

二〇一三年冬季训练标语

我们需要认识并经历

亚伯拉罕的神、以撒的神和雅各的神，
而成为神的以色列，就是在三一神里的召会。

我们若要照亚伯拉罕信的脚步而行，
就必须是过祭坛和帐棚生活的人，
以基督作我们的生命，召会作我们的生活，
过得着神传输的生活，
把我们的一切奉献给神，
并以祂的同在作我们的地图。

亚伯拉罕的神乃是借着祂的显现，
带着呼召，在异象中，在属人的友情里说话的神，
向祂在地上亲密的朋友揭示，
神按着祂的心愿，渴望祂的朋友成为什么，
以及要祂的朋友作什么，以完成神圣三一的永远经纶。

我们向神献上从祂所接受，
并祂所作到我们里面的之后，
祂会在复活里将其归还我们，
我们也会相信并经历神是复活的神，
以完成祂的定旨。

2013 WINTER TRAINING BANNERS

We need to know and experience

*the God of Abraham, the God of Isaac, and the God of Jacob
to become the Israel of God, the church in the Triune God.*

*If we would walk in the steps of Abraham's faith,
we must be those who live the life of the altar and the tent,
taking Christ as our life and the church as our living
to live a life of being transfused by God,
consecrating our all to God,
and taking His presence as our road map.*

*The God of Abraham is the God of speaking
in His appearing, with calling, in a vision, and in the human friendship,
to unveil to His intimate friend on the earth what He aspired for him to be and
what He wanted him to do according to His heart's desire
for the accomplishment of the eternal economy for the Divine Trinity.*

*After we offer to God
what we have received of Him and what He has wrought into us,
He will return it to us in resurrection,
and we will believe in and experience God as the God of resurrection
for the fulfillment of His purpose.*

二〇一三年冬季训练

创世记结晶读经（二）

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2013 WINTER TRAINING BANNERS

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二〇一三年冬季训练

创世记结晶读经（二）

第一篇

认识并经历亚伯拉罕的神、
以撒的神和雅各的神，
而成为神的以色列

读经：创二八 13，三三 20，出三 6、14～15，徒三 13，加六 16，帖前一 1

周 一

壹 我们的神乃是三个特别人物—亚伯拉罕、以撒、雅各—的神；这含示祂是三一神—出三 15，太二八 19，林后十三 14：

一 亚伯拉罕、以撒、雅各是以色列国的根基；如果没有亚伯拉罕、以撒、雅各，就没有以色列国—出三 15～16：

1 神的子民所以能成为神的子民，是因为他们有了亚伯拉罕、以撒、雅各的经历；他们的经历最终使他们成为神的子民以色列。

2 我们必须有亚伯拉罕、以撒、雅各的成分；没有这些成分，我们就不是神的子民，神的以色列。

二 在创世记这卷书中，亚伯拉罕、以撒、雅各的记载是重叠的；创世记描绘他们，不是三

2013 Winter Training

Crystallization-Study of Genesis (2)

Message One

Knowing and Experiencing the God of Abraham,
the God of Isaac, and the God of Jacob
to Become the Israel of God

Scripture Reading: Gen. 28:13; 33:20; Exo. 3:6, 14-15; Acts 3:13; Gal. 6:16; 1 Thes. 1:1

Day 1

I. Our God is the God of three particular persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God— Exo. 3:15; Matt. 28:19; 2 Cor. 13:14:

A. Abraham, Isaac, and Jacob are the foundations of the nation of Israel; without them there would not be the nation of Israel— Exo. 3:15-16:

1. God's people became His people through the experiences of Abraham, Isaac, and Jacob; their experiences culminated in Israel, the people of God.

2. We all need to have the elements of Abraham, Isaac, and Jacob; without these elements we cannot be the people of God, the Israel of God.

B. In the book of Genesis the records of Abraham, Isaac, and Jacob overlap; Genesis does not portray them as three separate individuals

个分开的人，乃是一个团体人的构成分子：

- 1 亚伯拉罕的经历表征对父神这独一源头的经历，祂呼召人、称义人、装备人，使人凭信而活，且活在与祂的交通里—十二1，十五6，十七~十八，十九29，二一1~13，二二1~18。
- 2 以撒的经历表征对子神的经历，祂救赎人、祝福人，使人承受祂一切的丰富，过享受祂丰盛的生活，并活在平安中—1~14节，二五5，二六3~4、12~33。
- 3 雅各（连同约瑟）的经历，表征对父神的经历，祂爱人并拣选人（玛一2，罗九10~13）；也表征对灵神的经历，祂使万有互相效力，叫爱祂的人得益处，并且变化人，使人在神圣的生命里成熟，能祝福所有的人，治理全地，并以子神作生命供应，满足所有的人—创二七41，二八1~三五12，三七，三九~四九，罗八28~29。

周二

贰 我们需要认识并经历亚伯拉罕的神、以撒的神和雅各的神：

一 亚伯拉罕信神是独一的源头，是“称无为有的神”—四17：

- 1 神的目标必须按着神的时候、借着神的能力达成—创十七17、19、21。
- 2 神在亚伯拉罕身上作特别的工作，为要给他看见，神作为父的意义是什么—弗四6：

but as constituents of one corporate person:

1. The experience of Abraham signifies the experience of God the Father, the unique source, in His calling man, justifying man, and equipping man to live by faith and to live in fellowship with Him—12:1; 15:6; chs. 17–18; 19:29; 21:1-13; 22:1-18.
2. The experience of Isaac signifies the experience of God the Son in His redeeming man and His blessing man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace—vv. 1-14; 25:5; 26:3-4, 12-33.
3. The experience of Jacob (with Joseph) signifies the experience of God the Father in His loving man and choosing man (Mal. 1:2; Rom. 9:10-13) and of God the Spirit in His causing all things to work together for the good of those who love Him, in His transforming man, and in His making man mature in the divine life so that man may be able to bless all the people, rule over all the earth, and satisfy all the people with God the Son as the life supply— Gen. 27:41; 28:1–35:12; chs. 37; 39–49; Rom. 8:28-29.

Day 2

II. We need to know and experience the God of Abraham, the God of Isaac, and the God of Jacob:

A. Abraham believed in God as the unique source, as the One who “calls the things not being as being”—4:17:

1. God’s goal must be achieved according to God’s time and through God’s power— Gen. 17:17, 19, 21.
2. God did a special work on Abraham in order to show him what it means for God to be the Father—Eph. 4:6:

- a 认识神是父，乃是认识祂是源头，就是独一的发起者，并且一切都是源于祂—太十五 13。
- b 我们都需要认识神是父，一切都是从祂而来—罗十一 36，林前八 6，弗三 14 ~ 16。

二 以撒是子最佳的表征；在他身上我们看见，一切都是从父而来—创二四 36，二五 5：

- 1 按照创世记二十二章的图画，以撒很详细的预表基督。

周 三

- 2 以撒的原则乃是领受的原则—二五 5，林前四 7：
 - a 子神的意义是一切都是领受，没有一件事由祂发起—约十六 15，十七 10，五 19、30。
 - b 在以撒身上我们看见，一切都是从父而来，我们的地位乃是领受—创二六 12 ~ 13，罗十一 36，林前四 7：
 - (一) 以撒与亚伯拉罕的关系是领受的关系；认识以撒的神，就是认识神是供给者—创二四 36。
 - (二) 神是父，一切都从祂而出；我们是众子，我们所有的一切，都从祂而来—林前八 6，十一 12 下。

三 雅各是对我们说到圣灵；他的经历代表圣灵的工作，他的历史预表圣灵的管治：

- 1 雅各的一生代表神对付的一生，而雅各的神乃是对付的神—创三一 38 ~ 41：

- a. To know God as the Father is to know that He is the source, the unique Initiator, and that everything originates from Him—Matt. 15:13.
- b. We all need to know that God is the Father and that everything proceeds from Him—Rom. 11:36; 1 Cor. 8:6; Eph. 3:14-16.

B. In Isaac, the best figure of the Son, we see that everything comes from the Father— Gen. 24:36; 25:5:

- 1. According to the picture in Genesis 22, Isaac typifies Christ in a detailed way.

Day 3

- 2. The principle of Isaac is the principle of receiving—25:5; 1 Cor. 4:7:

- a. The significance of God the Son is that everything is received and that nothing is initiated by Him— John 16:15; 17:10; 5:19, 30.
- b. In Isaac we see that everything comes from the Father and that our place is to receive — Gen. 26:12-13; Rom. 11:36; 1 Cor. 4:7:

- 1) Isaac's relationship with Abraham was one of receiving; to know the God of Isaac is to know God as the Supplier— Gen. 24:36.
- 2) God is the Father, and everything proceeds from Him; we are sons, and everything we have is from Him—1 Cor. 8:6; 11:12b.

C. Jacob speaks to us of the Holy Spirit; his experiences represent the work of the Holy Spirit, and his history is a type of the discipline of the Holy Spirit:

- 1. Jacob's life is a life that represents God's dealings, and the God of Jacob is the God of dealings— Gen. 31:38-41:

- a “雅各的神”这名称含示圣灵如何管教雅各，如何对付他的天然生命，如何把基督构成到他里面，如何在他里面结出圣灵的果子—加五 22 ~ 23，来十二 11。
- b 我们要认识雅各的神，就得让圣灵在我们身上作工，对付我们的天然生命，把基督构成到我们里面。

周 四

- 2 雅各的历史乃是一幅圣灵管教的图画—创四七 9，四八 15 ~ 16 上，来十二 9 ~ 11：
 - a 圣灵的管教是指圣灵在我们外面的环境里作工，祂安排一切的人、事和遭遇，使我们借此受管教—罗八 28。
 - b 神借着圣灵的管教，完全拆毁我们里面旧造的元素，使新造的元素得以建造在我们里面。
- 3 神借着圣灵的管教，对付我们天然的生命，使基督得以作到我们里面、构成到我们里面、成形在我们里面，使三一神得着团体的彰显—加四 19，弗三 16 ~ 21。

四 亚伯拉罕的神、以撒的神和雅各的神，就是耶和華，伊罗欣—自有永有的三一神，永远、伟大的我是—出三 6、14，启一 4。

五 亚伯拉罕的神、以撒的神和雅各的神，乃是复活的神—出三 6、15，太二二 23 ~ 33，徒三 13。

六 亚伯拉罕的神、以撒的神和雅各的神，乃是帐幕的神；亚伯拉罕、以撒和雅各都住在帐棚里；他们住在帐棚里时，热切等候神永远的帐幕，

- a. The title the God of Jacob implies how the Holy Spirit disciplined Jacob, dealt with his natural life, constituted Christ into him, and bore the fruit of the Spirit in him— Gal. 5:22-23; Heb. 12:11.
- b. If we would know the God of Jacob, we need to allow the Spirit to perform His work in us, dealing with our natural life and constituting Christ into us.

Day 4

- 2. Jacob's history is a picture of the discipline of the Holy Spirit— Gen. 47:9; 48:15-16a; Heb. 12:9-11:
 - a. The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment—to His arranging of all people, things, and happenings—through which we are being disciplined—Rom. 8:28.
 - b. Through the discipline of the Holy Spirit, God completely tears down the element of the old creation in us so that the element of the new creation may be built up in us.
 - 3. God deals with our natural life through the discipline of the Holy Spirit so that Christ may be wrought into us, constituted into us, and formed in us for the corporate expression of the Triune God— Gal. 4:19; Eph. 3:16-21.
- D. The God of Abraham, the God of Isaac, and the God of Jacob is Jehovah, Elohim—the selfexisting and ever-existing Triune God, the eternal great I Am—Exo. 3:6, 14; Rev. 1:4.*
- E. The God of Abraham, the God of Isaac, and the God of Jacob is the God of resurrection—Exo. 3:6, 15; Matt. 22:23-33; Acts 3:13.*
- F. The God of Abraham, the God of Isaac, and the God of Jacob is the God of the tabernacle; Abraham, Isaac, and Jacob each lived in a tent; while they were living in tents, they were eagerly waiting*

就是新耶路撒冷城—出四十 34 ~ 35，创十二 8，十三 18，二六 17、25，三三 18，三五 21，来十一 9 ~ 10，启二— 2 ~ 3。

七 亚伯拉罕的神是称义的神（创十五 6，罗四 2 ~ 3），以撒的神是恩典的神（林后十三 14），雅各的神是借着神圣的管教变化人的神（三 18，来十二 5 ~ 11）；至终，雅各的神成了以色列的神（创三三 20，出五 1），就是经过变化之雅各的神。

周 五

叁 经历亚伯拉罕的神、以撒的神和雅各的神，结果乃是神的以色列，就是在三一神里的召会—创三五 10，三三 20，加六 16，帖前一 1，太二八 19：

一 神的以色列是真以色列人（罗九 6 下，二 28 ~ 29，腓三 3），包括在基督里所有外邦和犹太的信徒，他们是亚伯拉罕的真子孙，是信仰之家的人，也是新造里的人—加三 7、29，六 10、15 ~ 16：

1 真以色列人，属灵的以色列人，乃是召会—16 节，太十六 18。

2 在神新约的经纶里，我们已成为神的儿子和神的以色列；我们的定命是作神的儿子彰显神，并作君王在神的国里掌权—加三 26，六 10、16，启五 10，二一 7，二二 5 下，十二 5 上。

3 我们作为神的以色列，代表神，行使祂的权柄，并在地上执行祂的行政，以完成祂的定旨—创一 26、28，路十 19，启十二 5、7 ~ 11。

for the eternal tabernacle of God, the city of New Jerusalem—Exo. 40:34-35; Gen. 12:8; 13:18; 26:17, 25; 33:18; 35:21; Heb. 11:9-10; Rev. 21:2-3.

G. The God of Abraham is the God of justification (Gen. 15:6; Rom. 4:2-3), the God of Isaac is the God of grace (2 Cor. 13:14), and the God of Jacob is the God of transformation through divine discipline (3:18; Heb. 12:5-11); eventually, the God of Jacob became the God of Israel (Gen. 33:20; Exo. 5:1), the God of the transformed Jacob.

Day 5

III. The issue of experiencing the God of Abraham, the God of Isaac, and the God of Jacob is the Israel of God, the church in the Triune God—Gen. 35:10; 33:20; Gal. 6:16; 1 Thes. 1:1; Matt. 28:19:

A. The Israel of God is the real Israel (Rom. 9:6b; 2:28-29; Phil. 3:3), including all the Gentile and Jewish believers in Christ, who are the true sons of Abraham, who are the household of the faith, and who are those in the new creation— Gal. 3:7, 29; 6:10, 15-16:

1. The real Israel, the spiritual Israel, is the church—v. 16; Matt. 16:18.

2. In God's New Testament economy we have been made both the sons of God and the Israel of God; our destiny is to be sons of God expressing God and also kings reigning in the kingdom of God— Gal. 3:26; 6:10, 16; Rev. 5:10; 21:7; 22:5b; 12:5a.

3. As the Israel of God, we represent God, exercise His authority, and carry out His administration on earth for the fulfillment of His purpose — Gen. 1:26, 28; Luke 10:19; Rev. 12:5, 7-11.

二 神的以色列乃是在三一神里的召会——帖前一 1，太二八 19：

- 1 当保罗说到在父神和主耶稣基督里的召会，事实上他的意思是说，召会是在三一神里——帖前一 1，林前一 2，十二 4～6：
 - a “父神”和“主耶稣基督”这样的说法，都含示那灵；因此，帖前一章一节含示那灵是不言而喻的，我们可以说，召会是在三一神里的。
 - b 按照圣经，我们找不到召会只在神里这回事；反之，召会乃是在经过过程的三一神里——太二八 19，林后十三 14。
 - c 召会在父神和主耶稣基督里，意思是说，召会乃是在经过过程的三一神里，就是在那成了赐生命之灵，同着父和子的一位里——太二八 19，弗四 4～6，约十四 20。
- 2 我们若看见召会在三一神里的这个异象，这异象会支配我们的思想、活动，以及我们整个的生活——箴二九 18 上，徒二六 19。

B. *The Israel of God is the church in the Triune God—1 Thes. 1:1; Matt. 28:19:*

1. When Paul speaks of the church in God the Father and the Lord Jesus Christ, he actually means that the church is in the Triune God—1 Thes. 1:1; 1 Cor. 1:2; 12:4-6:
 - a. The expressions God the Father and the Lord Jesus Christ both imply the Spirit; therefore, in 1 Thessalonians 1:1 the Spirit is implied and understood, and we may speak of the church being in the Triune God.
 - b. According to the Bible, there is no such thing as the church being merely in God; rather, the church is in the processed Triune God—Matt. 28:19; 2 Cor. 13:14.
 - c. For the church to be in God the Father and the Lord Jesus Christ means that the church is in the processed Triune God—the One who has become the life-giving Spirit with the Father and the Son—Matt. 28:19; Eph. 4:4-6; John 14:20.
2. If we see the vision of the church in the Triune God, this vision will control our thinking, our activities, and our entire life —Prov. 29:18a; Acts 26:19.

出三 15~16 “…你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，差我到你们这里来。这是我的名，直到永远；这也是我的纪念，直到万代。你去招聚以色列的长老，对他们说，耶和华你们祖宗的神，就是亚伯拉罕、以撒、雅各的神，向我显现…”。

创世记启示一个团体人生命之三阶段里完整的三一神。创世记没有把亚伯拉罕、以撒、雅各看作三个分开的人，而是把他们看作一个有三阶段的完整的团体人。

我们的神乃是三个特别人物的神，就是亚伯拉罕的神，以撒的神，雅各的神（神在祂与人联结中的历史，一六〇页）。

信息选读

神的子民有两个起点：一个起点是亚伯拉罕，因为神的拣选、神的恩召是从亚伯拉罕起头的；还有一个起点是以色列国…。在这两个起头中间，神得着了三个人，就是亚伯拉罕、以撒、雅各。…从此以后，以色列国起首作神的子民。从此以后，就有了神的子民。…如果没有亚伯拉罕、以撒、雅各，就没有以色列国；如果没有亚伯拉罕、以撒、雅各，就没有神的子民。

把他们三个人在神面前所受的对付、所有的经历传下去，然后神才得着了子民。所以，亚伯拉罕、以撒、雅各所有的经历，就是神的子民所应当有的经历；他们三个人在神面前所得着的，是所有神的子民都应当得着的。…需要得着了亚伯拉罕所得着的，又加上以撒所得着的，再加上雅各所得着的，才能作神的子民（亚伯拉罕以撒雅各的神，二至五页）。

Morning Nourishment

Exo. 3:15-16 "...Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation. Go, and gather the elders of Israel together, and say to them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me..."

The book of Genesis reveals the complete Triune God of the three sections of the life of a corporate person. Genesis does not consider Abraham, Isaac, and Jacob as three separate persons but as one complete corporate person with three sections.

Our God is the God of three particular persons—the God of Abraham, the God of Isaac, and the God of Jacob. (The History of God in His Union with Man, p. 133)

Today's Reading

The first beginning [that God's people had] was with Abraham because God's selection and calling began with Abraham. The other beginning was with the nation of Israel....In between these two beginnings, God gained three persons, Abraham, Isaac, and Jacob....From that point on, the nation of Israel became the people of God, and God had a people of His own....Without Abraham, Isaac, and Jacob, there would not be the nation of Israel, and without Abraham, Isaac, and Jacob, there would not be a people of God.

The dealings which these three received before God and the experiences they went through culminated in a people of God. Hence, the total experiences of Abraham, Isaac, and Jacob are the experiences that all of God's people should have. The attainments of these three should be the attainments of all the people of God....All the people of God should have the element of Abraham, the element of Isaac, and the element of Jacob in them. Without these elements, we cannot become God's people. (CWWN, vol. 35, pp. 5-7)

当你读创世记，你会注意到关于亚当、亚伯、以诺和挪亚的记载，彼此分得很清楚。但是，亚伯拉罕、以撒和雅各的记载却是互相重叠的。创世记在说到他们时，乃是把他们看作一个团体的人。...这样重叠的意义乃是：按照生命的经历，这三个人乃是一个人，一个团体的人（创世记生命读经，六三〇页）。

在亚伯拉罕的阶段里，我们看见父神呼召人、称义人、装备人，使人凭信而活，并活在与祂的交通里（创十二1，十五6，十七，十八，十九29，二一1~13，二二1~18）。十二章一节给我们看见父的呼召，十五章六节启示祂的称义。十七章给我们看见神如何装备亚伯拉罕，使他过凭信的生活。然后十八章启示神如何使亚伯拉罕活在与祂交通的生活里。这是神与祂的人间朋友亚伯拉罕之间交通的一章。

以撒的阶段代表子神，就是三一神的第二者，祂赐福与人，使人承受祂一切的丰富，过享受祂丰盈的生活，并活在平安中（创二五5，二六3~4，12~33）。

在雅各的阶段里，我们看见父神爱人并拣选人。...雅各是三个人中的最后一位，但神用他表征父爱人并拣选人的这一面。玛拉基一章二节说，神爱雅各，罗马九章十至十三节说，神拣选了雅各，甚至在雅各出生以前，就拣选了他。

在雅各同约瑟生平的阶段里，我们看见灵神在万有里作工，叫爱祂的人得益处〔八28〕。...在雅各同约瑟的生平里，我们看见那灵变化人，并使人在神圣的生命里成熟，好叫人能给万民祝福，管理全地，并以子神作为生命的供应满足万民（创二七41，二八1~三五12，三七，三九~四九，罗八28~29）（神在祂与人联结中的历史，一六一至一六三页）。

参读：神在祂与人联结中的历史，第十章；亚伯拉罕以撒雅各的神，第一章。

As you read the book of Genesis, you will notice that the records of Adam, Abel, Enoch, and Noah are quite distinct one from another. The records of Abraham, Isaac, and Jacob, however, overlap. Genesis, speaking of them, considers them as one corporate man....The significance of this overlapping is that, according to the experience of life, these three persons are one man, a corporate man. (Life-study of Genesis, p. 516)

In the section of Abraham, we see God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him (Gen. 12:1; 15:6; ch. 17; ch. 18; 19:29; 21:1-13; 22:1-18). Genesis 12:1 shows us the Father's calling and 15:6 reveals His justification. Chapter 17 shows us how God equipped Abraham to live a life by faith. Then chapter 18 reveals how God made Abraham to live a life in fellowship with Him. It is a chapter of fellowship between God and His human friend, Abraham.

