or his environment. But for those who know God, the more they are tested, the more they put their trust in the Lord. The more they are tested, the more they learn to praise. Therefore, we must learn not to set our eyes on ourselves. We must learn to set our eyes on the Lord. We should lift up our heads and tell the Lord, “You are above everything; I praise You!” Loud praises, praises that issue from the heart, and the praises that flow out of wounded feelings are the sacrifices of praise pleasing and acceptable to God. Once the sacrifice of praise ascends to God, the enemy, Satan, is defeated by the praise. The sacrifice of praise is very effective before God. Let your loftiest praises burst forth to God, and you will surely withstand and overcome. When you praise, you will find the way of victory opening wide before your eyes! (CWWN, vol. 48, pp. 253-255)

Further Reading: CWWN, vol. 48, ch. 16; CWWL, 1991-1992, vol. 1, “The Central Line of the Divine Revelation,” ch. 1; CWWL, 1932-1949, vol. 4, “Crucial Truths in the Holy Scriptures, Volume 4,” ch. 34

第二周诗歌

109

赞美主 — 祂的得胜

8 7 8 7 8 7 (英 124)

降 B 大调

4/4

B^b 5 3 i 5 | B^b₇ 3̣ . 2̣ i 5 | E^b 6 6 5 i | F₇ 5 4 3 - |
 一 赞 美、赞 美 基 督 得 胜! 赞 美 基 督 已 得 胜!
 B^b 5 3 i 5 | D₇ 3̣ . 2̣ i 7 | G_m i 7 6 7 i | C 7 6 5 - |
 罪 孽 赎 清, 旧 人 同 钉, 救 赎 大 功 已 完 成!
 F 2̣ . 2̣ 7 5 | B^b 3̣ . 2̣ i 6 | C_m 4 3 2 i | F₇ i 7 i - ||
 毁 坏 撒 但, 掳 掠 邪 灵, 仗 着 十 架 而 夸 胜!

二 赞美、赞美基督复生! 赞美基督已复生!
 吞灭死亡顽强权能, 使人出死而人生!
 冲破阴府残忍幽冥, 显出复活的大能!

三 赞美、赞美基督高升! 赞美基督已高升!
 远超宇宙一切首领, 得着至高的尊名!
 领得天地所有权柄, 等候仇敌作脚凳!

四 阿利路亚, 基督得胜! 阿利路亚, 已得胜!
 阿利路亚, 基督复生! 阿利路亚, 已复生!
 阿利路亚, 基督高升! 阿利路亚, 已高升!

WEEK 2 — HYMN

Praise Him! praise Him! Christ is Victor

Praise of the Lord — His Victory

124

1. Praise Him! praise Him! Christ is Vic - tor! He has won the vic - to - ry!
 Sin is judged, old A - dam fi - nished, Full re - demp - tion now we see!
 Van - quished all the e - vil pow - ers Thru the Cross tri - um - phant - ly!

2. Praise Him! Christ is resurrected!

God hath raised Him from the dead!
 All the pow'r of death is swallowed,
 Man from death to life is led!
 Broken through are hell and darkness
 And His pow'r exhibited!

3. Praise Him! Christ hath now ascended!

God hath raised Him to the throne!
 Far above all rule and power,
 He the highest Name doth own!
 All authority receiving
 Till His foe is overthrown!

4. Hallelujah, Christ the Victor

Triumphed on Mt. Calvary!
 Hallelujah, resurrected,
 He displays His victory!
 Hallelujah, now ascended,
 He shall reign eternally!