The section of Isaac represents God the Son, the second of the Triune God, who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (Gen. 25:5; 26:3-4, 12-33).

We see God the Father loving man and choosing man in the section of Jacob....Jacob is the last of the three, yet he is used by God to signify the Father in His loving and choosing man. Malachi 1:2 says that God loved Jacob, and Romans 9:10-13 says that God selected Jacob, choosing him even before he was born.

In the section of the life of Jacob with Joseph, we see God the Spirit who works in all things for the good of His lovers [cf. Rom. 8:28]....In the life of Jacob with Joseph, we see that the Spirit transforms man and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply (Gen. 27:41; 28:1—35:10; chs. 37; 39—49; Rom. 8:28-29). (The History of God in His Union with Man, pp. 134, 133, 134-135)

Further Reading: The History of God in His Union with Man, ch. 10; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 1

罗四 17 “亚伯拉罕在他所信那叫死人复活，又称无为有的神面前，是我们众人的父，如经上所记：“我已经立你作多国的父。””

十一 36 “因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

神为了要拣选一班人归于祂自己的名下，作祂的子民，所以在亚伯拉罕、以撒和雅各身上特别作工，使他们有特别的经历。神给亚伯拉罕的经历，是要他认识神是父，他的一切都得出于神；神给以撒的经历，是要他认识子的享受，他所有的一切都是父赐给他的；神给雅各的经历，是借着圣灵的管治对付他的天然生命，并把基督组织在他里面。亚伯拉罕、以撒和雅各是神子民的起头，他们所有的经历，也就是神的子民所应当有的经历（亚伯拉罕以撒雅各的神，序）。

信息选读

亚伯拉罕在两件事上信神：以撒的出生，关系到神是“称无为有”的神；献上又得回以撒，关系到神是“叫死人复活”的神。亚伯拉罕乃是信这样一位神，并将祂应用在他的处境中（圣经恢复本，罗四 17 注 1）。

信的源头乃是神。祂是称无为有，又叫死人复活的那一位（罗四 17）（罗马书的结晶，一〇三页）。

神的目的，是要在神所定规的时候达到的，也是要靠神的力量达到的，这是以撒的原则——神的时候和神的能力。...神所注重的的问题还不是在于事情的有无，而是在于事情的来源。我们所注意的问题，往往只是事情的现象好不好，事情的形式对不对；我们自

Morning Nourishment

Rom. 4:17 "(As it is written, "I have appointed you a father of many nations") in the sight of God whom he believed, who gives life to the dead and calls the things not being as being."

11:36 "Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen."

In order to bring a group of people to come under His name, and in order to make them His people, God did a special work in three persons, Abraham, Isaac, and Jacob, respectively, and gave each one of them particular experiences. God gave Abraham the experience of knowing God as the Father, showing that everything comes from God. He gave Isaac the experience of knowing the enjoyment of the Son, showing that everything the Son has is from the Father. He gave Jacob the experience of the discipline of the Holy Spirit to deal with his natural life and constitute Christ into him. Abraham, Isaac, and Jacob are the beginning of the history of God's people. As such, their total experience should be the experience of all of God's people. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," p. 3)

Today's Reading

Abraham believed God regarding two things: (1) the birth of Isaac, which is related to the God who "calls the things not being as being," and (2) the offering up and the gaining back of Isaac, which is related to the God who "gives life to the dead." Abraham believed such a God and applied Him to his situation. (Rom. 4:17, footnote 1)

The source of faith is God. He is the One who calls things not being as being and gives life to the dead (Rom. 4:17). (Crystallization-study of the Epistle to the Romans, p. 84)

God's goal must be achieved according to God's time and through God's power....God's emphasis is not on whether something has happened, but on what the source is. Often our attention is just on the correctness of the results and the forms. Whatever we think is correct is taken to be correct, and whatever we think is right is taken to be right. However, God is concerned

己以为对就算对，自己以为好就算好。但神所注意的问题是这件事是从哪里来的，这件事是谁作的。

神是要立亚伯拉罕为父，所以神在亚伯拉罕身上特别作工，要他认识什么叫作神是父。神是父，意思就是所有的一切都应该是出于神的。亚伯拉罕如果没有看见什么都应该是出于神的，如果不知道神是父，他也就不配作多国的父。可是，亚伯拉罕生以实玛利是出于他自己，并不是出于神。

神是父，一切都是出乎神。哦，有一天神给你看见“神是父”的时候，那一天是你有福的一天。那一天你会认识你不能作什么，你没有办法。你并不是勒住自己不作一件事，勒住自己不作两件事；你乃是问说，神起头了没有？这就是亚伯拉罕的经历。他的经历就是给我们看见，他不是自己要作神的子民。亚伯拉罕没有起头，是神起头的。

这是亚伯拉罕。什么都是神起头的，和他自己没有关系。我们如果真知道神是父，我们自己就没有这么多把握，就不能说，我要作什么就作什么；只能说，主若愿意，我才能作，主怎么说，我才怎么定规。这不是说要你作一个犹豫不决的人，这是说你自己真的不知道，只有父指示了你才知道。

我们在以撒身上所得着的教训是什么呢？加拉太四章说以撒是子（23）。以撒给我们看见，一切都是从父那里承受的（亚伯拉罕以撒雅各的神，八〇、七二、七至八页）。

亚伯拉罕将他独生的爱子以撒献在祭坛上，乃是一幅生动的图画，说出父神将祂的独生爱子耶稣基督，当作祭物献在十字架上。在这幅图画中，以撒很详细地预表基督（圣经恢复本，创二二 2 注 1）。

参读：亚伯拉罕以撒雅各的神，第六至七章；创世记生命读经，第三十八篇。

with where something comes from and who is doing it.

God intended that Abraham be the father. Therefore, He did a special work on him in order to show him what it means for God to be the Father. For God to be the Father means that everything should issue from God. If Abraham did not see that everything issued from God and that He is the Father, he would not have been qualified to be the father of many nations. Yet the begetting of Ishmael issued from Abraham himself and was not from God.

God is the Father, and everything originates from Him. The day that God shows you that He is the Father will be a blessed day. On that day you will realize that you cannot do anything and that you are helpless. You will not have to try to hold yourself back from doing this thing or that thing. Instead you will ask, “Has God initiated this?” This is the experience of Abraham. His experience shows us that he had no thought of becoming God's people. Abraham did not initiate anything. It was God who initiated.

This was Abraham. God was the Initiator of everything for him; he had nothing to do with it. If you know that God is the Father, you will not be so confident and will not say that you can do whatever you want. You will only say, “If the Lord is willing, I will do this and that. Whatever the Lord says, I will do.” This does not mean that you should be indecisive. It means that you truly do not know what to do and that you only know after the Father has revealed His will.

What is the lesson we learn from Isaac? Galatians 4 says that Isaac is the promised son (v. 23). In Isaac we see that everything comes from the Father. (CWWN, vol. 35, pp. 59, 54, 8-10)

Abraham's offering of his beloved and only son, Isaac, on the altar is a vivid picture of God the Father's offering of His beloved and only Son, Jesus Christ, on the cross. In this picture Isaac typifies Christ in a detailed way. (Gen. 22:2, footnote 1)

Further Reading: CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” chs. 6-7; Life-study of Genesis, msg. 38

创二四 36 “我主人的妻子撒拉年老的时候，给我主人生了一个儿子；我主人也将一切所有的都给了这个儿子。”

林前四 7 “使你与人不同的是谁？你有什么不是领受的？若真是领受的，你为什么夸口，仿佛不是领受的？”

许多人不能作亚伯拉罕，就是因为他不能作以撒；...光有亚伯拉罕的经历，没有以撒的经历，不行；光有以撒的经历，没有亚伯拉罕的经历，也不行。我们要看见神是父，什么都是出乎祂；我们也要看见我们是儿子，什么都是祂给的。我们作儿子的生命，是从祂来的。我们在神面前不过是一个接受的人。得救是接受的，得胜也是接受的；称义是接受的，圣别也是接受的；赦罪是接受的，得着释放也是接受的。接受的原则就是以撒的原则。我们要说，阿利路亚！阿利路亚！因为所有的一切都是神给我们的（亚伯拉罕以撒雅各的神，九页）。

信息选读

我们不只要认识神是父神，我们也要认识基督是子神。什么叫作子神？子神的意思，就是所有的一切都是接受的，没有一点是自己发起的。在亚伯拉罕身上，给我们看见神的目的；在以撒身上，给我们看见神的能力。在亚伯拉罕身上，给我们看见神对于祂子民所要求的标准是什么；在以撒身上，给我们看见神的子民达到那一个标准的生命是什么。许多基督徒有一个极大的难处，就是看见了神的目的，而没有看见神的供给；看见了神的标准，而没有看见神的生命；看见了神的要求，而没有看见有一个能力是可以来答应那一个要求的。所以我们需要看见亚伯拉罕，也需要看见以撒。

Morning Nourishment

Gen. 24:36 "And Sarah my master's wife bore a son to my master after she had become old. And he has given all that he has to him."

1 Cor. 4:7 "For who distinguishes you? And what do you have that you did not receive? And if you did receive it, why do you boast as though not having received it?"

Many people cannot be in the position of Abraham because they cannot be in the position of Isaac....It is impossible to have the experience of Abraham without the experience of Isaac. It is also impossible to have the experience of Isaac without the experience of Abraham. We have to see that God is the Father and that everything proceeds from Him. We also have to see that we are sons and that everything we have is from Him. The life of the Son which we inherit comes from Him. In the eyes of God we are only those who receive. Salvation is received, victory is received, justification is received, sanctification is received, forgiveness is received, and freedom is received. The principle of receiving is the principle of Isaac. We have to say, Hallelujah! Hallelujah! Everything we have is from God. (CWWN, vol. 35, p. 10)

Today's Reading

Not only do we have to know God as the Father, but we have to know Christ as the Son. What is the meaning of God as the Son? It means that everything is received and nothing is initiated by Him. In Abraham we see God's purpose. In Isaac we see God's power. In Abraham we see the standard which God requires of His people. In Isaac we see the life which enables God's people to reach that standard. Many Christians have one basic problem: They only see God's purpose but do not see God's provisions. They see God's standard but do not see God's life. They see God's demands, but do not see the power that meets these demands. This is why we have to consider Isaac as well as Abraham.

亚伯拉罕给我们看见一切都是出乎神，我们不能凭着自己作什么。以撒给我们看见一切都是神所赐给的，我们应当接受。

以撒的特点，就是他一生一世所有的一切，都是享受，都是接受。...认识以撒的神只有一个意思，就是认识神是供给者，认识什么都是从神来的。你要认识父神，你就得认识子神；你要认识亚伯拉罕的神，你就得认识以撒的神。光有亚伯拉罕的神，我们还没有办法，因为祂住在人所不能靠近的光中（提前六16）；但是感谢神，祂也作以撒的神。这就是说，亚伯拉罕把他的一切都给了以撒。这也就是说，我们什么都是接受的。

雅各所给我们的教训是什么呢？亚伯拉罕是对我们说到父，以撒是对我们说到子，至于雅各，是对我们说到圣灵。不是雅各这个人代表圣灵，乃是雅各这个人的经历代表圣灵的工作。雅各一生的历史，都是代表圣灵的管治（亚伯拉罕以撒雅各的神，一二二至一二三、一三、一二五、一一页）。

至终圣经说，神是亚伯拉罕的神，以撒的神，雅各的神，而这位神不是死人的神，乃是活人的神（太二二32）。我的神不但是亚伯拉罕的神，以撒的神；祂也是雅各的神，对付的神，是终日对付我的（创世记生命读经，一〇八一页）。

雅各的神，就是说到圣灵如何管治雅各，如何对付雅各的天然生命，如何把基督组织在雅各里面，如何在雅各身上结出圣灵的果子来。我们要认识雅各的神，就是要认识圣灵的组织，圣灵的果子。我们要认识雅各的神，就得让圣灵在我们身上作祂所要作的工，让祂对付我们的天然生命，把基督组织在我们里面，在我们身上结出圣灵的果子来，使我们也成为神的见证的器皿（亚伯拉罕以撒雅各的神，二二九页）。

参读：亚伯拉罕以撒雅各的神，第四至五章。

Abraham shows us that everything is of God; we cannot do anything by ourselves. Isaac shows us that everything comes from God, and our place is to receive.

We can see Isaac's characteristics. Throughout his entire life, everything he had was a matter of enjoyment and receiving....Knowing the God of Isaac means only one thing: knowing God as the Supplier and that everything comes from Him. If we want to know the Father, we have to know the Son. In order to know the God of Abraham, we have to know the God of Isaac. We are helpless if we only know the God of Abraham because He dwells in unapproachable light (1 Tim. 6:16). But thank the Lord that He is also the God of Isaac. This means that everything that Abraham had was Isaac's. It also means that everything comes by receiving.

What is the lesson we learn from Jacob? Abraham speaks to us of the Father, Isaac speaks to us of the Son, and Jacob speaks to us of the Holy Spirit. It does not mean that Jacob represents the Holy Spirit, but that his experiences represent the work of the Holy Spirit. Jacob's history is a type of the discipline of the Holy Spirit. (CWWN, vol. 35, pp. 91, 13, 93, 12)

Eventually, the Bible says that God is the God of Abraham, the God of Isaac, and the God of Jacob, and that this God is not the God of the dead but of the living (Matt. 22:32). My God is not only the God of Abraham and the God of Isaac; He is also the God of Jacob, the God of dealings who deals with me all day long. (Life-study of Genesis, pp. 896-897)

The title the God of Jacob implies how the Holy Spirit disciplined Jacob, how He dealt with Jacob's natural life, how He constituted Christ into Jacob, and how He bore the fruit of the Spirit in Jacob. If we want to know the God of Jacob, we have to know the constitution by the Spirit and the fruit of the Spirit. If we want to know the God of Jacob, we need to allow the Spirit to perform His work in us, to deal with our natural life, to constitute Christ into our inward being, and to bring forth the fruit of the Spirit in us so that we can become the vessels of God's testimony. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," p. 171)

Further Reading: CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," chs. 4-5

晨兴喂养

来十二 11 “一切的管教，当时固然不觉得喜乐，反觉得愁苦；后来却给那借此受过操练的人，结出平安的义果。”

罗八 28 “还有，我们晓得万有都互相效力，叫爱神的人得益处，就是按祂旨意被召的人。”

有的弟兄姊妹也许特别聪明，会想、会打算、有计谋、有策略；但是，请你记得，我们行事为人，不是靠人的聪明，乃是靠神的恩典（林后— 12）。雅各就是一直在那里受圣灵的管治，以致他的聪明不能成功（亚伯拉罕以撒雅各的神，一二页）。

信息选读

我们所说圣灵的管治，并不是指着圣灵在我们里面管治我们说的，那是圣灵在我们里面作膏油所作的。圣灵的管治，乃是指着圣灵在我们外面的环境中，安排一切人、事、物，借以管治我们说的。

按正规，一个人越受圣灵的管治，他那个人就越完了。圣灵的管治，到最终总是叫我们这个人被拆毁、被破碎、被磨掉。神就是借着圣灵的管治，把我们的旧造完全拆毁，好叫祂新造的成分，能在我们里面建造起来（生命的经历下册，三二四至三二五页）。

神把基督分给信徒，那是第一步；神还要作更深的工作，就是使基督成形在我们里面。神对付我们天然生命的目的，就是要叫基督成形在我们里面，就是要把基督作成在我们里面，把基督组织在我们里面（亚伯拉罕以撒雅各的神，二三二页）。

Morning Nourishment

Heb. 12:11 "Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it."

Rom. 8:28 "And we know that all things work together for good to those who love God, to those who are called according to His purpose."

Some brothers and sisters are exceptionally clever, thoughtful, shrewd, calculating, and resourceful. But we must remember that we do not walk in fleshly wisdom but in the grace of God (2 Cor. 1:12). Jacob experienced the continual discipline of the Holy Spirit. As a result, his cleverness was never able to have its way. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," p. 12)

Today's Reading

The discipline of the Holy Spirit that we are now considering does not refer to the inward discipline of the Holy Spirit, for that is the function of the Holy Spirit within us as the anointing. The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment; it refers to His arranging of all people, things, and happenings, through which we are being disciplined.

Normally, the more a person is disciplined by the Holy Spirit, the more he is terminated. The end result of the discipline of the Holy Spirit is always that we may be torn down, broken, and reduced to nothing. It is through the discipline of the Holy Spirit that God completely tears down our old creation so that the element of His new creation may be built up in us. (The Experience of Life, pp. 259, 266)

God has given Christ to the believers; this is the first step. But He wants to do a deeper work, which is to have Christ formed in us [Gal. 4:19]. God deals with our natural life so that Christ may be formed in us, that is, that Christ may be wrought into us and constituted in us. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 173-174)

亚伯拉罕、以撒、雅各的神乃是耶和华伊罗欣(创二4~22, 出三15)。...“伊罗欣”的意思是信实的大能者。神是信实且大能的。“耶和华”意即祂是昔是今是以后永是的。创世记二章四至二十二节一再地提到“耶和华伊罗欣”，这神圣的名称指明神与祂选民的关系。...耶和华这伟大的我是，乃是自有永有的三一神(出三13~14)。祂是自有的、无始的，也是永有的、无终的。整个宇宙中的开始与终结乃是神〔启二二13〕。

亚伯拉罕、以撒、雅各的神乃是帐幕的神。...亚伯拉罕、以撒、雅各都住在帐棚里(创十二8, 十三18, 十八1, 二六17、25, 三三18, 三五21, 来十一9)。圣经没有说约瑟住在帐棚里，这是很有意义的。这给我们看见，约瑟是雅各生命的一部分。当亚伯拉罕、以撒、雅各住在帐棚里的时候，他们热切等候神永远的帐幕，就是新耶路撒冷城(来十一10, 启二一2~3)。他们所住的帐棚，乃是新耶路撒冷的预表，新耶路撒冷才是那要来的实际，就是永远的帐棚。他们是住在预表里，热切等候那实际，就是新耶路撒冷(神在祂与人联结中的历史，一五九、一六九页)。

神第一次遇见雅各的时候，祂说，“我是耶和华你祖亚伯拉罕的神，也是以撒的神。”(创二八13)这含示神要成为雅各的神。我们都经历过亚伯拉罕的神和以撒的神。既然亚伯拉罕的神是称义的神，以撒的神是恩典的神，这意思就是，我们已经历了称义的神和恩典的神。我们虽然经历了这样的一位神，但我们还需要遇见并经历雅各的神。这意思是神对我们还要成为变化的神，对付的神(创世记生命读经，一〇八〇页)。

参读：神在祂与人联结中的历史，第十一章；创世记生命读经，第六十九篇；生命的经历下册，第十二篇。

The God of Abraham, Isaac, and Jacob is Jehovah Elohim (Gen. 2:4-22; Exo. 3:15)...Elohim means “the faithful mighty One.” God is faithful and mighty. Jehovah means “He who was, who is, and who is to be.” Genesis 2:4-22 repeatedly mentions Jehovah Elohim, a divine title indicating God's relationship with His elect. Jehovah as the great I Am is the self-existing and ever-existing Triune God (Exo. 3:13-14). He is self-existing, without beginning, and ever-existing, without ending. The beginning and ending in the whole universe is God [Rev. 22:13].

The God of Abraham, Isaac, and Jacob is the God of the tabernacle....Abraham, Isaac, and Jacob each lived in a tent (Gen. 12:8; 13:18; 18:1; 26:17, 25; 33:18; 35:21; Heb. 11:9). It is significant that the Bible does not say that Joseph lived in a tent. This shows that Joseph was a part of the life of Jacob. While Abraham, Isaac, and Jacob were living in tents, they were eagerly waiting for the eternal tabernacle of God, the city of New Jerusalem (Heb. 11:10; Rev. 21:2-3). The tent in which they lived was a type of the New Jerusalem as the coming reality, the eternal tent. They were living in a type, eagerly waiting for the reality, the New Jerusalem. (The History of God in His Union with Man, pp. 132, 140)

When God first met Jacob, He said, “I am Jehovah, the God of Abraham your father and the God of Isaac” (Gen. 28:13). This implied that God was to be Jacob's God. We all have experienced the God of Abraham and the God of Isaac. Since the God of Abraham is the God of justification and the God of Isaac is the God of grace, this means that we have experienced the God of justification and the God of grace. Although we have experienced such a God, we also need to meet and experience the God of Jacob. This means that God will be to us the God of transformation, the God of dealings. (Life-study of Genesis, p. 896)

Further Reading: The History of God in His Union with Man, ch. 11; Life-study of Genesis, msg. 69; The Experience of Life, ch. 12

加六 15~16 “受割礼不受割礼，都无关紧要，要紧的乃是作新造。凡照这准则而行的，愿平安怜悯临到他们，就是临到神的以色列。”

真以色列人（罗九 6 下，二 28~29，腓三 3），包括在基督里所有外邦和犹太的信徒，他们是亚伯拉罕的真子孙（加三 7、29），是信仰之家的人（六 10），也是新造的人，他们照“这准则”而行，彰显神的形像，并施行神的权柄，由雅各变化为以色列，神的君王并得胜者（创三二 27~28）所预表（圣经恢复本，加六 16 注 4）。

信息选读

保罗在加拉太六章十六节的末了说，“就是临到神的以色列。”“就是”在原文不是用作连接词，而是作为解释，指明使徒认为在基督里许多单个的信徒，在团体一面乃是神的以色列。

我们是神的儿子〔三 26〕，就是祂的亲属，祂家里的亲人。但神新约的经纶不但要使我们成为祂的儿子，也要使我们成为神的以色列。...一面，我们是神的儿子，神圣家庭的一员。另一面，我们是未来的君王，命定要作君王的人。君王职分与神的以色列有关。...我们要作君王—神的以色列，就需要另一种生活，一种特别的凭着灵而行。我们需要有神儿子的生活，也需要有神的以色列的生活。...我们这些神的儿子才是真以色列人，因为我们是神的家人，是祂今日的选民。在外面我们也许不是以色列人，但在里面我们是以色列人。这就是我们说我们这班相信基督的人是真以色列人的原因。...外面的以色列国并不太在意神，但我们对神却有真实的关注，并且不断地在述说祂。我们真是神的以色列。

Morning Nourishment

Gal. 6:15-16 "For neither is circumcision anything nor uncircumcision, but a new creation is what matters. And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God."

The real Israel (Rom. 9:6b; 2:28-29; Phil. 3:3), [includes] all the Gentile and Jewish believers in Christ, who are the true sons of Abraham (Gal. 3:7, 29), who are the household of the faith (6:10), and who are those in the new creation. They walk by "this rule," express God's image, and execute God's authority, and are typified by Jacob, who was transformed into Israel, a prince of God and a victor (Gen. 32:27-28). (Gal. 6:16, footnote 4)

Today's Reading

Paul concludes Galatians 6:16 with the words even upon the Israel of God. The Greek word rendered "even" (kai) here is not connective but explicative, indicating that the apostle considers the many individual believers in Christ collectively the Israel of God.

As sons of God [3:26], we are His folks, members of His household. But God's New Testament economy is not only to make us His sons, but also to make us the Israel of God. On the one hand we are sons of God, members of the divine family. On the other hand, we are kings-to-be, those destined to be kings. Kingship is related to the Israel of God...To be kings, the Israel of God, we need another kind of living, a particular walk by the Spirit. We need both the living of sons of God and that of the Israel of God. We, the sons of God, are the true Israel, for we are God's household, His chosen people today. We may not be Israel outwardly, but we are Israel inwardly. This is why we say that we, the believers in Christ, are the true Israel. The outward nation of Israel has little concern for God. However, we have a genuine concern for God and speak of Him continually. We are indeed the Israel of God.

就一面说，即使许多以色列人悖逆且非常罪恶，以色列国还是神的以色列和神的见证。然而，真以色列，属灵的以色列，乃是召会。但因为以色列国与召会都在低落的光景里，主就需要恢复神的真以色列。为着这样的恢复，我们需要两种生活，两种的行。在第一种行，我们会有爱、喜乐、和平、温柔和恒忍这样的美德，这都是那活在我们里面之基督的彰显。我们也需要第二种行，好叫我们成为神的以色列，背负神的君王职分，有祂的权柄代表祂，并执行祂的行政管理。

这两种的行，也可由我们作〔某国〕公民的生活来说明。一面，我们是过一般生活的人；另一面，我们是这个国家的公民。我们是人，需要有爱、和平、喜乐、信实、温柔。然而，若要〔我们的国家〕一直是个强盛的国家，我们也需要有好公民的生活，履行政府所有的要求。我们是公民，需要纳税、服兵役并尽其他的义务。就属灵一面说，我们是神的儿子，也是神的以色列。我们是神的儿子，需要有爱、喜乐、和平、信实、温柔；我们是神的以色列，必须照神新约经纶的基本准则而行。

赞美主，我们现今是神的儿子！我们既是神的儿子，就需要凭着灵而行，彰显基督一切的美德。我们也需要另一种凭着灵而行，就是照着某些准则或原则，朝着完成神定旨的目标而行。我们若有第二种凭着灵而行，就不仅是神的儿子，也是新造，并神的以色列。我们需要活新造，并作神的新以色列。我们要活新造，并且作神的以色列而活，就需要第二种行。我们需要照着神经纶的基本原则，按规律而行（加拉太书生命读经，三三〇、四六六至四六八、四五八页）。

参读：加拉太书生命读经，第三十、四十二至四十三篇。

In a sense, the nation of Israel is the Israel of God and a testimony of God, even though many Israelites are rebellious and very sinful. However, the real Israel, the spiritual Israel, is the church. But because both the nation of Israel and the church are in a low condition, there is the need for the Lord to recover the real Israel of God. For such a recovery, we need two kinds of living, two kinds of walk. In the first walk we shall have such virtues as love, joy, peace, meekness, and longsuffering, all of which are the expression of the Christ who lives in us. We also need the second kind of walk so that we may be the Israel of God bearing God's kingship, representing Him with His authority, and executing His governmental administration.

These two kinds of walks are illustrated by our life as citizens of the United States. On the one hand, we are persons living in an ordinary way; on the other hand, we are citizens of this nation. As persons, we need to be loving, peaceful, joyful, faithful, and meek. However, in order for the United States to remain a strong nation, we also need to live as good citizens, fulfilling all the requirements of the government. As citizens, we need to pay taxes, serve in the army, and fulfill other obligations. Spiritually speaking, we are both the sons of God and the Israel of God. As sons of God, we need to be loving, joyful, peaceful, faithful, and meek. As the Israel of God, we must walk according to the elementary rules of God's New Testament economy.

Praise the Lord that we are now sons of God! As God's sons, we need a walk by the Spirit to express Christ in all His virtues. We also need another kind of walk by the Spirit, the walk according to certain rules or principles, leading toward the goal for the fulfillment of God's purpose. If we have the second kind of walk by the Spirit, we shall be not only sons of God, but also a new creation and the Israel of God. We need to live the new creation and as the new Israel of God. In order to live a new creation and live as the Israel of God, we need the second kind of walk. We need to walk orderly according to the elementary principles of God's economy. (Life-study of Galatians, pp. 269, 380-381, 269, 381-382, 373-374)

Further Reading: Life-study of Galatians, msgs. 30, 42-43

帖前一 1 “保罗、西拉和提摩太，写信给在父神和主耶稣基督里，帖撒罗尼迦人的召会：愿恩典与平安归与你们。”

太二八 19 “所以你们要去，使万民作我的门徒，将他们浸入父、子、圣灵的名里。”

当保罗说到在父神和主耶稣基督里，帖撒罗尼迦人的召会，他其实是说，帖撒罗尼迦人的召会乃是在三一神里。保罗说到父和主耶稣基督，就指明或含示神是三一神。神若不是三一的，怎么会是父又是子？这是不可能的。不仅如此，当保罗提到父与基督时，也含示圣灵。...保罗在帖前一章别的经节明确地说到圣灵。因此，一章清楚地给我们看见三一神—父、子、圣灵。帖前一章一节和帖后一章一节都启示，召会是由一班罪人所组成的，他们已经得救、蒙了重生，现今乃是在三一神里。这是何等的奇妙！（帖撒罗尼迦前书生命读经，五三至五四页）

信息选读

在帖撒罗尼迦前书与后书里，召会的所在地不是一个城市，乃是神自己。不仅如此，召会是在三一神里的。保罗说，“在父神和主耶稣基督里，”就指明这事。介系词“在...里”的受词有两个：父神和主耶稣基督。父与子是二，却又是一。召会在父神和主耶稣基督里，意思是说，召会乃是在三一神里。

我们可以确定，帖前一章一节所说的神乃是三一神。我们如何知道？因为保罗首先提到父—三一神的第一者。只要有第一，就会有第二者子，也会有第三者那灵。保罗说到父的这个事实，有力地指明

Morning Nourishment

1 Thes. 1:1 "Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace."

Matt. 28:19 "Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."

When Paul speaks of the church of the Thessalonians in God the Father and the Lord Jesus Christ, he actually means that the church of the Thessalonians is in the Triune God. Paul's word concerning the Father and the Lord Jesus Christ indicates or implies that God is triune. If God were not triune, how could He be the Father and the Son? It would be impossible. Furthermore, Paul's reference to the Father and Christ also implies the Holy Spirit....Elsewhere in this chapter Paul explicitly speaks of the Holy Spirit. Therefore, 1 Thessalonians 1 clearly shows the Triune God—the Father, the Son, and the Holy Spirit. Both 1 Thessalonians 1:1 and 2 Thessalonians 1:1 reveal that the church is composed of a group of sinners who have been saved and regenerated and who are now in the Triune God. How wonderful! (Life-study of 1 Thessalonians, p. 46)

Today's Reading

Both in 1 and 2 Thessalonians the location of the church is not a city—it is God. Furthermore, the church is in the Triune God. This is indicated by the fact that Paul says “in God the Father and the Lord Jesus Christ.” The object of the preposition in is both God the Father and the Lord Jesus Christ. The Father and the Son are two and yet are one. For the church to be in God the Father and the Lord Jesus Christ means that the church is in the Triune God.

Be assured that the very God spoken of in 1 Thessalonians 1:1 is the Triune God. We know this by the fact that Paul first mentions the Father, the first of the Trinity. Whenever we have the first, we also have the second, the Son, and also the third, the Spirit. The very fact that Paul speaks of the Father is

他所想的是三一神。...“父神”与“主耶稣基督”这样的说法，都含示那灵。因此，一章一节含示那灵，是不言而喻的。

说召会是神的或是基督的相当简单。但宣告召会是在父神和主耶稣基督里，就深奥多了。譬如，说我们是属于某一个人的，这是一回事；但说我们是在那个人里面，就完全是另一回事。对我们人来说，我们可能属于一个人，但我们不可能真在那个人里面。召会能在三一神里只有一条路，就是生机的并出于生命的路。我们对生命的路了解得不够，但是神却非常了解。不仅如此，只有神能以生命的方式来作事。神以生机、生命的方式，使召会能在三一神里面。

现在我们需要仔细来看神与三一神的区别。我们如果说神，就是把神看作好像没有经过过程一样。但三一神是指经过过程的神。

这位三一神是经过过程的神。祂经过了成为肉体、人性生活、钉十字架和复活的过程。祂钉十字架成功了救赎，了结了旧造，毁坏了撒但和死亡。祂复活使新造有了新生的起头。现今祂是赐生命的灵，就是三一神的终极完成。召会是在这样一位三一神里面。召会是在经过过程的三一神里，而三一神乃是成了赐生命的灵，同着父和子的一位。

我有充分的把握，你们若看见...在三一神里的召会...，你们的观念和行动就不再一样了。这...传达一个异象，这异象会支配我们的思想、活动，以及我们整个的生活（帖撒罗尼迦前书生命读经，二六、六八至七〇、七二、七九页）。

参读：帖撒罗尼迦前书生命读经，第一、三至五、七至十一篇。

a strong indication that he is thinking of the Triune God...The expressions God the Father and the Lord Jesus Christ both imply the Spirit. Therefore, in 1:1 the Spirit is implied and understood.

It is a rather simple matter to say that the church is of God or of Christ. But it is deeper and more profound to declare that the church is in God the Father and in the Lord Jesus Christ. For example, it is one thing to say that we are of a particular person. However, it is altogether another matter to claim to be in that person. Humanly speaking, it is possible to be of someone, but it is not possible to be literally in that one. Only in a way that is organic and of life can the church be in the Triune God. We do not adequately understand the way of life, but God does understand it in full. Furthermore, only God can do something in the way of life. In a way that is organic and of life, God has made it possible for the church to be in the Triune God.

Now we need to consider carefully the difference between God and the Triune God. To speak only of God is to regard Him as if He had not been processed. However, the Triune God denotes God in His process.

This Triune God is the processed God. He has passed through the process of incarnation, human living, crucifixion, and resurrection. In crucifixion, He accomplished redemption, the termination of the old creation, and the destruction of Satan and death. In resurrection, He germinated the new creation. Now He is the life-giving Spirit as the ultimate consummation of the Triune God. The church is in such a Triune God. The church is in the processed Triune God, the One who has become the life-giving Spirit with the Father and the Son.

I have the full assurance that if you see what is covered in these messages on the church in the Triune God, you will be different both in your concept and in your activity. These messages convey a vision, a vision that will control our thinking, our activities, and our entire life. (Life-study of 1 Thessalonians, pp. 22, 58-62, 68)

Further Reading: Life-study of 1 Thessalonians, msgs. 1, 3-5, 7-11

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经历神 — 借三身位

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C 大调

4/4

5 5 5 | 3 . 5 5 5 6 6 | 4 6 . 6 6 6 | 5 . 3 5 5
 一 何 等 奥 妙, 父、子、灵 乃 是 一 神! 身 位 虽 三, 本 质 却
 4 4 | 3 - 3 5 5 5 | 3 . 5 5 5 6 6 | 4 6 .
 是 一 灵; 何 等 荣 耀, 这 位 神 进 入 我 心,
 6 6 6 | 5 . 3 5 5 4 4 | 3 - 3 5 5 1 | 3 . 2
 在 我 里 面, 作 我 一 切 供 应。副 三 一 之 神, 作
 1 7 1 6 | 5 - 5 1 1 7 | 2 - 2 4 6 5 | 3 - 3 5 5 1 |
 了 我 的 一 切! 何 等 奇 妙! 何 等 荣 耀! 神 圣 成
 3 . 2 1 7 1 6 | 5 - 5 1 7 1 | 2 - 2 3 4 7 | 1 - 1 ||
 分, 我 能 取 用 不 竭! 何 等 高 超! 何 等 道 遥!
 二 何 等 丰 富, 父 乃 是 一 切 源 头, 祂 的 一 切 全 为 供 人 享 受;
 何 等 有 福, 这 一 切 竟 归 我 有, 不 尽 不 竭, 取 用 直 到 永 久!
 三 何 等 奇 妙, 子 乃 是 父 的 显 出, 借 着 肉 身 来 与 人 类 同 处;
 何 等 有 效, 在 十 架 成 功 救 赎, 使 我 罪 人 竟 能 与 神 联 属!
 四 何 等 美 妙, 灵 乃 是 子 的 进 入, 进 入 我 灵, 作 我 生 命 供 应;
 何 等 道 遥, 我 今 能 与 灵 接 触, 灵 灵 响 应, 二 灵 竟 成 一 灵。
 五 何 等 实 际, 神 一 切 全 在 灵 里, 是 灵 在 灵 给 我 接 触、经 历;
 何 等 希 奇, 我 与 神 联 合 为 一, 生 命、性 情 不 再 彼 此 各 异。

<< WEEK 1 — HYMN

Hymns, #608

1
 What mystery, the Father, Son, and Spirit,
 In person three, in substance all are one.
 How glorious, this God our being enters
 To be our all, thru Spirit in the Son!
 The Triune God has now become our all!
 How wonderful! How glorious!
 This Gift divine we never can exhaust!
 How excellent! How marvelous!

2
 How rich the source, the Father as the fountain,
 And all this wealth He wants man to enjoy!
 O blessed fact, this vast exhaustless portion
 Is now for us forever to employ!

3
 How wonderful, the Son is God's expression
 Come in the flesh to dwell with all mankind!
 Redemption's work, how perfectly effective,
 That sinners we with God might oneness find.

4
 The Spirit is the Son's transfiguration
 Come into us as life the full supply.
 Amazing fact, our spirit with the Spirit
 Now mingles and in oneness joins thereby!

5
 How real it is that God is now the Spirit
 For us to touch, experience day by day!
 Astounding fact, with God we are one spirit,
 And differ not in life in any way!

二〇一三年冬季训练

创世记结晶读经（二）

第二篇

凭信而活—作今日的过河者， 过祭坛和帐棚的生活

读经：书二四2~3，徒七2，来十一8~10，创十二1~3、7~8，十三3~4、18

周一

壹 我们这些在基督里的信徒，乃是亚伯拉罕团体的后裔，正在重复亚伯拉罕的历史—罗四11~12：

- 一 基督作为赐生命的灵，乃是那变了形像之亚伯拉罕的后裔（子孙或儿子），分赐到我们里面，使我们成为亚伯拉罕的子孙，亚伯拉罕团体的后裔—林前十五45，加三6~7、9、16、29。
- 二 亚伯拉罕的凭信而活，现今正在我们中间重复—来十一6。
- 三 今天的基督徒生活和召会生活，乃是亚伯拉罕生活和历史的收成—罗四12。

贰 第一个希伯来人是亚伯拉罕，就是那些凭信接触神之人的父；因此，神被称为“希伯来人的神”—创十四13，出

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Two

Living by Faith—Being Today's River Crossers to Live the Life of the Altar and the Tent

Scripture Reading: Josh. 24:2-3; Acts 7:2; Heb. 11:8-10; Gen. 12:1-3, 7-8; 13:3-4, 18

Day 1

I. As believers in Christ, we are the corporate seed of Abraham, repeating the history of Abraham—Rom. 4:11-12:

- A. *Christ as the life-giving Spirit is the transfigured seed (descendant, or son) of Abraham dispensed into us to make us the sons of Abraham and the corporate seed of Abraham—1 Cor. 15:45; Gal. 3:6-7, 9, 16, 29.*
- B. *Abraham's living by faith is presently being repeated among us—Heb. 11:6.*
- C. *The Christian life and the church life today are the harvest of the life and history of Abraham—Rom. 4:12.*

II. The first Hebrew was Abraham, the father of all those who contact God by faith; therefore, God is called “the God of the Hebrews”—Gen. 14:13; Exo. 7:16; 9:1, 13;

七 16, 九 1、13, 罗四 11~12, 来一 1:

一 “希伯来”字根的意思是“过去”，特别是指过河，从河这边过到河那边，所以希伯来人乃是过河的人——创十四 13：

- 1 过河的人是一班从世界分别出来的人。
- 2 亚伯拉罕离开迦勒底，过了河，进入迦南地，就是蒙福的美地——书二四 2~3。

周 二

二 亚伯拉罕过河进入新地，表征他进入一个拔高、全新的人类，这人类要被神使用，作祂的彰显：

- 1 我们需要离开律法过到恩典——来四 16，七 18~19，十二 28，十三 9。
- 2 我们需要离开旧约过到新约——来八 6~7、13。
- 3 我们需要离开旧约的仪式事奉过到新约的属灵实际——来八 5，九 9~14。
- 4 我们需要离开犹太教过到召会——十三 13，十 25。
- 5 我们需要离开属地的过到属天的——十二 18~24。
- 6 我们需要离开祭坛所在的外院子过到神所在的至圣所——十三 9~10，十 19~20。
- 7 我们需要离开魂过到灵——四 12。
- 8 我们需要离开真理和生命的开端过到在真理中生命的成熟——五 11~六 1。

Rom. 4:11-12; Heb. 1:1:

A. *The root of the word Hebrew means “to pass over”; it can mean specifically to pass over a river, that is, to pass over from this side of the river to the other side; therefore, a Hebrew is a river crosser— Gen. 14:13:*

1. River crossers are a people separated from the world.
2. Abraham left Chaldea, crossed the river, and came into Canaan, the good land of blessing— Josh. 24:2-3.

Day 2

B. *Abraham’s crossing the river and entering into the new land signifies his entering into an uplifted, new mankind, which would be used by God to be His expression:*

1. We need to leave the law and cross over to grace —Heb. 4:16; 7:18-19; 12:28; 13:9.
2. We need to leave the old covenant and cross over to the new covenant—8:6-7, 13.
3. We need to leave the ritualistic service of the Old Testament and cross over to the spiritual reality of the New Testament—Heb. 8:5; 9:9-14.
4. We need to leave Judaism and cross over to the church—13:13; 10:25.
5. We need to leave the earthly things and cross over to the heavenly things—12:18-24.
6. We need to leave the outer court, where the altar is, and cross over to the Holy of Holies, where God is—13:9-10; 10:19-20.
7. We need to leave the soul and cross over to the spirit— 4:12.
8. We need to leave the beginning of truth and life and cross over to the maturity of life in the truth—5:11—6:1.

三 表面上是亚伯拉罕前往迦南 (创十二 4 ~ 5) , 实际上是荣耀的神向他显现 (徒七 2 ~ 3) , 使他渡过幼发拉底河 , 迁到美地 (4 · 书二四 2 ~ 3) 。

周 三

叁 我们若要照亚伯拉罕信的脚步而行, 就必须是过祭坛和帐棚生活的人, 以基督作我们的生命, 召会作我们的生活, 过得着神传输的生活, 把我们的一切奉献给神, 并以祂的同在作我们的地图—罗四 11 ~ 12, 加三 6 ~ 9, 来十一 9, 创十二 7 ~ 8, 十三 3 ~ 4、18:

一 主耶稣向亚伯拉罕显现为伟大的我是, 荣耀的神, 好将祂自己传输到亚伯拉罕里面—约八 56 ~ 58, 出三 14 ~ 15, 徒七 2。

二 我们需要多次到主面前寻求:

1 我们必须祷告: “求你继续向我显现, 求你继续对我说话!”

2 我们需要一直继续的看见, 并需要永远的看见, 看见什么是神的目标—约十四 21, 徒二六 16, 提后四 8。

三 神在亚伯拉罕身上的目标, 不是仅仅救他脱离他的环境和背景, 乃是要将他带进迦南地, 好完成神的定旨; 照样, 神在新约信徒身上的目标, 也不是仅仅拯救他们脱离堕落的光景, 乃是要将他们带进美地的实际里, 这美地就是包罗万

C. Apparently, Abraham journeyed into Canaan (Gen. 12:4-5), but actually, the God of glory appeared to him (Acts 7:2-3) and then “removed him” across the Euphrates River into the good land (v. 4; Josh. 24:2-3).

Day 3

III. If we would walk in the steps of Abraham's faith, we must be those who live the life of the altar and the tent, taking Christ as our life and the church as our living to live a life of being transfused by God, consecrating our all to God, and taking His presence as our road map—Rom. 4:11-12; Gal. 3:6-9; Heb. 11:9; Gen. 12:7-8; 13:3-4, 18:

A. *The Lord Jesus appeared to Abraham as the great I Am, the God of glory, to transfuse Himself into Abraham— John 8:56-58; Exo. 3:14-15; Acts 7:2.*

B. *We need to come again and again to the Lord and beseech Him:*

1. We must pray, “Appear to me again and again, and speak to me again and again!”

2. We need to have a continuous seeing, an eternal seeing, of what the goal of God is—John 14:21; Acts 26:16; 2 Tim. 4:8.

C. *God's goal with Abraham was not merely to save him out of his environment and his background but to bring him into the land of Canaan for the fulfillment of God's purpose; likewise, God's goal with the New Testament believers is not merely to save them from their fallen condition but to bring them into the reality of the good land,*

有的基督，作为神分给一切蒙召之人的分——创十二5，申八7~10，西一12，二6~7。

which is the all-inclusive Christ as the portion allotted by God to all the called ones—Gen. 12:5; Deut. 8:7-10; Col. 1:12; 2:6-7.

四 神借着一再向亚伯拉罕显现，将自己传输到他里面，使他经历属灵的注入，而得着神的素质渗透到祂全人里——创十二1~3、7~8，十三14~17，十五1~7，罗四3，创十八17~19，参徒二六16，二二14~15。

D. Through His repeated appearances to Abraham, God transfused Himself into him, causing him to experience a spiritual infusion with a spiritual infiltration of God's essence into his being—Gen. 12:1-3, 7-8; 13:14-17; 15:1-7; Rom. 4:3; Gen. 18:17-19; cf. Acts 26:16; 22:14-15.

五 神的显现和传输，结果使我们凭信而活，为着祂纯全的旨意，就是建造召会作基督的身体，终极完成于新耶路撒冷——创十二7~8，十三3~4、18，罗一17，四16~17，来十二1~2上，太十六18，罗十二1~2，启二一2。

E. God's appearing and transfusing issue in our living by faith for His perfect will to build up the church as the Body of Christ, consummating in the New Jerusalem—Gen. 12:7-8; 13:3-4, 18; Rom. 1:17; 4:16-17; Heb. 12:1-2a; Matt. 16:18; Rom. 12:1-2; Rev. 21:2.

六 亚伯拉罕的信不是起源于他自己；反之，他之所以相信神，乃是对荣耀的神向他显现，以及神的元素传输并注入到他里面的反应——徒七2。

F. Abraham's faith did not originate with himself; rather, his believing in God was a reaction to the God of glory appearing to him and to the transfusing and infusing of God's element into his being—Acts 7:2.

周 四

Day 4

七 神的显现和传输，结果带进我们的奉献，使我们筑坛并住在帐棚里，完全为神而活；因着神的显现和传输，亚伯拉罕信靠神即时的引导，以神的同在为他旅行的地图——创十二7~8，十三3~4、18，来十一8：

G. God's appearing and transfusing issue in our consecration, causing us to build an altar, live in a tent, and live totally for God; by God's appearing and transfusing, Abraham trusted in God for His instant leading, taking God's presence as the road map for his traveling—Gen. 12:7-8; 13:3-4, 18; Heb. 11:8:

- 1 我们一遇见神自己，就得着能力否认我们自己。
- 2 当我们遇见了神，我们就没有选择，不得不否认自己——没有人遇见了神还能存活。

1. When we meet God Himself, we have the power to deny ourselves.
2. The matter of denying the self ceases to be optional when we have met God—no man can see God and live.

八 坛是为着敬拜神，将我们一切所是并所有，为着神的定旨献给神；筑坛的意义就是我们的生活是为着神，神是我们的生命，并且我们生活的意义就是神——创八 20 ~ 21 上，出二九 18 ~ 22。

周 五

肆 亚伯拉罕在三个地方——示剑、伯特利和希伯仑——筑了三座坛；这三个地方代表美地，预表包罗万有的基督作包罗万有的灵——西一 12，二 6 ~ 7，腓一 19：

一 “亚伯兰经过那地，到了示剑地方、摩利橡树那里。...耶和華向亚伯兰显现，说，我要把这地赐给你的后裔。亚伯兰就在那里为向他显现的耶和華筑了一座坛”——创十二 6 ~ 7：

1 “示剑”的意思是“肩膀”——有能力之地；“摩利”的意思是“教师”或“教训”；亚伯拉罕到了一个地方，在那里他能得着神作他的能力，也能象我们今天借着神经纶的健康教训一样，得以认识神——腓三 10，提前一 3 ~ 6，六 3。

2 美地的能力乃是生命的能力，使人得着满足，也是涌流之三一神的能力，使我们在里面认识基督，而成为新耶路撒冷，并建造新耶路撒冷——约四 14 下，诗八四 3、5 ~ 7、11。

二 “从那里他又迁到伯特利东边的山，支搭帐篷；西边是伯特利，东边是艾；他在那里又为耶和華筑了一座坛，并且呼求耶和華的名”——创十二 8：

1 “伯特利”的意思是“神的家”；“艾”的意思是“乱

H. *An altar is for worshipping God by offering all that we are and have to God for His purpose; building an altar means that our life is for God, that God is our life, and that the meaning of our life is God—Gen. 8:20-21a; Exo. 29:18-22.*

Day 5

IV. Abraham built three altars in three places—Shechem, Bethel, and Hebron; these three places represent the good land, typifying the all-inclusive Christ as the all-inclusive Spirit—Col. 1:12; 2:6-7; Phil. 1:19:

A. *“Abram passed through the land to the place of Shechem, to the oak of Moreh...And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him”— Gen. 12:6-7:*

1. Shechem means “shoulder”—the place of strength; the name Moreh means “teacher” or “teaching”; Abraham journeyed to a land where he could receive God as his power and where he could know God as we do today through the healthy teaching of God’s economy—Phil. 3:10; 1 Tim. 1:3-6; 6:3.

2. The power of the good land is the power of life that satisfies man, the power of the flowing Triune God to know Christ inwardly, so that we may become and build up the New Jerusalem— John 4:14b; Psa. 84:3, 5-7, 11.

B. *“And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah”— Gen. 12:8:*

1. Bethel means “house of God,” and Ai means “a heap of ruins”; in the eyes of

堆”；在蒙神呼召的人眼中，只有伯特利，就是召会生活，身体生活，是有价值的；其他的一切不过是乱堆—参弗一 10。

- 2 荒凉的堆包括我们天然的生命；只有神对付了我们天然的生命，使我们服下来认识天然的生命是该受审判的，而不是可赞美的，然后我们才能自然而然与其他的弟兄姊妹合得起来，才能活出基督身体的生命—腓三 3，加六 3、14～15，林后十二 7～9。

周 六

三 “亚伯兰就搬了帐棚，来到希伯仑幔利的橡树那里居住，在那里为耶和华筑了一座坛” —创十三 18：

- 1 “希伯仑”的意思是“交通”、“来往”或“友谊”；“幔利”的意思是“力量”或“肥美”，带着被印涂的灵所传输、注入、充满、浸润而有的丰富—弗一 13～14。
- 2 亚伯拉罕也有失败，他会离开了祭坛和帐棚；可是他后来恢复了；恢复就是回到祭坛和帐棚来，并且呼求主的名—创十二 9～10，十三 3～4，罗十 12～13，十二 1～2。
- 3 至终，在希伯仑，亚伯拉罕的帐棚成了他与神交通的地方，以及神能与他交通的地方—创十三 18。
- 4 我们若看见了神的家，就是召会作基督的身体，就会在与神并与别人彼此的交通中，作每一件事—约壹一 3。
- 5 神在希伯仑向亚伯拉罕启示为在属人友情里的神，使祂能得着亚伯拉罕作祂的代求者，以拯救祂退后的信徒，为着产生基督，并毁坏魔鬼在祂选民

the called ones, only Bethel—the church life, the Body life —is worthwhile; everything else is a heap of ruins— cf. Eph. 1:10.

2. The desolate heap includes our natural life; only after our natural life has been dealt with by God, and only after we have been subdued to realize that the natural life should be judged rather than praised, will we be joined spontaneously to the brothers and sisters to live out the life of the Body of Christ—Phil. 3:3; Gal. 6:3, 14-15; 2 Cor. 12:7-9.

Day 6

C. “And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah”— Gen. 13:18:

1. Hebron means “fellowship,” “communion,” or “friendship”; Mamre means “strength” or “fatness” with riches for transfusion, infusion, saturation, and permeation by the sealing Spirit—Eph. 1:13-14.
2. Abraham had his failures, and there was the forsaking of the altar and the tent; however, with him there was a recovery, and recovery is a matter of returning to the altar and the tent with calling on the name of the Lord—Gen. 12:9-10; 13:3-4; Rom. 10:12-13; 12:1-2.
3. Eventually, at Hebron Abraham’s tent became a place where he had fellowship with God and where God could fellowship with him— Gen. 13:18.
4. If we have seen the house of God, the church as the Body of Christ, we will do everything in fellowship with God and with one another—1 John 1:3.
5. At Hebron God was revealed to Abraham as the God in His human friendship so that He might gain him to be His intercessor for the rescue of His backslidden believer, for the bringing forth of Christ, and for the destruction of the works of

身上的作为—雅二 23，代下二十七，赛四一 8，创十八，约壹五 16 上，加四 19，约壹三 8。

伍 亚伯拉罕住在帐棚这个可移动的住所里，见证他不属世界，乃是在地上过寄居者的生活；支搭帐棚乃是一个表明，一个宣告，说出我们不属这世界，乃是属于一个更美的家乡，就是新耶路撒冷—来十一 9 ~ 10、13 ~ 16，参诗九十一：

一 借着过祭坛和帐棚的生活，亚伯拉罕担负神的见证，作神的彰显—创十二 1 ~ 3，出二五 22，三八 21：

1 我们所拥有的一切，都必须经过祭坛；这一切都要由主给还我们，好应付我们在世上的需要。

2 我们可以用这些东西，但不可受它们的支配；我们可以有这些东西，也可以舍弃它们；这些东西可以给我们，也可以从我们取去—这就是帐棚生活的原则。

二 神拣选祂子民的目的，是要他们成为祂的见证，成为大国和圣别的国度；神的目标是要得着一班人宣告说，“我是属于耶和华的，我是属于主的”—彼前二 9，罗十四 7 ~ 9。

三 亚伯拉罕的帐棚连同他所筑的坛，乃是以色列人所建造之见证的帐幕连同祭坛的预表—出三八 21。

四 亚伯拉罕的帐棚乃是新耶路撒冷，就是神终极的帐棚、帐幕的小影—创九 26 ~ 27，约

the devil in His chosen people — James 2:23; 2 Chron. 20:7; Isa. 41:8; Gen. 18; 1 John 5:16a; Gal. 4:19; 1 John 3:8.

V. Abraham's dwelling in a tent, a movable abode, testifies that he did not belong to the world but lived the life of a sojourner on earth; erecting a tent is an expression, a declaration, that we do not belong to this world but that we belong to a better country, the New Jerusalem—Heb. 11:9-10, 13-16; cf. Psa. 90:1:

A. By living the life of the altar and the tent, Abraham bore God's testimony, God's expression—Gen. 12:1-3; Exo. 25:22; 38:21:

1. All the things we possess must pass through the altar; they are given back to us by the Lord to meet our need in the world.

2. We may use them, but they must not govern us; we can have them and let them go; they can be given, and they can be taken away—this is the principle of the tent life.

B. God's purpose in choosing His people is for them to become His testimony, a great and holy nation; God's goal is to gain a group of people who will declare, "I belong to Jehovah; I am the Lord's"—1 Pet. 2:9; Rom. 14:7-9.

C. Abraham's tent with the altar built by him was a prefigure of the Tabernacle of the Testimony with the altar built by the children of Israel—Exo. 38:21.

D. Abraham's tent was a miniature of the New Jerusalem, the ultimate tent, the ultimate tabernacle of God— Gen. 9:26-27; John 1:14; Rev.

— 14，启二— 2 ~ 3。

五 当我们活在召会生活的“帐棚”里，我们乃是在等候这帐棚的终极完成，就是终极的会幕——新耶路撒冷——提前三 15，利一 1，来十一 9 ~ 10，参利二三 39 ~ 43。

21:2-3.

E. As we are living in the “tent” of the church life, we are waiting for its ultimate consummation—the ultimate Tent of Meeting, the New Jerusalem—1 Tim. 3:15; Lev. 1:1; Heb. 11:9-10; cf. Lev. 23:39-43.

晨兴喂养

罗四 12 “〔亚伯拉罕〕又作受割礼之人的父，就是那些不但受割礼，并且照我们祖宗亚伯拉罕，未受割礼时之信的脚步而行的人。”

加三 7 “所以你们要知道，那以信为本的人，就是亚伯拉罕的子孙。”

14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

亚伯拉罕的后裔〔指基督〕，乃是要使在基督里的信徒（也是亚伯拉罕的后裔），承受所应许的那灵，就是经过过程之三一神的终极完成，作他们神圣的基业——他们属灵的福，直到永远（徒二六 18，弗一 14 上，加三 14）。基督是亚伯拉罕的后裔，所有信祂的人也是亚伯拉罕的后裔（29）。...亚伯拉罕是我们的父（罗四 12）（神圣启示的中心路线，九九至一〇〇页）。

今天我们是在重复亚伯拉罕的生活和历史。从前只有一个亚伯拉罕，现在有许多亚伯拉罕。今天的召会生活，就是亚伯拉罕生活和历史的收成。亚伯拉罕凭信的生活，现今正在我们中间重复。我们都在这里筑坛，并且支搭帐棚。请看召会生活：我们有祭坛和真正的帐幕。这是要来新耶路撒冷的图画，在那里我们要与神永远同住（创世记生命读经，六八三页）。

信息选读

“希伯来”这辞第一次出现在创世记十四章十三节，亚伯拉罕要去争战，救他侄儿罗得的时候。...亚伯拉罕是希伯来人。再经过多方研究，就发现“希伯来”字根的意思是“过去”，特别是指过河，从

Morning Nourishment

Rom. 4:12 "And the father of circumcision to those...who also walk in the steps of that faith of our father Abraham, which he had in uncircumcision."

Gal. 3:7 "Know then that they who are of faith, these are sons of Abraham."

14 "In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."

The seed of Abraham is for the believers in Christ, who are Abraham's seed, to inherit the consummated Spirit, the consummation of the processed Triune God, as their divine inheritance—their spiritual blessing for eternity (Acts 26:18; Eph. 1:14a; Gal. 3:14). Christ is the seed of Abraham, and all His believers are also the seed of Abraham (v. 29)...Abraham is our father (Rom. 4:12). (The Central Line of the Divine Revelation, pp. 88-89)

Today we are repeating the life and history of Abraham. Once there was only one Abraham; now there are many. The church life today is the harvest of the life and history of Abraham. Abraham's life by faith is presently being repeated among us. We all are here building an altar and pitching a tent. Look at the church life: we have an altar and a real tabernacle. This is a picture of the coming New Jerusalem where we shall spend eternity with God. (Life-study of Genesis, p. 563)

Today's Reading

The word Hebrew was first used in Genesis 14:13, at the time when Abraham was about to fight for the rescue of his nephew Lot...Abraham was a Hebrew. As a result of considerable study, we discovered that the root of the word Hebrew means “to pass over.” It especially means to pass over a

河这边过到河那边，从这一边过到那一边，所以希伯来人乃是过河的人。亚伯拉罕就是一个过河的人。他过了大河（书二四 2~3）。

亚伯拉罕生于迦勒底，就是古时的巴别，又称巴比伦。在迦勒底与迦南美地之间，有一条大河从北到南把两地隔开；这是很有意义的。神创造万物，包括地，都是为着成就祂的定旨。迦勒底之地后来成为属撒但鬼魔之地，各处遍满了偶像，完全被神的仇敌所占据，为那恶者所占有。所以神进来呼召亚伯拉罕离开那拜偶像之地，就是那被撒但所占据、占有、毒化、破坏并败坏之地。神只是呼召他出去，但没有告诉他要往哪里去（来十一 8）。他每走一步都得仰望主，向主说，“主啊！我该往哪里去？”亚伯拉罕知道他该从哪里出来，却不知该往哪里去。后来神把他带到那条大河，他就过了河。约书亚二十四章二至三节说，亚伯拉罕本来“住在大河那边”，是神把他“从大河那边带来，领他走遍迦南全地”。所以，希伯来人就是从水那边过来的人。

现在我们能明白受浸的真义。为什么所有悔改的人都必须受浸？因为今天的世界已经被神的仇敌占据、占有、破坏并败坏了，不再适合于成就神的定旨。神的救恩不是仅仅救我们脱离火湖，神的救恩乃是要把我们从撒但所占有、败坏之地带出来。我们怎样才能出来？乃是借着受浸。受浸的水就是一条大河，当你受完了浸，你就是在河的另一边。...我们都必须宣告说，“我们是希伯来人！我们是道地的希伯来人！”...我们是真正的希伯来人，因为我们都已经过了河。我们每一个人都是真正过河的人。...我们都是水那边过来的人。我们在这边作什么？过召会生活！我们都是过河的人，我们都是希伯来人！水把我们分开了。...如今我们这些今日的希伯来人，乃是建造召会（希伯来书生命读经，三至六页）。

参读：希伯来书生命读经，第一篇；神圣启示的中心路线，第八篇。

river from one region to another and from one side to another. Therefore, the word Hebrew means a crosser, a river crosser, one who crosses a river. Abraham was a river crosser. He crossed that great flood (Josh. 24:2-3).

Abraham was born in Chaldea, the site of ancient Babylon, Babel. Between Chaldea and the good land of Canaan was a great river flowing from north to south. This is very meaningful. All things, including the land, were created by God to fulfill His purpose. The land of Chaldea became satanic, devilish, and demonic. It was a land filled with idols, a land totally usurped by God's enemy and possessed by the evil one. So God intervened to call Abraham out of that idolatrous land, out of that land which had been usurped, possessed, poisoned, corrupted, and ruined by Satan. God simply called Abraham out without telling him where he should go (Heb. 11:8). Abraham had to look to the Lord step by step, saying to Him, "Lord, where should I go?" Abraham knew what he had to leave, but he did not know where he was to go. Eventually God led him to that great river, and Abraham crossed it. Joshua 24:2-3 says that Abraham "dwelt across the River" and that the Lord took him "from across the River and brought him throughout all the land of Canaan." Therefore, a Hebrew is a person from the other side of the water.

Now we can understand the real meaning of baptism. Why must all repentant people be baptized? Because the world in which we are has been usurped, possessed, corrupted, and ruined by God's enemy. It is no longer good for the fulfillment of God's purpose. God's salvation is not merely to rescue us from hell to heaven. God's salvation is to bring us out of the land that has been possessed and ruined by Satan. How can we pass out of it? By being baptized. Every baptistry is a great river, a great flood. After you have been baptized, you come out on the other shore....We must all declare, "We are Hebrews! We are typical Hebrews."...We are the true, genuine Hebrews because we have passed over the river. Everyone among us is a real river crosser....We are people who have crossed over from the other side. What is for us on this side? Churching! We are the water crossers. We are Hebrews. The water has separated us....Now we, today's Hebrews, are building the church. (Life-study of Hebrews, pp. 2-5)

Further Reading: Life-study of Hebrews, msg. 1; The Central Line of the Divine Revelation, msg. 8

晨兴喂养

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

十三 13 “这样，我们也当出到营外就了他去，忍受他所受的凌辱。”

六 1 “...我们...当竭力前进，达到完全、成熟，不再立根基，就是悔改脱开死行，信靠神。”

虽然神照着祂原初的心意和目的造了人，人却被毁坏而败坏了。...圣经常用地和城作为表号，象征人。因此，迦勒底和巴比伦表征被毁坏而败坏的人，充满了偶像。自从人堕落后，就有过河的需要；人需要从败坏之地过河到拔高、全新之地，也就是进入一个拔高、全新的族类。所以神来呼召亚伯拉罕，从那毁坏的人类中出来，也就是脱离迦勒底，使他成为蒙召族类的元首和先祖。亚伯拉罕过了河，成为第一个希伯来人，就是第一个过河的人。亚伯拉罕过河并进入新地，表征他进入了一个拔高、全新的人类，这个人类乃是给神用来作为祂的彰显（希伯来书生命读经，一三一至一三二页）。

信息选读

亚伯拉罕...从伯拉大河那边拜偶像之地的迦勒底，到过伯拉大河这边事奉神的迦南地（书二四 2~3）。神在希伯来书所说的话，就是要那些信主而仍留恋于犹太教的犹太信徒，离开律法过到恩典（四 16，七 18~19，十二 28，十三 9），离开旧约过到新约（来八 6~7、13），离开旧约的仪式事奉过到新约的属灵实际（来八 5，九 9~14），这也就是离开犹太教过到召会（十三 13，十 25），离开属地的过到

Morning Nourishment

Heb. 4:16 "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help."

13:13 "Let us therefore go forth unto Him outside the camp, bearing His reproach."

6:1 "...Let us be brought on to maturity, not laying again a foundation of repentance from dead works and of faith in God."

Although God created man with such an intention and purpose, man has been ruined and corrupted...The Bible often uses lands and cities as figures to symbolize man. So Chaldea and Babylon signify the ruined and corrupted man filled with idolatry. Since man has fallen, there is the need to cross the river out of the corrupted land into the elevated, new land, that is, into an elevated, new mankind. So God came in and called Abraham out of that ruined mankind, that is, out of Chaldea, making him the head and father of the called race. Abraham crossed the river and became the first Hebrew, the first river crosser. Abraham's crossing the river and entering into the new land signified his entering into an uplifted, new mankind which is to be used by God to be His expression. (Life-study of Hebrews, p. 110)

Today's Reading

From Chaldea, the land of idolatry, which was on the other side of the great river Euphrates, Abraham crossed over to Canaan, the land of the worship of God, which was on this side of the Euphrates (Josh. 24:2-3). The intention of God's speaking in Hebrews was that the Jews who believed in the Lord but still lingered in Judaism would leave the law and cross over to grace (4:16; 7:18-19; 12:28; 13:9), that they would leave the old covenant and cross over to the new covenant (8:6-7, 13), and that they would leave the ritualistic service of the Old Testament and cross over to the spiritual reality of the New Testament (8:5; 9:9-14); that is, that they would leave Judaism and cross over to the church (13:13;

属天的（十二 18~24），离开祭坛所在的外院子过到神所在的至圣所（十三 9~10，十 19~20），离开魂过到灵（四 12），离开真理和生命的开端过到真理中生命的成熟（五 11~六 1）（圣经恢复本，来一 1 注 1）。

我们都必须看见，得救乃是蒙召以达成神的目的。得救乃是从许多消极的光景被拯救出来，好进入神的目标。许多基督徒已经得救，但他们从未进入神的目标。首先，神的目标是基督。我们是在基督里，我们是在基督的享受里。这就是神的美地。其次，神的目标是召会。多年前我还没有看见，从某种意义上说，召会也是迦南美地。不仅如此，神新约的经纶、国度并安息日的安息，今天对我们也都是美地。

无论亚伯拉罕怎样耽延着答应神的呼召，他不能使神耽延太久。按照神的感觉，千年如一日。你能耽延神一千年么？没有人能这样作。我们最多耽延祂五十年，这在神眼中不过是一小时多一点。神是主宰一切的，也是有耐心的。...神是神，没有人能阻挠祂。祂一旦拣选并呼召了你，就没有什么会阻止祂。迟早祂要完成。...根据行传七章四节，不是亚伯拉罕进入美地，乃是神使他迁到那地。虽然希伯来十一章八节说，亚伯拉罕因着信出去，但行传七章四节说，神使他从哈兰迁到迦南。我们最多只能耽延主一点点时间，至终我们要被祂得着。我们如果耽延，不过耗费我们自己的时间。神告诉亚伯拉罕要离开他的本地。因他没有迅速爽快地去作，神就使他迁到迦南地（创世记生命读经，六六三至六六五页）。

参读：创世记生命读经，第三十九至四十篇。

10:25), that they would leave the earthly things and cross over to the heavenly things (12:18-24), that they would leave the outer court, where the altar is, and cross over to the Holiest of all, where God is (13:9-10; 10:19-20), that they would leave the soul and cross over to the spirit (4:12), and that they would leave the beginning of truth and life and cross over to the maturity of life in the truth (5:11-6:1). (Heb. 1:1, footnote 2)

We all must see that to be saved means to be called to fulfill God's purpose. To be saved is to be delivered out of many negative situations so that we may come into God's goal. Many Christians have been saved, but they have never come into God's goal. God's goal firstly is Christ. We are in Christ. We are in the enjoyment of Christ. This is God's good land. Secondly, God's goal is the church. Years ago I did not realize that, in a sense, the church is also the good land of Canaan. Furthermore, God's New Testament economy, the kingdom, and the Sabbath rest are all the good land to us today.

Regardless of how long Abraham delayed in answering God's calling, he could not delay God very long. According to God's feeling, a thousand years are the same as a day. Can you delay God a thousand years? No one can do this. At the most, we might delay him for fifty years, which in God's eyes are a little more than an hour. God is sovereign and patient....God is God. No one can frustrate Him. Once He has chosen and called you, He will not be stopped by anything. Sooner or later He will get through....According to Acts 7:4, it was not Abraham who entered into the good land but God who removed him into the land. Although Hebrews 11:8 says that Abraham went out by faith, Acts 7:4 says that God removed him from Haran into Canaan. At most, we can delay the Lord for just a short time. Eventually we shall be gained by Him. If we delay, we shall only waste our time. God told Abraham to get out of his country. Since he did not do it in a rapid and clean-cut way, God removed him into His land. (Life-study of Genesis, pp. 546-547)

Further Reading: Life-study of Genesis, msgs. 39-40

晨兴喂养

徒七 2 “...我们的祖宗亚伯拉罕在米所波大米...的时候，荣耀的神向他显现。”

约八 58 “耶稣对他们说，我实实在在地告诉你们，还没有亚伯拉罕，我就是。”

来十一 8 “亚伯拉罕因着信，蒙召的时候，就遵命出去，往将来要得为业的地方去；他出去了，还不知道往哪里去。”

〔行传七章二节所说的荣耀〕也许是看得见的荣耀（参 55），就如云和火向以色列人显现（出十六 10，二四 16~17，利九 23，民十四 10，十六 19，二十 6，申五 24），并充满帐幕和殿（出四十 35，王上八 11）。乃是这样荣耀的神，向亚伯拉罕显现并呼召他。这荣耀对亚伯拉罕乃是极大的吸引，将他从世界里分别（圣别）出来归给神（出二九 43）；也是极大的鼓励和力量，使他能跟从神（创十二 1、4）。同样的原则，神也用祂看不见的荣耀，呼召新约的信徒（彼后一 3）（圣经恢复本·徒七 2 注 2）。

〔亚伯拉罕蒙召的时候，不知道往哪里去，这〕使亚伯拉罕经常有机会运用他的信，信靠神即时的引导，以神的同在为他旅行的地图（来十一 8 注 1）。

信息选读

即使你天天注意作基督徒，你还会把那个异象失去；即使你天天殷勤作工，你还会把那个异象失去。...我们若不是一直活在神的显现里，就很容易失去呼召的异象。召会所得的呼召，与亚伯拉罕所得的呼召是相同的，但是，难处就在许多人没有看见这个呼召有何等的盼望。所以保罗要祷告说，“...使你们知道祂的呼召

Morning Nourishment

Acts 7:2 "...The God of glory appeared to our father Abraham while he was in Mesopotamia..."

John 8:58 "Jesus said to them, Truly, truly, I say to you, Before Abraham came into being, I am."

Heb. 11:8 "By faith Abraham, being called, obeyed to go out unto a place which he was to receive as an inheritance; and he went out, not knowing where he was going."

[The glory in Acts 7:2] might have been visible glory (cf. v. 55), as when the cloud and the fire appeared to Israel (Exo. 16:10; 24:16-17; Lev. 9:23; Num. 14:10; 16:19; 20:6; Deut. 5:24) and filled the tabernacle and the temple (Exo. 40:35; 1 Kings 8:11). It was the God of such glory who appeared to Abraham and called him. His glory was a great attraction to him. It separated (sanctified) him from the world unto God (Exo. 29:43) and was a great encouragement and strength that enabled him to follow God (Gen. 12:1, 4). In the same principle, God calls the New Testament believers by His invisible glory (2 Pet. 1:3). (Acts 7:2, footnote 2)

[Not knowing where he was going] afforded Abraham constant opportunity to exercise his faith to trust in God for His instant leading, taking God's presence as the map for his traveling. (Heb. 11:8, footnote 1)

Today's Reading

Even if we are consciously trying to be a proper Christian, it is still possible for us to lose our vision. We can lose our vision even while we are working diligently day after day....If we do not live continuously in God's appearing, it will be easy for us to lose the vision of our calling. The calling that the church has received is the same as the calling that Abraham received. But many people have not seen the hope of this calling. Therefore,

有何等盼望。”（弗一18）盼望，就是这一个呼召的内容到底是什么，神呼召我们的内容到底是什么。但愿神拯救我们脱离那自私自利的思想。我们要知道，神呼召我们是有一定的目的的。我们得救是为要达到神的目的。你若没有看见亚伯拉罕蒙召的实质，你就不能看见你自己蒙召的意义。你若没有看见亚伯拉罕蒙召的关键到底是在哪里，你就不能看见你的职事。你若没有看见这个，你就像盖房子没有根基一样。哦，我们是何等容易忘记神所要作的！我们往往事情多一点，工作多一点，那一个属灵的呼召就遗失了。我们需要多次来到神面前说，“求你继续向我显现，求你继续对我说话！”我们需要一直继续地看见，我们需要有一个永远的看见，看见神的那一个目的，看见神到底要作什么（亚伯拉罕以撒雅各的神，三八至三九页）。

神在亚伯拉罕身上的目标，不是仅仅救他脱离他的环境和背景，乃是要将他带进迦南地，好完成神的定旨。照样，神在新约信徒身上的目标，也不是仅仅拯救他们脱离堕落的光景，乃是要将他们带进美地的实际里，这美地就是包罗万有的基督，作为神所分给一切蒙召之人的分（圣经恢复本，创十二5注3）。

亚伯拉罕的信不是来自他天然的能力，也不是起源于他自己。他相信神，乃是...对神圣注入的回应。...真正的信就是神在我们里面的工作。这就是为什么神算亚伯拉罕的信为义。神似乎说，“这信是出于我的，与我相符。这就是亚伯拉罕在我面前的义。”那义是什么？那义就是神的义。

每当我们正常地传扬耶稣基督的福音，就会有活的基督的显现，这显现会将基督传输到人里面。...我能由自己的经历证实这点。...我对神的反应就是我相信祂，那是我的信。神对我的回应就是称义我，将祂的义同着喜乐、平安赐给我（罗马书生命读经，一〇九、一〇六至一〇七页）。

参读：亚伯拉罕以撒雅各的神，第二章；罗马书生命读经，第八篇。

Paul prayed, “That you may know what is the hope of His calling” (Eph. 1:18). Hope indicates the content of this calling, the things included in God's calling. May God deliver us from selfish thoughts. We know that God calls us with a definite goal. Our salvation is to fulfill this goal. If we have not seen the substance of Abraham's calling, we will not see the meaning of our own calling. If we have not seen the key to Abraham's calling, we will not see our own ministry. If we do not see this, we will be like those who build a house without a foundation. How easy it is for us to forget what God wants to do! Many times, when we have too much to do and the work becomes a little more hectic, we lose sight of our spiritual calling. We need to come again and again to the Lord and beseech Him: “Appear to me again and again, and speak to me again and again!” We need to have a continuous seeing, an eternal seeing; we need to see God's goal and what God is doing. (CWWN, vol. 35, pp. 29-30)

God's goal with Abraham was not merely to save him out of his environment and his background but to bring him into the land of Canaan for the fulfillment of God's purpose. Likewise, God's goal with the New Testament believers is not merely to save them from their fallen condition but to bring them into the reality of the good land, which is the all-inclusive Christ as the portion allotted by God to all the called ones. (Gen. 12:5, footnote 3)

Abraham's faith did not come from his natural ability and it did not originate with himself. His believing in God was a reaction..., a response to the divine infusion....Genuine faith is the working of God within us. This is why God counted Abraham's faith as righteousness. It seemed that God was saying, “This faith is something of Me. It corresponds to Me. This is Abraham's righteousness before Me.” What was that righteousness? It was the righteousness of God.

Whenever we preach the gospel of Jesus Christ in a normal way, there will be an appearing of the living Christ, and this appearing will transfuse Christ into people. I can confirm this by my own experience....My reaction to God was my believing in Him. That was my faith. God's reaction back to me was to justify me, to give His righteousness with peace and joy to me. (Life-study of Romans, pp. 94, 92)

Further Reading: CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 2; Life-study of Romans, msg. 8

创十二7 “耶和华向亚伯兰显现，说，我要把这地赐给你的后裔。亚伯兰就在那里为向他显现的耶和华筑了一座坛。”

十三3~4 “他从南地继续往前行，直到伯特利，到了伯特利和艾的中间，就是他起初支搭帐棚的地方，也是他先前筑坛的地方；他又在那里呼求耶和华的名。”

〔在创世记十二章七节〕我们看见，祭坛是根据于神的显现，没有神的显现，就没有祭坛。谁也不能将他自己奉献给神，而他是没有遇见神的...。奉献不是由于人的劝勉，不是由于人的催促，乃是由于神的显现。如果神没有向人显现，那就没有一个人是能自动把他所有的都摆在祭坛上的，没有一个人是能自动把自己奉献给神的。人即使盼望将他自己奉献给神，但是事实上人凭着自己没有一点东西可以奉献给神，就像有的人所说的：“我要将我的心奉献给主，我的心却不去。”人这一边不能到主那一边去。如果有一天，我们遇见主，那一个遇见，就自然而然产生奉献。只要你遇见神一下，只要你看见神一下，你就不是你自己的。神是遇见不得的！人一遇见神，人就没有方法为自己活着（倪柝声文集第二辑第十七册，一一七页）。

信息选读

生命的转机不是因为我们自己如何定规；生命的转机不是因为我们为神作这一个，要为神作那一个；生命的转机是因为我们看见了神。遇见神的结局，就是叫你完全掉一个头，你不能再继续走你从前的路。神给我看见了祂自己，我就得着了能力，舍去我自己；神给我看见了祂自己，我就没有办

Morning Nourishment

Gen. 12:7 "And Jehovah appeared to Abram and said, To your seed I will give this land. And there he built an altar to Jehovah who had appeared to him."

13:3-4 "And he continued on his journey from the Negev as far as Bethel, to the place where his tent had been at the beginning, between Bethel and Ai, to the place of the altar, which he had made there formerly; and there Abram called on the name of Jehovah."

In Genesis 12:7 we see that the altar is based on God's appearance. Where there is no divine appearance, there is no altar. No one can offer himself to God unless he has first met God...Consecration is not the result of man's exhortation or persuasion but of God's revelation. No one can voluntarily offer up all he has on the altar if God has not first appeared to him. By nature, no one can offer himself to God. Even when a man does want to offer himself to God, he finds that he really has nothing to offer. Some have said, "I want to give my heart to the Lord, but my heart will not agree." Man cannot come over to God's side. However, when man meets God, consecration takes place spontaneously in his life. If you catch sight of God just once and touch God just once, you are no longer your own. God is Someone who cannot be touched lightly! Once a man touches God, he can no longer live for himself. (CWWN, vol. 37, "The Life of the Altar and the Tent," p. 89)

Today's Reading

A turning point in our spiritual life does not come through our decision to do something for God; it does not come as a result of our resolving to do this or that for God. It comes when we see Him. When we meet God, a radical change takes place in our life. We can no longer do what we did in the past. When we meet God Himself, we have the power to deny ourselves. The matter of denying one's self ceases to be optional when we have met God. His appearance

法，不得不弃绝自己。神的显现叫你活不了，神的显现叫你不能为自己活。神的显现里面有无穷无尽的能力，那一个显现把你一生的道路都改变了。基督徒为神活着的能力是在乎看见神！哦，不是我要立志事奉神就能事奉神，不是我要筑祭坛就能筑祭坛，乃是要有神的显现。

神向亚伯拉罕显现，亚伯拉罕就筑了一座坛。这里的坛不是献赎罪祭的坛，这里的坛乃是献燔祭的坛。赎罪祭是为着我自己赎罪，燔祭是将我自己奉献给神。

神向亚伯拉罕显现一下，亚伯拉罕就有奉献。你看见了神，你也就要完全奉献。人不可能看见了神，还是冷冷地坐在那里。遇见了神，接下去就是祭坛；知道了神的恩典，接下去就是奉献；看见了神的怜悯，你就成了活祭；蒙了主的光照，你就要说，“主啊，我当作什么？”

亚伯拉罕没有听过这些道理，亚伯拉罕没有受过人的鼓励，但是亚伯拉罕看见了神，亚伯拉罕就立刻为着神筑一座坛。哦，弟兄姊妹，奉献是自然而然的事。一个遇见神向他显现的人，绝不会没有意思为着神而活。神一向他显现，他就完全为着神。亚伯拉罕是如此，召会二千年来，每一个遇见神的人也是如此（倪柝声文集第二辑第十七册，一一八、一二〇页）。

坛的意义就是我们不为自己保留什么。坛的意义就是我们晓得我们在地上是为着神。坛的意义就是我们的生活是为着神，神是我们的生命，并且我们生活的意义就是神，所以我们把一切都放在坛上。我们在这里不是传扬自己的名；我们为祂名的缘故，把一切都放在坛上（创世记生命读经，六七四至六七五页）。

参读：倪柝声文集第二辑第十七册，祭坛和帐棚的生活。

makes a person unable to go on by himself; it forces him to not live by himself anymore. God's appearance brings with it inexhaustible power. Such an appearance will alter the whole course of a person's life. For a Christian, the power to live for God is based on his vision of God. Oh! It is not our decision to serve the Lord that enables us to serve Him. It is not our will to build an altar that produces an altar. An altar is built when God comes to a man.

God appeared to Abraham, and Abraham built an altar. This altar was not for a sin offering but for a burnt offering. A sin offering is for redemption, while a burnt offering is an offering of ourselves to God.

God appeared to Abraham, and Abraham offered himself to God. Once a man sees God, he will offer himself up totally to God. It is impossible for a man to see God and yet be indifferent. The altar is present as soon as a person sees God. Once there is the taste of His grace, the result is the altar. Once a man sees God's mercy, he becomes a living sacrifice. When the Lord's light comes, he will say, "What shall I do, Lord?"

Abraham had not heard many doctrines about consecration, nor had he been urged by others to consecrate himself. But Abraham had seen God, and when he did, he immediately built an altar to God. O brothers and sisters, consecration is a spontaneous thing. Anyone to whom God has manifested Himself cannot do anything other than live for Him. Once God appears to a person, he will live totally for God. So it was with Abraham, and so it has been with everyone who has met God throughout the two thousand years of church history. (CWWN, vol. 37, pp. 90-92)

An altar means that we do not keep anything for ourselves. An altar means that we realize that we are here on earth for God. An altar means that our life is for God, that God is our life, and that the meaning of our life is God. So we put everything on the altar. We are not here making a name for ourselves; we are putting everything on the altar for the sake of His name. (Life-study of Genesis, p. 556)

Further Reading: CWWN, vol. 37, "The Life of the Altar and the Tent," ch. 16

创十二 6-8 “亚伯兰经过那地，到了示剑地方、摩利橡树那里。…耶和華向亚伯兰显现，…亚伯兰就在那里为向他显现的耶和華筑了一座坛。…他又迁到伯特利东边的山，支搭帐棚；西边是伯特利，东边是艾；他在那里又为耶和華筑了一座坛，并且呼求耶和華的名。”

亚伯拉罕到了迦南地之后，…他所到的第一个地方，就是示剑；他在示剑筑了一座坛。他所到的第二个地方，就是伯特利；他在伯特利也筑了一座坛。后来他离开伯特利，到了埃及。后来他又从埃及上南地，又从南地回到伯特利，到了伯特利和艾的中间…。后来他又到一个地方，就是希伯仑，他在那里又筑了一座坛。亚伯拉罕在这三个地方筑了三座坛。…圣经的记载给我们看见，神就是用这三个地方—示剑、伯特利和希伯仑—来代表迦南地的（亚伯拉罕以撒雅各的神，四〇页）。

信息选读

“示剑”在原文的意思是“肩膀”。肩膀是人全身力量最大的地方…。所以示剑也就是有力量的意思。迦南地的第一个特点，就是有能力。就是说，神把祂自己的能力摆进迦南地去。…“摩利”在原文的意思是“教师”或“教训”，这是有关于知识方面的。摩利的橡树是在示剑的地方，意思就是说，知识是从能力来的，知识是能力的结果。换句话说，真实的属灵的知识，都是从得着基督的能力而来的。我们若没有得着基督生命满足的能力，我们就没有真实属灵的知识，那就不能给人什么属灵的东西。

神带领亚伯拉罕，不只把他带到示剑，并且把他带到伯特利〔创十二 8〕。“伯特利”在原文的意思

Morning Nourishment

Gen. 12:6-8 "And Abram passed through the land to the place of Shechem, to the oak of Moreh....And Jehovah appeared to Abram....And there he built an altar to Jehovah who had appeared to him. And he...pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah."

After Abraham arrived in Canaan,...the first place he went to was...Shechem, [where] he built an altar. The second place he went to was Bethel, and there he also built an altar. Later he left Bethel and went to Egypt. Then he went from Egypt to the south, and from the south he went back to Bethel, staying in between Bethel and...Ai....Later he went to another place, Hebron, and built another altar. In these three places, Abraham built three altars....The Bible shows us that God used these three places—Shechem, Bethel, and Hebron—to represent Canaan. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 30-31)

Today's Reading

The meaning of the word Shechem in the original language is "shoulder." In the human body the shoulder is the place with the most strength....Therefore Shechem can also mean "strength." The first characteristic of Canaan is strength. This means that God's strength is in Canaan....The name Moreh means "teacher" or "teaching" in the original language. It has something to do with knowledge. The oak of Moreh was in Shechem. This means that knowledge comes from power and that knowledge is the result of power. In other words, genuine spiritual knowledge comes from the power of Christ. If we do not have the satisfying power of the life of Christ, we will not have genuine spiritual knowledge and will not be able to convey anything spiritual to others.

God brought Abraham not only to Shechem, but to Bethel as well [Gen. 12:8]. The name Bethel in the original language means "the house of God."

是“神的家”。神不是要有几千几百个像参孙那样有能力，而又都是散漫的人，神也不是要把祂的活石堆成一个杂乱无章的石堆，神乃是要建造一个殿——神的家。迦南地有一个特点，就是说，神的子民是神的殿，是神的家。...光有示剑——能力——是不够的，还得有伯特利才行。所有有能力的人，必须成为神的家，成为基督的身体，才有用处。

难处就是在这里：不少的基督徒，不过把基督的身体当作一个原则，而没有看见基督身体的生命。我们想想看，只凭着一个原则去作而没有生命，那有什么用处？我们以为什么事情都得大家合作，所以也只得与大家合作，而心里却并不是那样...。你如果不知道身体是一个生命，而光是凭着一个原则去作，那你不过是外面效法而已。

根本的条件是你的帐棚要搭在伯特利和艾的中间...。不只是伯特利的问题，艾的问题也在这里。“艾”在原文的意思是“堆”。...荒凉的堆，就是指旧造。艾所代表的，就是旧造。我们如果要面向着神的家，那就必须背朝着荒凉的堆。换句话说，一个基督徒如果肉体的生命没有受过对付，他就不能知道基督身体的生命。只有你东边是艾的时候，你西边才是伯特利；你的东边如果不是艾，你的西边就不可能是伯特利。进入基督的身体，享受身体的生命，活出身体的生命，是从对付肉体的生命起的，是从对付天然的生命起的。你如果要看见什么叫作神的家，你就必须在消极方面拒绝荒凉的堆。只有神对付了你天然的生命，神使你变成了一个软的人，使你认识了天然的生命是该受审判的东西，而不是可赞美的东西，这样，你才能自然而然与其他的弟兄姊妹合得起来，你才能活出基督身体的生命来（亚伯拉罕以撒雅各的神，四〇至四五页）。

参读：亚伯拉罕以撒雅各的神，第三章。

God is not after hundreds and thousands of strong, but uncoordinated, men like Samson, and He is not after a pile of unorganized, living stones. God's intention is to build a temple—the house of God. One characteristic of Canaan is that God's people are the temple of God and the house of God. It is not enough to have Shechem (power) only. There must also be Bethel. All the powerful ones must become God's house and the Body of Christ before they can become useful.

The problem is that many Christians consider the Body of Christ merely as a principle; they have not seen the life of the Body of Christ. What good is it if we try to do something according to a principle without having the life to do it? We think that we should cooperate with one another in everything, and we often reluctantly agree to cooperate, but our heart has no taste for it...If we do not know that the Body is a life, and if we merely act according to a principle, we are only imitating in an outward way.

The basic condition for knowing the life of the Body is that our tent must be pitched between Bethel and Ai...It is not merely a matter of Bethel, but a matter of Ai as well. The name Ai means “a heap.”...Bethel is a house, the house of God, while Ai is a heap, a desolate heap,...[which] signifies the old creation; Ai symbolizes the old creation. If we are to turn our face towards God's house, we must turn our back towards the desolate heap. In other words, unless a Christian is dealt with in his fleshly life, he cannot possibly know the Body of Christ. Only when we have Ai on the east will we have Bethel on the west. If we do not have Ai on our east, we will not have Bethel on our west. One begins his experience of the Body of Christ and enjoys and lives out the Body life by dealing with the life of the flesh. If we want to find out what the house of God is, we must deny the desolate heap on the negative side. Only after our natural life has been dealt with by God, and only after we have been subdued to realize that the natural life should be judged rather than praised, will we be joined spontaneously to the other brothers and sisters. Only then will we be able to live out the life of the Body of Christ. (CWWN, vol. 35, pp. 31-34)

Further Reading: CWWN, vol. 35, ch. 3

创十三 18 “亚伯兰就搬了帐棚，来到希伯仑幔利的橡树那里居住，在那里为耶和华筑了一座坛。”

启二一 2-3 “我又看见圣城新耶路撒冷由神那里从天而降，…看哪，神的帐幕与人同在，祂要与人同住…”

“希伯仑”在原文的意思是“交通”。神的家是一个生命，交通是一个生活。没有经过伯特利，就想住在希伯仑，那是办不到的事。…有了神的家，然后才有交通。交通并不是若干人组成一个团体，交通乃是在神的家里面。没有神的家，就没有交通。你天然的生命如果没有受对付，你就不能有交通。乃是你天然的生命受了对付之后，你才活在身体里面，你才有交通（亚伯拉罕以撒雅各的神，四六页）。

信息选读

这一个身体是事实，是实实在在的事实，你在这一个身体里面，你就自然而然与神其他的儿女有来往，有交通。你把背朝着艾，审判了天然的生命，你就自然而然进入基督身体的生命，也自然而然引到交通。凡真正认识什么是基督的身体的人，自然而然不会与众寡合，自然而然觉得自己靠不住，自然而然觉得自己软弱得很，自然而然与神的众儿女有交通。总得有一天，神把我们带到一个地步，叫我们看见，没有交通就没有法子走前面的路。神要给我们看见，一个人不能的，在交通里就能。这是希伯仑的意思。

在希伯仑…有橡树，叫作幔利的橡树〔创十三 18〕。“幔利”在原文的意思是“肥美”、“刚强”。交通的结果就是肥美、刚强。所有的肥美，所有的丰富，所有的刚强，都是从交通来的。

Morning Nourishment

Gen. 13:18 "And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah."

Rev. 21:2-3 "And I saw the holy city, New Jerusalem, coming down out of heaven from God....Behold, the tabernacle of God is with men, and He will tabernacle with them..."

The name Hebron means “fellowship.”...God's house is a matter of life, while fellowship is a matter of living. It is impossible for one to live in Hebron without first passing through Bethel....Where there is God's house, there is fellowship. Fellowship is not a community organized by a number of people. Fellowship can only be found in the house of God. Without God's house it is impossible to have fellowship. If our natural life is not dealt with, we cannot have any fellowship. We live in the Body and have fellowship only when the natural life is dealt with. (CWWN, vol. 35, p. 35)

Today's Reading

The Body is a fact; it is a real, definite fact. In this Body we spontaneously communicate and fellowship with other children of the Lord. Once we turn our back towards Ai and judge the natural life, we will enter into the life of the Body of Christ and be brought into the fellowship spontaneously. Those who truly know the Body of Christ are freed from individualism spontaneously. They do not trust in themselves, and they realize that they are very weak. They fellowship with all the children of God. God must bring us to the point where we cannot go on without fellowship. God will show us that what is impossible with individuals is possible when it is done in fellowship. This is the meaning of Hebron.

In Hebron there were...the oaks of Mamre (Gen. 13:18). The name Mamre means “fatness” or “strength” in the original language. The result of fellowship is fatness and strength. All fatness, riches, and strength come from fellowship.

如果我们自己天然的生命受过对付，真知道什么叫作身体的生命，就会学习宝贵别的弟兄，就会在聚会里摸着生命，得着帮助。...〔甚至〕顶软弱的弟兄姊妹都能给他帮助（亚伯拉罕以撒雅各的神，四六至四九页）。

在希伯仑，亚伯拉罕的帐棚成了他与神交通的地方。借着亚伯拉罕在希伯仑支搭帐棚，神在地上得着了能与人来往交通的地方（参创十八）。亚伯拉罕的帐棚连同他所筑的坛，乃是以色列人出埃及以后，所建造之帐幕与祭坛的预表（出四十）。那个帐幕是神的见证（三八21），也是神与祂子民得以一同居住并交通的地方。帐幕的终极完成乃是新耶路撒冷，就是神在永世里的见证，彰显，也是神与祂所呼召之人永远的居所（启二一2~3与3注1、22与注2）（圣经恢复本，创十三18注1）。

祭坛的结局，是引到帐棚去〔创十二8〕。...从今以后，亚伯拉罕是住在神的家——伯特利——里。...以后，他起首支搭帐棚。并不是他出来的时候没有帐棚，可是神不提帐棚；等到他有了祭坛之后，神的话才给我们看见帐棚。

帐棚的意思是流动的，是不扎根的。神要借着祭坛来对付你自己，神要借着帐棚来对付属乎你的东西。...祭坛所余剩的东西，只能保留在帐棚里。这是一个原则，就是你所有的东西都得放在祭坛上，但是还有余剩的东西，是留下给你用的。...我们对于这些物质的东西，乃是用帐棚的原则来对付。这些东西是为了我的需要而留下的；我如果不需要它，我就可以舍弃它。我可以用这些东西，但不能被这些东西摸着。...所以我们要学习一件事：没有经过祭坛的东西，是我们所不能用的；放在祭坛上的东西，不是我们自己可以收回的；神在祭坛上所留下的东西，是要用帐棚的原则来守住的（倪柝声文集第二辑第十七册，一二〇至一二三页）。

参读：创世记生命读经，第四十一篇。

If our natural life has been dealt with, and if we know what the life of the Body means, we will learn to treasure the other brothers and to touch life and receive help in the meetings....Even the weakest brother or sister can render...some help. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," pp. 35-37)

At Hebron Abraham's tent became a place where he had fellowship with God. By Abraham's pitching a tent at Hebron, God had a place on earth where He could communicate and fellowship with man (cf. Gen. 18). Abraham's tent with the altar built by him was a prefigure of the tabernacle with the altar built by the children of Israel after the exodus from Egypt (Exo. 40). That tabernacle was God's testimony (Exo. 38:21) and the place where God and His people could dwell and fellowship together. The ultimate consummation of the tabernacle will be the New Jerusalem, the testimony, the expression, of God in eternity and the eternal dwelling place of God and all His called ones (Rev. 21:2-3 and footnote 1 on verse 3; 21:22 and footnote 2). (Gen. 13:18, footnote 1)

The altar has its issue in the tent [Gen. 12:8]....From then on, Abraham lived in God's house—Bethel....Actually, he lived in a tent before, but God did not mention it. Not until he had built the altar does the Word of God bring the tent into view.

A tent is something movable; it does not take root anywhere. Through the altar God deals with us; through the tent God deals with our possessions....What was not consumed on the altar could only be kept in the tent. Here we see a principle....God leaves some of the things offered on the altar for our own use....We must apply the principle of the tent to all the physical things that He permits us to retain, because they have been given back to us to meet our need in the world. If we do not need them, we should dispose of them. We may use them, but we must not be touched by them....May we learn this lesson. We dare not use anything that has not been placed on the altar, we may not take anything back from the altar, and what God gives back must be kept according to the principle of the tent. (CWWN, vol. 37, "The Life of the Altar and the Tent," pp. 92-93)

Further Reading: Life-study of Genesis, msg. 41

771 终极的显出 — 我们的目标

11 11 11 11 副 (英 974)

降 E 大调

4/4

1 2 | 3 - 4 · 5 | 5 - 3 5 | 4 · 3 4 2 | 3 - - 1 2 |

一 他 等 候 一 座 城, 却 住 在 帐 棚, 这

3 - 4 · 5 | 5 - 3 5 | 4 · 3 4 2 | 1 - - 5 | 1 · 7 6 5 |

天 城 的 旅 客, 一 直 奔 前 程; 他 有 美 好

5 - 3 5 | 4 · 3 4 2 | 3 - - 5 | 1 · 7 6 5 | 5 - 3 5 |

证 据, 前 途 实 堪 夸, 难 怪 他 不 寻 求 地

4 · 3 4 2 | 1 - - 0 | 5 - - - | 4 - 2 - | 1 - 2 - |

上 的 荣 华。 副 城! 城! 荣 美

3 - - 5 | 1 · 7 6 5 | 5 - 3 5 | 4 · 3 4 2 | 1 - - ||

城! 神 与 人 的 住 处, 新 耶 路 撒 冷!

二 他等候一座城, 他神的住处, 他没有, 也不求地上的房屋;
因神岂非说过, 属天的家乡, 是那不离正道旅客所安享。

三 他等候一座城, 虽然有时因 跋涉苦, 丧失多, 有叹息声音,
但一想到那城, 就引声歌唱, 因为路虽崎岖, 必定不会长。

四 他等候一座城, 我们今亦然: 望能在你城中, 同你永为伴,
享受你的预备; 因此也愿意 以帐棚为寄庐, 同你客此地。

1

He looked for a city and lived in a tent,

A pilgrim to glory right onward he went;

God's promise his solace, so royal his birth,

No wonder he sought not the glories of earth.

City! O city fair!

God's dwelling with man to eternity is there.

2

He looked for a city, his God should prepare;

No mansion on earth, could he covet or share,

For had not God told him, that royal abode

Awaited His pilgrims on ending the road.

3

He looked for a city; if sometimes he sighed

To be trudging the road, all earth's glory denied,

The thought of that city changed sighing to song,

For the road might be rough, but it could not be long.

4

He looked for a city, his goal, Lord, we share

And know that bright city, which Thou dost prepare

Is ever our portion, since willing to be

Just pilgrims with Jesus, our roof a tent tree.

二〇一三年冬季训练

创世记结晶读经（二）

第三篇

完成神定旨的后裔

读经：创十二7，十三15～16，十五2～6，加三7、16、29，罗三24，四2～5

周一

壹 神要完成祂的定旨，必须得着后裔——
创十二7，十三15～16，十五3、5：

一 后裔首先是个人的基督，然后是团体的基督，
由基督作头与祂所有的信徒作身体所组成——
加三16、29，林前十二12。

二 基督是亚伯拉罕的后裔，成了包罗万有赐生命的
灵，乃是要使在基督里的信徒，就是亚伯拉
罕的后裔，承受终极完成的那灵，就是经过过
程之三一神的终极完成，作他们神圣的基业——
他们神圣的福，直到永远——十五45下，林后三
17，加三14、29，徒二六18，弗一14上。

三 基督是亚伯拉罕唯一的后裔；在神眼中，亚
伯拉罕只有一个后裔，就是基督——创十二7
上，十三15，二一12，二二17，加三16下：

1 基督是那后裔，后裔乃是承受应许的后嗣——16节。

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Three

The Seed for the Fulfillment of God's Purpose

Scripture Reading: Gen. 12:7; 13:15-16; 15:2-6; Gal. 3:7, 16, 29; Rom. 3:24; 4:2-5

Day 1

I. For the fulfillment of His purpose God must have the seed— Gen. 12:7; 13:15-16; 15:3, 5:

A. *The seed is first the individual Christ and then the corporate Christ, composed of Christ as the Head and all the believers as the Body— Gal. 3:16, 29; 1 Cor. 12:12.*

B. *As the seed of Abraham, Christ became the all-inclusive life-giving Spirit so that the believers in Christ, who are Abraham's seed, may inherit the consummated Spirit, the consummation of the processed Triune God, as their divine inheritance—their divine blessing for eternity—15:45b; 2 Cor. 3:17; Gal. 3:14, 29; Acts 26:18; Eph. 1:14a.*

C. *Christ is the unique seed of Abraham; in God's eyes, Abraham has only one seed, that is, Christ— Gen. 12:7a; 13:15; 21:12; 22:17; Gal. 3:16b:*

1. Christ is the seed, and the seed is the heir who inherits the promises—v. 16.

2 基督不仅是那承受应许的后裔，也是神所应许给我们承受的福。

四 基督作为亚伯拉罕的后裔，在祂的人性里被钉在十字架上，为我们成了咒诅，被神弃绝，使我们能接受所应许的那灵，作为最大的福—13 ~ 14 节。

周二

五 基督作为亚伯拉罕的后裔，不仅成了我们的救赎主和拯救主，也成了赐生命的灵；赐生命的灵—那灵作为经过过程之三一神的终极完成—乃是亚伯拉罕那变了形像的后裔—16 节，林前十五 45 下。

六 我们要成为亚伯拉罕的后裔，就必须在基督里，与基督是一—加三 29：

1 既然亚伯拉罕的后裔只有一位，就是基督，我们要成为亚伯拉罕的后裔，就必须属于基督，成为基督的一部分。

2 因我们与基督这唯一的后裔是一，我们就也是亚伯拉罕的后裔。

七 一面，后裔是应验了应许的那一位；另一面，后裔是享受得着应验之应许的那些人—16、29 节：

1 在应验应许的事上，我们没有分；只有基督这唯一的后裔，才有资格应验神给亚伯拉罕的应许。

2 在享受应验的应许这事上，后裔成了许多，就是亚伯拉罕的众子孙—7 节：

2. Christ is not only the seed who inherits the promises but also the blessing of the promises to be inherited by us.

D. As the seed of Abraham, Christ in His humanity was crucified and became a curse on our behalf, being forsaken by God, so that we might receive the promise of the Spirit as the greatest blessing—vv. 13-14.

Day 2

E. As the seed of Abraham, Christ became not only our Redeemer and Savior but also the life-giving Spirit; the life-giving Spirit— the Spirit as the consummation of the processed Triune God— is a transfigured descendant of Abraham—v. 16; 1 Cor. 15:45b.

F. In order to be the seed of Abraham, we must be in Christ and be one with Christ— Gal. 3:29:

1. Since Abraham has only one seed—Christ—to be Abraham's seed we must be of Christ, be a part of Christ.

2. Because we are one with Christ, the unique seed, we too are Abraham's seed.

G. On the one hand, the seed is the One who fulfills the promise; on the other hand, the seed is those who enjoy the promise, which has been fulfilled—vv. 16, 29:

1. In the matter of fulfilling the promise, we have no part; only Christ, the unique seed, is qualified to fulfill God's promise to Abraham.

2. In the matter of enjoying the fulfilled promise, the seed becomes many—the many sons of Abraham—v. 7:

- a 我们要享受那应验的应许，就必须与基督是一——林前六 17。
- b 在基督以外，我们无法享受神赐给亚伯拉罕之应许的应验。
- c 就应验说，后裔是一个；就享受说，后裔包括所有相信基督的人——约三 15 ~ 16。

贰 我们借着相信基督耶稣这唯一的后裔，就都是神的儿子和亚伯拉罕的子孙——加三 7、26、29：

一 信基督就使新约的信徒成为神的儿子，这完全是生命里的关系——四 7，罗八 14，来二 10：

- 1 信基督就将我们带到基督里，使我们与基督成为一，在祂里面得着儿子的名分——约三 15 ~ 16。
- 2 我们必须借着信与基督联合，使我们在祂里面成为神的儿子。
- 3 我们信入基督的时候，神圣的生命连同神圣的性情——事实上就是三一神这位神圣者自己——就进到我們里面，并且我们由神而生，成为神的儿子——15 ~ 16、6 节，约壹三 1。

二 在基督里，并借着生机的联结，我们乃是神的儿子，也是亚伯拉罕的子孙，这是我们真正的身分——加三 26、7：

- 1 基督是这事发生的范围——林前一 30，约十五 4 ~ 5。

- a. In order to enjoy the fulfilled promise, we must be one with Christ—1 Cor. 6:17.
- b. Outside of Christ, we cannot enjoy the fulfillment of the promise given by God to Abraham.
- c. For fulfillment, the seed is one; for enjoyment, the seed includes all those who believe in Christ— John 3:15-16.

II. Through faith in Christ Jesus, the unique seed, we are all sons of God and sons of Abraham—Gal. 3:7, 26, 29:

A. Faith in Christ makes the New Testament believers sons of God, a relationship altogether in life — 4:7; Rom. 8:14; Heb. 2:10:

- 1. Faith in Christ brings us into Christ, making us one with Christ, in whom is the sonship— John 3:15-16.
- 2. We must be identified with Christ through faith so that in Him we may be sons of God.
- 3. When we believed into Christ, the divine life with the divine nature—in fact, the Divine Being of the Triune God Himself—entered into us, and we were born of God to become sons of God—vv. 15-16, 6; 1 John 3:1.

B. Our true status is that in Christ and by the organic union we are both sons of God and sons of Abraham— Gal. 3:26, 7:

- 1. Christ is the sphere in which this takes place —1 Cor. 1:30; John 15:4-5.

2 我们与基督已经在奇妙的生机联结里联合了；因这联结，我们就是神的儿子，也是亚伯拉罕的子孙——林前六 17。

2. We and Christ have been joined in a marvelous organic union; because of this union, we are sons of God and sons of Abraham—1 Cor. 6:17.

叁 “耶和華的話臨到他說，…你本身將要生的，才是你的後嗣。於是領他走到外邊，說，你向天觀看，數算眾星，能數得過來么？又對他說，你的後裔將要如此”——創十五 4～5：

III. “The word of Jehovah came to him, saying,...[He] who will come out from your own body shall be your heir. And He brought him outside and said, Look now toward the heavens, and count the stars, if you are able to count them. And He said to him, So shall your seed be”—Gen. 15:4-5:

一 完成神定旨所需要的後裔，不能是亞伯拉罕所已經擁有的（以利以謝——2），也不能是他從自己所產生的（以實瑪利——十六 15）。

A. *The seed needed for the fulfillment of God's purpose could not be anything that Abraham already possessed (Eliezer—v. 2) or could produce out of himself (Ishmael—16:15).*

二 唯有神作到亞伯拉罕裏面的，才能從亞伯拉罕產生神所要的後裔。

B. *Only that which God worked into Abraham could bring forth from Abraham the required seed.*

三 照樣，唯有神借着祂恩典作到我們裏面的，才能產生基督作後裔，完成神的定旨——加一 16，二 20，四 19，弗三 17，腓二 13。

C. *Likewise, only what God works into us through His grace can bring forth Christ as the seed to fulfill God's purpose — Gal. 1:16; 2:20; 4:19; Eph. 3:17; Phil. 2:13.*

四 我們要完成神的定旨，就需要接受神的恩典，使基督這後裔能作到我們裏面——約一 16，林前十五 10。

D. *In order to fulfill God's purpose, we need to receive God's grace so that Christ can be wrought into us as the seed— John 1:16; 1 Cor. 15:10.*

周 五

Day 5

肆 亞伯拉罕“信耶和華，耶和華就以此算為他的義”——創十五 6，參加三 6，羅四 2～3：

IV. Abraham “believed Jehovah, and He accounted it to him as righteousness”—Gen. 15:6; cf. Gal. 3:6; Rom. 4:2-3:

一 信神，是亞伯拉罕對神一再向他顯現的自然反應；他的信就是神所傳輸到他裏面的元素，

A. *Believing God was Abraham's spontaneous reaction to God's repeated appearing to him; his believing was the springing up within him of*

在他里面的涌出—徒七 2，创十二 1 ~ 3，十三 14 ~ 17。

二 在创世记十五章六节，亚伯拉罕信神，不是要得关乎自身生存的外面祝福；他信神能把一些东西作到他里面，好从他这个人里面产生一个后裔，以完成神的定旨：

1 这种信对神是宝贵的，神也算这信为义—罗四 3。

2 亚伯拉罕因着这样的信就得称义—2、5 节。

三 神对亚伯拉罕信的反应，乃是称义他，就是算他为义—创十五 6：

1 亚伯拉罕确定的信神的话，神就以此算为他的义—罗四 2 ~ 5。

2 神称我们为义，不是对我们好行为（工作）的报酬（工价），乃是因基督的救赎所白白给我们的恩典—三 24，四 4：

a 神的称义既是照着神的恩典算的，就不是基于或照着我们的行为—4 ~ 5 节。

b 我们的行为绝不能顶替神的恩典；神的恩典必须是绝对的—三 24。

3 神称义亚伯拉罕，意思就是神对亚伯拉罕感到快乐，而亚伯拉罕与神和谐一致。

周 六

四 亚伯拉罕蒙神称义，与罪无关，乃是为得着后裔，产生国度，以承受世界—四 3、13：

the element that God had transfused into him—Acts 7:2; Gen. 12:1-3; 13:14-17.

B. In Genesis 15:6 Abraham did not believe God to obtain outward blessings for his own existence; he believed that God was able to work something into him to bring forth a seed out of his own being for the fulfillment of God's purpose:

1. This kind of faith is precious to God and is accounted by Him as righteousness—Rom. 4:3.

2. Abraham was justified by such a faith—vv. 2, 5.

C. God's reaction to Abraham's believing was to justify him, that is, to account him as righteous— Gen. 15:6:

1. Abraham believed God's word in a definite way, and God accounted it to him as righteousness—Rom. 4:2-5.

2. God's justification is not a reward (wages) for our good works (labor); it is grace freely given to us through Christ's redemption—3:24; 4:4:

a. Since God's justification is reckoned according to His grace, it is not based on or according to our works— vv. 4-5.

b. Our works can by no means replace God's grace; God's grace must be absolute—3:24.

3. For God to justify Abraham means that God was happy with Abraham and that Abraham was in harmony with God.

Day 6

D. Abraham's being justified by God was not related to sin; rather, it was for the gaining of a seed to produce a kingdom that will inherit the world— 4:3, 13:

- 1 罗马四章表明，称义不仅是为叫我们从神的定罪蒙拯救，更是为叫神得着许多的儿子，构成基督的身体，作神的国，以完成神的旨意—八 29 ~ 30，十二 4 ~ 5，十四 17。
- 2 称义使亚伯拉罕和他所有信的后裔能承受世界，并在这地上施行神的管治权—四 13。
- 3 神称义的目的，是要在无数的圣徒里面得着基督的复制；这些圣徒成了祂身体上的肢体；然后，这身体就成为神在地上的国—十二 4 ~ 5，十四 17。

1. Romans 4 indicates that justification is not merely for us to be delivered out of God's condemnation but even more for God to gain many sons to constitute the Body of Christ as the kingdom of God for the fulfillment of His purpose—8:29-30; 12:4-5; 14:17.
2. Justification enables Abraham and all his believing heirs to inherit the world and to exercise the dominion of God on earth— 4:13.
3. The purpose of God's justification is to have a reproduction of Christ in millions of saints, who become the members of His Body; the Body then becomes the kingdom of God on earth—12:4-5; 14:17.

创十二7 “耶和華向亞伯蘭显现，说，我要把这地赐给你的后裔。…”

加三16 “应许原是向亚伯拉罕和他后裔说的。并不是说，和众后裔，像是指着许多人，乃是说，“和你那后裔”，指着一个人，就是基督。”

亚伯拉罕的后裔首先是个人的基督，然后是团体的基督（林前十二12），就是由基督作头与祂所有的信徒（加三29）作身体所组成。所有在基督里的信徒乃是团体基督的肢体，都包含在这后裔之内，成为承受神应许之福的后嗣。至终，永远的新耶路撒冷，就是那伟大、团体的基督，将成为亚伯拉罕之后裔的终极完成（创二二17，启二一12~14）（新约总论第十一册，六三页）。

信息选读

基督这位亚伯拉罕的后裔，已经赎出我们脱离律法的咒诅，使亚伯拉罕的福，可以因祂临到万国。基督在十字架上作为代替而死，为要拯救我们脱离因着亚当所带进的咒诅。然后，作为亚伯拉罕唯一后裔的基督，这末后的亚当，在复活里成了赐生命的灵。作为赐生命之灵的复活基督，乃是变了形像之亚伯拉罕的子孙，亚伯拉罕的后裔，分赐到我们里面，使我们成为亚伯拉罕的子孙，亚伯拉罕团体的后裔，能以接受并承受终极完成的灵，这灵就是亚伯拉罕的福（加三7、14，四28）。应许给亚伯拉罕的福，借着基督的救赎临到我们；现今万国都必因基督得福。咒诅已经除去，祝福来了。我们得救信入基督之前，是在律法的咒诅之下。我们既信入基督，就不再受咒诅；我们得福，是因基督在祂的人性里成为亚伯拉罕的后

Morning Nourishment

Gen. 12:7 "And Jehovah appeared to Abram and said, To your seed I will give this land..."

Gal. 3:16 "But to Abraham were the promises spoken and to his seed. He does not say, And to the seeds, as concerning many, but as concerning one: "And to your seed," who is Christ."

The seed of Abraham is first the individual Christ and then the corporate Christ (1 Cor. 12:12), composed of Christ as the Head and all His believers (Gal. 3:29) as the Body. All the believers in Christ, as the members of the corporate Christ, are included in this seed as the heirs of God's promised blessing. Eventually, the eternal New Jerusalem, the great, corporate Christ, will be the ultimate consummation of the seed of Abraham (Gen. 22:17; Rev. 21:12-14). (The Conclusion of the New Testament, p. 3301)

Today's Reading

Christ as the seed of Abraham has redeemed us out of the curse of the law so that the blessing of Abraham might come to the nations in Him. Christ died a substitutionary death on the cross to deliver us from the curse brought in by Adam. Then in resurrection Christ, who was the unique seed of Abraham as the last Adam, became the life-giving Spirit. The resurrected Christ as the life-giving Spirit is the transfigured descendant of Abraham, the seed of Abraham, dispensed into us to make us the sons of Abraham, the corporate seed of Abraham, those who can receive and inherit the consummated Spirit as the blessing of Abraham (Gal. 3:7, 14; 4:28). The blessing promised to Abraham comes to us through Christ's redemption; now in Christ all the nations will be blessed. The curse has been taken away, and the blessing has come. Before we believed into Christ and were saved, we were cursed under the law. Having believed into Christ, we are no longer cursed; we are blessed through Christ in His humanity as the

裔；我们也得着终极完成的灵为福分，这灵就是经过过程之三一神的终极完成（三 13~14）。基督作为亚伯拉罕的后裔，将经过过程、终极完成的三一神带给我们，作我们的福分，给我们享受。作亚伯拉罕后裔之包罗万有的基督，成了包罗万有的灵；这灵乃是神在基督里，那全备福音包罗一切之福的集大成，好成就照圣经纶而有的神圣分赐（新约总论第十一册，五六至五七页）。

我们由加拉太三章十六节得知，基督乃是亚伯拉罕唯一的后裔。基督是那后裔，后裔乃是承受应许的后嗣。...我们要承受那应许的福，就必须与基督是一；在祂以外，我们无法承受神所赐给亚伯拉罕的应许。在神眼中，亚伯拉罕只有一个后裔，就是基督。我们必须在祂里面，才能有分于神所赐给亚伯拉罕的应许。基督不仅是那承受应许的后裔，也是神所应许给人承受的福。加拉太信徒若从基督转回到律法，就要丧失这位后嗣，以及神所应许的产业（加拉太书生命读经，二〇九页）。

基督作为亚伯拉罕的后裔，在其人性里被钉十字架，为我们成了咒诅，好赎出我们脱离律法的咒诅。三章一节提到耶稣基督钉十字架，十三节往前说，“基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上记着：‘凡挂在木头上的，都是被咒诅的。’”基督代替我们挂在十字架上，不仅为我们承当咒诅，更为我们成了咒诅。

基督不仅赎出我们脱离咒诅；祂甚至替我们成为咒诅。这指明祂完全为神所离弃。神在经纶上弃绝了基督，也将祂当作咒诅。基督在十字架上成就了将我们从律法的咒诅带出来的伟大工作，祂作工担当我们的罪，并除去咒诅（新约总论第十一册，四六至四七页）。

参读：新约总论，第三百二十七至三百二十八篇。

seed of Abraham, and we are blessed with the consummated Spirit, who is the consummation of the processed Triune God (3:13-14). As the seed of Abraham, Christ brought to us the processed and consummated Triune God as our blessing for our enjoyment. The all-inclusive Spirit, who the all-inclusive Christ as the seed of Abraham has become, is the aggregate of the all-embracing blessing of the full gospel of God in Christ for the divine dispensing according to the divine economy. (The Conclusion of the New Testament, pp. 3294-3295)

We know from Galatians 3:16 that Christ is Abraham's unique seed. Christ is the seed, and the seed is the heir who inherits the promises....In order to inherit the promised blessing, we must be one with Christ. Outside of Him, we cannot inherit the promises given by God to Abraham. In God's eyes Abraham has only one seed, Christ. We must be in Him that we may participate in the promise given to Abraham. He is not only the seed inheriting the promise, but also the blessing of the promise for inheritance. For the Galatian believers to turn back from Christ to the law meant that they would forfeit both the Heir and the inheritance of the promises. (Life-study of Galatians, p. 172)

As the seed of Abraham, Christ in His humanity was crucified and became a curse on our behalf to redeem us out of the curse of the law. Galatians 3:1 mentions that Jesus Christ was crucified. Verse 13 goes on to say, "Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, 'Cursed is everyone hanging on a tree.'" Christ as our Substitute on the cross not only bore the curse for us but also became a curse for us.

Not only did Christ redeem us out from the curse; He even became a curse on our behalf. This indicates that He was absolutely abandoned by God. God forsook Christ economically and also considered Him a curse. On the cross Christ accomplished the great work of bringing us out from the curse of the law, working to bear our sins and to remove the curse. (The Conclusion of the New Testament, pp. 3286-3287)

Further Reading: The Conclusion of the New Testament, msgs. 327-328

加三 13~14 “基督既为我们成了咒诅，就赎出我们脱离律法的咒诅，因为经上记着：“凡挂在木头上的，都是被咒诅的”，为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

那灵就是三一神的终极完成，为要将祂自己分赐到基督的信徒里，这灵就是亚伯拉罕的后裔（林前十五 45 下，林后三 17~18，罗八 9）。林前十五章四十五节所提末后的亚当，就是亚伯拉罕的后裔。这后裔不仅成了我们的救赎主和拯救主，也成了赐生命的灵。赐生命的灵乃是亚伯拉罕那变了形像的后裔。我们这些罪人所得最高的福，终极完成的福，乃是神自己作赐生命的灵。一面说，赐生命的灵是亚伯拉罕那变了形像的后裔，另一面说，祂就是三一神。这赐生命的灵乃是终极完成的那灵，也就是经过过程之三一神的终极完成。这才是真正的福（神圣启示的中心路线，九八页）。

信息选读

如今我们这些信徒不再只是美国人、中国人或日本人的后代。我们乃是亚伯拉罕的后裔。我们都是一个人，我们都是姓亚伯拉罕，因为亚伯拉罕是我们的父（罗四 12）。

我们永世属灵的福，乃是要承受终极完成的那灵，就是经过过程之三一神的终极完成，作我们的基业。在新天新地新耶路撒冷里，我们要享受经过过程的三一神，就是那包罗万有、终极完成、赐生命的灵。这是我们的福。甚至在今天，最使我们享受的，乃是内住的灵（神圣启示的中心路线，一〇〇页）。

保罗在加拉太三章二十九节...说，“你们既属于基

Morning Nourishment

Gal. 3:13-14 "Christ has redeemed us out of the curse of the law, having become a curse on our behalf; because it is written, "Cursed is everyone hanging on a tree"; in order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."

The Spirit as the consummation of the Triune God for the dispensing of Himself into the believers of Christ is the seed of Abraham (1 Cor. 15:45b; 2 Cor. 3:17-18; Rom. 8:9). The last Adam mentioned in 1 Corinthians 15:45 is the seed of Abraham. This seed became not only our Redeemer and Savior but also the life-giving Spirit. The life-giving Spirit is a transfigured descendant of Abraham. The top blessing, the consummate blessing, to us sinners is God Himself as the life-giving Spirit. On the one hand, the life-giving Spirit is a transfigured descendant of Abraham, and on the other hand, He is the very Triune God. This life-giving Spirit is the consummated Spirit who is the consummation of the processed Triune God. This is the real blessing. (The Central Line of the Divine Revelation, pp. 87-88)

Today's Reading

Now, as believers we are no longer merely descendants of Americans, Chinese, or Japanese. We are Abraham's seed. We are all one family, and our surname is Abraham, because Abraham is our father (Rom. 4:12).

Our spiritual blessing for eternity is to inherit the consummated Spirit, the consummation of the processed Triune God, as our inheritance. In the new heaven and new earth in the New Jerusalem, we will enjoy the processed Triune God, who is the all-inclusive, consummated, life-giving Spirit. This is our blessing. Even today, the most enjoyable thing to us is the indwelling Spirit. (The Central Line of the Divine Revelation, p. 89)

In Galatians 3:29 Paul continues, "And if you are of Christ, then you are

督，就是亚伯拉罕的后裔，是照着应许为后嗣了。”亚伯拉罕的后裔只有一位，就是基督（16）。因此，要成为亚伯拉罕的后裔，我们就必须属于基督，成为基督的一部分。因我们与基督是一，我们就也是亚伯拉罕的后裔，是照着应许为后嗣，承受神所应许的福，就是那包罗万有的灵，祂是经过过程之三一神终极的完成，作了我们的分。在新约之下作神选民的信徒，是成年的儿子，乃是这样的后嗣，不在律法之下，乃在基督里（新约总论第十一册，六二页）。

保罗在加拉太三章说到亚伯拉罕的后裔（16、19、29），和亚伯拉罕的子孙（7）。这里的后裔是单数的，而子孙是复数的。...神给亚伯拉罕的应许，有应验的一面，也有享受的一面。应验应许是一回事，享受应许的福又是另一回事。就着一个人给另一个人应许而言，应验应许的人常常不是享受应许之福的人。通常给人应许的人，是应验应许的人，而接受应许的人，是享受应许之福的人。在神应许亚伯拉罕的事例中，严格说来，神不是应验应许者。反之，应许乃是由基督—那后裔来应验的（16）。基督应验了神给亚伯拉罕的应许。因此，这应许的应验不在于亚伯拉罕的众子孙，乃在于亚伯拉罕那唯一的后裔。然而，论到享受这应许的福，众子孙都包含在内。那唯一的后裔是应验者，而众子孙是享受者。

基督是加拉太三章里那唯一的后裔，祂不仅承受了应许，也应验了应许。神赐给亚伯拉罕的应许，是由亚伯拉罕的后裔基督所应验的。...在应验应许的事上，我们没有分。只有基督那唯一的后裔，才有资格应验神给亚伯拉罕的应许。就这一面的意义说，那后裔是唯一的。但就享受所应验的应许这一面说，那后裔成了亚伯拉罕的众子孙（加拉太书生命读经，二〇七至二〇八页）。

参读：神圣启示的中心路线，第八至九篇。

Abraham's seed, heirs according to promise." Abraham has only one seed, Christ (v. 16). Hence, to be Abraham's seed we must be of Christ, be a part of Christ. Because we are one with Christ, we too are Abraham's seed, heirs according to promise, inheriting God's promised blessing, which is the all-inclusive Spirit as the ultimate consummation of the processed God, who is our portion. Under the new testament the believers as God's chosen people, being sons of full age, are such heirs, not under law but in Christ. (The Conclusion of the New Testament, p. 3300)

In Galatians 3 Paul speaks of the seed of Abraham (vv. 16, 19, 29) and the sons of Abraham (v. 7). The seed is singular, whereas the sons are plural....Concerning God's promise to Abraham, there is the aspect of fulfillment and the aspect of enjoyment. To fulfill the promise is one thing, but to enjoy the blessing of the promise is another. Concerning promises made by one person to another, the one who fulfills the promise is seldom the one who enjoys the blessing of the promise. Usually the person who makes the promise is the one to fulfill the promise, and the one to whom the promise is made is the one who enjoys its blessing. In the case of God's promise to Abraham, God, strictly speaking, is not the one to fulfill the promise. Instead, the promise is fulfilled by the seed, Christ (v. 16). Christ has fulfilled God's promise to Abraham. Thus, the fulfillment of this promise does not depend on the many sons of Abraham, but on the unique seed of Abraham. However, with respect to the enjoyment of the blessing of this promise, the many sons are involved. Whereas the unique seed is the fulfiller, the many sons are the enjoyers.

As the unique seed in Galatians 3, Christ not only inherits the promise, but He also fulfills the promise. The promise God made to Abraham was fulfilled by Christ as Abraham's seed. In the matter of fulfilling the promise, we have no part. Only Christ, the unique seed, is qualified to fulfill God's promise to Abraham. In this sense, the seed is uniquely one. But in the aspect of enjoying the fulfilled promise, the seed becomes many, the many sons of Abraham. (Life-study of Galatians, pp. 171-172)

Further Reading: The Central Line of the Divine Revelation, msgs. 8-9

加三 7 “所以你们要知道，那以信为本的人，就是亚伯拉罕的子孙。”

26 “因为你们众人借着相信基督耶稣，都是神的儿子。”

29 “你们既属于基督，就是亚伯拉罕的后裔，是照着应许为后嗣了。”

神照祂永远的定旨赐给亚伯拉罕应许。在这应许成就以先，律法被赐下作神选民的监护人。随后，在预定的时候，基督这应许的后裔来成就神给亚伯拉罕的应许。基督来了，神所应许之福的成就也来了。这就是恩典。因此，恩典与基督同来，并带着应许的成就而来（加拉太书生命读经，二一六至二一七页）。

信息选读

我们必须转离〔律法〕这监护人，而与那成就应许的基督在一起。当然，这指明我们也该留在恩典和信这里。这样，我们就被包括在那唯一的后裔基督里，承受所应验的应许，并享受所赐给亚伯拉罕之应许的福；这福就是经过过程的三一神成了包罗万有赐生命的灵。

基督这位亚伯拉罕唯一的后裔，包括所有浸入祂的信徒（加三 27~28）。就一面说，基督死在十字架上，是作我们的救赎主独自被钉的。但就另一面说，祂被钉在十字架上的时候，我们也与祂同钉。为着完成救赎，基督是独自被钉的；但为着了结旧造，基督在钉死时也包括了我們。同样的原则，在应验神所赐给亚伯拉罕的应许上，我们不是那唯一后裔的一部分，在应验这应许的事上不能有分。然而，就着承受应许和享受应许而言，我们都包括在内。基督独自

Morning Nourishment

Gal. 3:7 "Know then that they who are of faith, these are sons of Abraham."

26 "For you are all sons of God through faith in Christ Jesus."

29 "And if you are of Christ, then you are Abraham's seed, heirs according to promise."

God intended to give the promise to Abraham according to His eternal purpose. Before this promise was accomplished, the law was given to serve as the custodian of God's chosen people. Then, at the appointed time, Christ, the promised seed, came to fulfill God's promise to Abraham. When Christ came, the fulfillment of God's promised blessing also came. This is grace. Hence, grace came with Christ and with the fulfillment. (Life-study of Galatians, p. 178)

Today's Reading

We must turn from the law, the custodian, and stay with Christ, the One who has fulfilled the promise. Of course, this means we should also stay with grace and faith. Then we shall be included in Christ, the unique seed, to inherit the fulfilled promise and to enjoy the blessing of the promise to Abraham. This blessing is the processed Triune God as the all-inclusive life-giving Spirit.

As the unique seed of Abraham, Christ includes all the believers who have been baptized into Him (Gal. 3:27-28). In one sense, when Christ died on the cross, He was crucified alone as our Redeemer. But in another sense, when He was crucified, we were with Him. For the accomplishment of redemption, Christ was crucified alone. But for terminating the old creation, Christ included us in His crucifixion. In the same principle, in the fulfillment of the promise made by God to Abraham, we are not included as part of the unique seed. We can have no share in the fulfillment of this promise. However, for inheriting the promise and enjoying it, we are included. Christ alone fulfilled the promise.

应验了应许，但基督与我们都有分于对应许的享受。所以，一面那后裔是唯一的，另一面祂乃是包罗的。就应验说，那后裔是唯一的；就承受和享受说，那后裔是包罗的，包括所有浸入基督的信徒。

行律法使人成为摩西的门徒（约九 28），这与生命无关；信基督使新约的信徒成为神的儿子，这完全是生命的关系。我们新约的信徒，生来就是堕落亚当的子孙，且在亚当里因着过犯，都在摩西的律法之下。但我们因信基督，已经重生为亚伯拉罕的子孙，并从摩西的律法得了释放。我们成为亚伯拉罕的子孙，不是因着天然的出生，乃是因着信。因此，我们成为亚伯拉罕的子孙，乃是根据信的原则。这是根据我们的相信，不是根据我们的行为。我们成为亚伯拉罕的子孙，的确不是根据天然的血统。我们成为亚伯拉罕的子孙，乃是按照信的原则。

我们是亚伯拉罕的子孙，也是神的儿子，因我们已浸入基督，并且穿上了基督（加三 27）。信是信入基督（约三 16），浸也是浸入基督。相信基督（在基督里的信）将我们带到基督里，使我们与基督成为一，在祂里面得着儿子的名分。我们必须借着这信，与基督联合为一，使我们在祂里面成为神的儿子。借着信和浸，我们已经进入基督，因而穿上了基督，与祂联合为一。

有些基督徒反对用神人这个辞，甚至毁谤我们，因为我们说，相信基督的人，就是借着在基督里的信成为神儿子的，乃是神人。但从圣经来看，人能够成为神的儿子，乃是神圣的事实。我们相信基督的时候，神圣的生命和神圣的性情——事实上就是三一神这位神圣者自己——进到我们的里面，我们就由神而生，成为神的儿子。人的儿子如何有分于人的生命和性情，照样，我们这些神的儿子，当然也有分于神圣的生命和性情（加拉太书生命读经，二一七、二〇九至二一一、二一四至二一五、二一二至二一三页）。

参读：加拉太书生命读经，第十七至十九篇。

But Christ and we share in the enjoyment of the promise. Therefore, on the one hand, the seed is uniquely one; on the other hand, it is all-inclusive. For fulfillment, the seed is one; for inheritance and enjoyment, the seed is all-inclusive, including all believers who have been baptized into Christ.

Works of law make people disciples of Moses (John 9:28) with nothing whatever related to life. Faith in Christ makes the New Testament believers sons of God, a relationship altogether in life. We, the New Testament believers, were born sons of fallen Adam, and in Adam, because of transgressions, we were under the law of Moses. But we have been reborn to become sons of Abraham and have been freed from the law of Moses by faith in Christ. We are sons of Abraham not by natural birth, but by faith. Hence, our being sons of Abraham is based upon the principle of faith. It is based on our believing, not on our working. Our basis for being sons of Abraham surely is not natural descent. We are Abraham's sons according to the principle of faith.

We are both sons of Abraham and sons of God because we have been baptized into Christ and have put on Christ (Gal. 3:27). To believe is to believe into Christ (John 3:16), and to be baptized is to be baptized also into Christ. Faith in Christ brings us into Christ and makes us one with Christ, in whom is the sonship. We must be identified with Christ through faith so that in Him we may be sons of God. By both faith and baptism, we have been immersed into Christ, we have thus put on Christ, and we have become identified with Him.

Some Christians oppose the use of the term God-men and even defame us for saying that the believers in Christ, the sons of God through faith in Christ, are God-men. But according to the Bible, it is a divine fact that human beings can become sons of God. When we believed in Christ, the divine life with the divine nature—in fact, the Divine Being of the Triune God Himself—entered into us, and we were born of God to become sons of God. Just as a man's son partakes of his life and nature, so we as God's sons partake of the divine life and nature. (Life-study of Galatians, pp. 178, 173-174, 176, 175)

Further Reading: Life-study of Galatians, msgs. 17-19

创十五 4~5 “但耶和華的話臨到他說，這人必不成為你的後嗣；你本身將要生的，才是你的後嗣。於是領他走到外邊，說，你向天觀看，數算眾星，能數得過來麼？又對他說，你的後裔將要如此。”

神的兒子如何也是亞伯拉罕的子孫？基督是神的兒子，也是亞伯拉罕的子孫。如今因着我們在基督里，我們一面是神的兒子，另一面也是亞伯拉罕的子孫。我們如何能成為神的兒子？因為我們在神的兒子基督里面。我們如何能成為亞伯拉罕的子孫？也是因為我們在亞伯拉罕的子孫基督里面（加拉太書生命讀經，二一三至二一四頁）。

信息選讀

神聖的生命分賜到我們里面，乃是一件意義重大的事。這種神聖生命的分賜產生一種生機的聯結，使我們成為神的兒子，也成為亞伯拉罕的子孫。這種生機的聯結唯獨在基督里才能發生。我們在基督里享受與三一神奇妙的生機聯結。在這聯結里，我們一面是神的兒子，另一面也是亞伯拉罕的子孫。基督是這一切事在其中發生的唯一範圍。當我們進入這個範圍，我們就成為神的兒子，和亞伯拉罕的子孫。我們在基督里，並借着生機的聯結，就是神的兒子，也是亞伯拉罕的子孫，這是我們真正的身分。

雖然我們都有天然的生命和天然的血統，我們卻不需要再照着那個生命而活。反之，我們可以凭着神聖的生命與神聖的性情而活。我們照着這生命而活，就實際成為神的兒子，和亞伯拉罕的子孫。我們已經浸入基督，祂是那應驗神給亞伯拉罕之應許的唯一後裔。我們與基督已經在奇妙的生機聯結里

Morning Nourishment

Gen. 15:4-5 "But then the word of Jehovah came to him, saying, This man shall not be your heir, but he who will come out from your own body shall be your heir. And He brought him outside and said, Look now toward the heavens, and count the stars, if you are able to count them. And He said to him, So shall your seed be."

In what way are the sons of God also the sons of Abraham? Christ is both the Son of God and the son of Abraham. Because we are now in Christ, we are sons of God on the one hand and sons of Abraham on the other hand. How can we be sons of God? Because we are in Christ, who is the Son of God. How can we be sons of Abraham? Also because we are in Christ, who is the son of Abraham. (Life-study of Galatians, p. 176)

Today's Reading

It is a matter of tremendous significance for the divine life to be imparted into us. This impartation of the divine life causes an organic union which makes us both the sons of God and the sons of Abraham. This organic union takes place exclusively in Christ. In Christ we enjoy the wonderful organic union with the Triune God. In this union we are, on the one hand, the sons of God and, on the other hand, the sons of Abraham. Christ is the unique sphere in which this all takes place. When we enter into this sphere, we become sons of God and sons of Abraham. Our true status is that in Christ and by the organic union we are both sons of God and sons of Abraham.

Although we all have a natural life with a natural ancestry, we need not live any longer according to that life. Instead, we may live by the divine life with the divine nature. By living according to this life, we are in reality the sons of God and the sons of Abraham. We have been baptized into Christ, the unique seed who has fulfilled God's promise to Abraham. We and Christ have been joined in a marvelous organic union. Because of this union, we are

联合了；因这联合，我们就是神的儿子，也是亚伯拉罕的子孙。在这生机的联结里，我们承受基督所应验的应许。事实上，基督自己就是我们所承受的这产业。我们所承受的应许，乃是我们现今所享受的应许（加拉太书生命读经，二一四至二一五页）。

完成神定旨所需要的后裔，不能是亚伯拉罕所已经拥有的（以利以谢—创十五2），也不能是他从自己所产生的（以实玛利—十六15）。唯有神作到亚伯拉罕里面的，才能从亚伯拉罕产生神所要的后裔。照样，唯有神借着祂恩典作到我们里面的，才能产生基督作后裔，完成神的定旨（圣经恢复本，创十五4注1）。

为着完成神的定旨所需要的后裔，必须是神所应许要借亚伯拉罕作出来的。这必须是神将一些东西作到他里面，使他能生出后裔（十五4~5）。…你祷告创世记十五章和加拉太三章，会看见这后裔就是基督自己。

为要完成神的定旨，我们必须有基督作到我们里面。这就是为何保罗告诉我们，基督启示在他里面（加一15~16），基督在他里面活着（二20），基督成形在他里面（四19），并且在他，活着就是基督（腓一21）。保罗活基督。当他还是大数的扫罗时，他经过了犹太教的大马色，得着许多东西。那段时间他所得着的，都不过是以利以谢。主告诉保罗，他必须把那一切忘掉。那些都是粪土、垃圾、狗食，必须扔掉。保罗所有的东西，没有一样能生出基督。只有神作到他里面的，才能生出基督。主似乎告诉保罗：“你从宗教背景所得来的东西，绝不能生出基督。只有我作到你里面的，才会生出基督。我所作到你里面的，乃是我的恩典。”至终保罗能说，“因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”（林前十五10）（创世记生命读经，七二二至七二四页）

参读：加拉太书生命读经，第二十篇；创世记生命读经，第四十四篇。

sons of God and sons of Abraham. Here in this organic union we inherit the promise which has been fulfilled by Christ. Actually, Christ Himself is this inheritance. The promise we inherit is the promise we now enjoy. (Life-study of Galatians, pp. 176-177)

The seed needed for the fulfillment of God's purpose could not be anything Abraham already possessed (Eliezer—Gen. 15:2) or could produce out of himself (Ishmael—16:15). Only that which God worked into Abraham could bring forth from Abraham the required seed. Likewise, only what God works into us through His grace can bring forth Christ as the seed to fulfill God's purpose. (Gen. 15:4, footnote 1)

The seed that was needed for the fulfillment of God's purpose had to be what God promised to work out through Abraham. It had to be something that God worked into him so that he might bring it forth (Gen. 15:4-5)...If you pray and read Genesis 15 and Galatians 3, you will see that the seed is Christ Himself.

In order to fulfill God's purpose we must have Christ wrought into us. This is why Paul told us that Christ was revealed into him (Gal. 1:15-16), that Christ lived in him (Gal. 2:20), that Christ was formed in him (Gal. 4:19), and that for him to live was Christ (Phil. 1:21). Paul lived Christ. When he was Saul of Tarsus, he passed through a Jewish Damascus, gaining many things. All that he acquired during that time was just an Eliezer. The Lord told Paul that he had to forget all of those things—they were dung, garbage, dog food—and to cast them aside. None of the things that Paul had could bring forth Christ. Only that which God worked into his being could bring forth Christ. The Lord seemed to tell Paul, “The things that you had from your religious background can never bring forth Christ. Only what I am working into you will bring forth Christ. What I am working into you is My grace.” Eventually, Paul could say, “By the grace of God I am what I am; and His grace unto me did not turn out to be in vain, but, on the contrary, I labored more abundantly than all of them, yet not I but the grace of God which is with me” (1 Cor. 15:10). (Life-study of Genesis, pp. 596-597)

Further Reading: Life-study of Galatians, msg. 20; Life-study of Genesis, msg. 44

创十五 6 “亚伯兰信耶和华，耶和华就以此算为他的义。”

罗四 2~3 “倘若亚伯拉罕是本于行为得称义，就有可夸的，只是在神面前并无可夸。原来经上说什么？说，“亚伯拉罕信神，这就算为他的义。”

信神，是亚伯拉罕对神一再向他显现的自然反应。神曾多次向亚伯拉罕显现（创十二 1~3、7，十三 14~17，十五 1~7，十八，徒七 2），每次都将其的荣耀与祂自己的一些成分，传输到亚伯拉罕里面。因此，这信实际上就是神所传输到他里面的元素，在他里面的涌出。神对亚伯拉罕信的反应，乃是称义他，就是算他为义。这不是本于行为，乃是基于他的信神（圣经恢复本，罗四 3 注 1）。

信息选读

〔在创世记十五章六节〕亚伯拉罕信神，不是要得关乎自身生存的外面祝福；他信神能把一些东西作到他里面，好从他这个人里面产生一个后裔，以完成神的定旨。这种信对神是宝贵的，神也算这信为义。亚伯拉罕因着这样的信就得称义（罗四 1~5 与 1 注 1）（圣经恢复本，创十五 6 注 1）。

〔创世记十五章六节〕是全部圣经第一次提起信心的地方。亚伯拉罕是信心的祖宗，他在这里的确信神的话，神就以此为他的义。神对亚伯拉罕说，“你本身将要生的，才是你的后嗣。”〔4〕这给我们看见，神要达到祂的目的，并不是借着招聚来的人，乃是借着神所生的人。不是神所生的，就不能算数，不能达到神的目的。神永远的旨意，是借着神所生的人成功的。

Morning Nourishment

Gen. 15:6 "And he believed Jehovah, and He accounted it to him as righteousness."

Rom. 4:2-3 "For if Abraham was justified out of works, he has something to boast in, but not before God. For what does the Scripture say? "And Abraham believed God, and it was accounted to him as righteousness.""

Believing God was Abraham's spontaneous reaction to God's repeated appearing to him. God appeared to Abraham a number of times (Gen. 12:1-3, 7; 13:14-17; 15:1-7; ch. 18; Acts 7:2), each time transfusing something of His glory, something of Himself, into Abraham. Hence, Abraham's believing was actually the springing up within him of the very element that God had transfused into him. God's reaction to Abraham's believing was to justify him, that is, to account him righteous. This accounting was not out of works but was based on his believing God. (Rom. 4:3, footnote 1)

Today's Reading

[In Genesis 15:6] Abraham did not believe God to obtain outward blessings for his own existence; he believed that God was able to work something into him to bring forth a seed out of his own being for the fulfillment of God's purpose. This kind of faith is precious to God and is accounted by Him as righteousness. Abraham was justified by such a faith (Rom. 4:1-5 and footnote 1 of v. 1). (Gen. 15:6, footnote 1)

[Genesis 15:6] is the first time the Bible speaks of faith. Abraham is the father of faith. He believed God's word in a definite way, and God counted it to him for righteousness. God told Abraham, "He who will come out from your own body shall be your heir" [v. 4]. This shows us that God's goal is not achieved through the many people He has gathered, but through those whom He has begotten. Those who are not begotten of God do not count; they cannot fulfill God's purpose. God's eternal purpose is fulfilled through those whom He has begotten.

神又对亚伯拉罕说，天上的星你能数得过来么？你的后裔要像天上的星那样多。亚伯拉罕信神，神就以此为他的义。这就是我们在前面所说的，神如果要在许多人身上有所得着，神就必须先在一个人的身上作工，先在一个人的身上有所得着。神需要许多信的人，就需要一个人先信。现在亚伯拉罕信了神，神就以此为他的义（亚伯拉罕以撒雅各的神，六三至六四页）。

神称我们为义，不是对我们好行为（工作）的报酬（工价），乃是因基督的救赎所白白给我们的恩典。如果神称义我们，是照着我们的好行为，需要我们的好行为，神的称义就是我们好行为所赚的工价，是我们该得的，不是神白给的。既是照着神的恩典算的，就不再是本于行为；不然，恩典就不再是恩典了（罗十一6）。我们的行为绝不能顶替神的恩典，神的恩典也必须是绝对的（圣经恢复本，罗四4注2）。

借着我们的交通，我盼望我们能看见，在神眼中并神心里，亚伯拉罕是一个特别的人。

神...应许亚伯拉罕，那些按神圣性情是他属天子孙的，要如天上的星那样多，是地上任何人所不能摸着的。亚伯拉罕信耶和华，耶和华就以此算为他的义（创十五5~6）。在罗马四章，保罗把这事看作称义的表样。神是盾牌，神是大赏赐，神也是称义者。神称义亚伯拉罕，意思是说，神对亚伯拉罕感到快乐，亚伯拉罕也完全与神和谐一致。他完全蒙神悦纳，与神没有问题（神在祂与人联结中的历史，一一五至一一六页）。

参读：亚伯拉罕以撒雅各的神，第四章；罗马书生命读经，第五至六篇。

God asked Abraham if he could count the stars in heaven and told him that his descendants would be as numerous as the stars. Abraham believed in God, and God counted it to him for righteousness. As we have mentioned previously, God first had to work on one person and gain something in him before He could gain something through many others. In order for God to have many believers, He first had to gain one believer. Abraham believed in God, and God counted it to him for righteousness. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," p. 47)

God's justification is not a reward (wages) for our good works (labor); it is grace freely given to us through Christ's redemption. If God's justification were based on our good works, or if it required our good works, then it would be the wages we earn for our good works; that is, it would be something owed to us, not something freely given by God. Since God's justification is reckoned according to His grace, it is no longer out of works; otherwise, grace is no longer grace (Rom. 11:6). Our works can by no means replace God's grace; God's grace must be absolute. (Rom. 4:4, footnote 2)

Through our fellowship, I hope we can realize that in God's eyes and in God's heart, Abraham was a special person.

God...promised Abraham that his heavenly seed in their divine nature would be as many as the stars in heaven who could never be touched by anyone on earth. Abraham believed in Jehovah, and Jehovah reckoned this believing to him for righteousness (Gen. 15:5-6). In Romans 4 Paul considered this as the example of justification. God is the shield, God is the great reward, and God is also the Justifier. God's justifying of Abraham meant that God became happy with Abraham and that Abraham was altogether in harmony with God. He was altogether acceptable to God, having no problem with God. (The History of God in His Union with Man, pp. 96-97)

Further Reading: CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 4; Life-study of Romans, msg. 5-6

罗四 13 “因为神应许亚伯拉罕，或他的后裔，必得承受世界，不是借着律法，乃是借着信之义。”

十二 5 “我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。”

创世记十五章没有提起罪。神告诉亚伯拉罕：“你向天观看，数算众星，...你的后裔将要如此。”（5）亚伯拉罕信，他的信就被神算为义。神称义亚伯拉罕与罪无关；这完全与神的目的有关，就是得着后裔产生国度，以达成神的目的。这就是为什么使徒保罗在罗马四章说到创世记十五章亚伯拉罕的信被算为义以后，提起神应许亚伯拉罕和他的后裔要承受世界（罗四 13）。承受世界与称义有什么关系？为什么保罗在四章提到这点？亚伯拉罕和他的后裔必须为着神国的缘故承受世界，而神的国乃是为着祂的目的（罗马书生命读经，九七至九八页）。

信息选读

亚伯拉罕在创世记十四章相信神是至高的神，天地的主，并没有本于信得称义。神不把那样的信算为他的义。怎样的信才算为亚伯拉罕的义？就是相信神能将一些东西作到他里面，使他生出后裔的信。相信神要供应我们每天的需要和食物固然很好，但这不是在神眼中宝贵的信。怎样的信是神看为宝贵的？就是相信祂能将自己作到我们里面，使我们生出基督的信。今天多数基督徒只注重一种信，就是相信神能为他们作外面的事，这样的信相信神能给他们健康、医治、好职业或升迁。很多基

Morning Nourishment

Rom. 4:13 "For it was not through the law that the promise was made to Abraham or to his seed that he would be the heir of the world, but through the righteousness of faith."

12:5 "So we who are many are one Body in Christ, and individually members one of another."

There is no mention of sin in Genesis 15. God told Abraham, "Look at the heavens and count the stars. Your seed will be like the stars in the sky" [cf. v. 5]. Abraham believed, and his faith was counted by God as righteousness. God's justification of Abraham was unrelated to sin. It was totally involved with God's purpose, with having a seed to produce a kingdom for the fulfillment of God's purpose. This is why the apostle Paul in Romans 4, after referring to Genesis 15 where Abraham's faith was reckoned as righteousness, mentions the promise given to Abraham and his seed of inheriting the world (Rom. 4:13). What does inheriting the world have to do with justification? Why does Paul mention this in chapter 4? Abraham and his heirs must inherit the world for the sake of God's kingdom, and God's kingdom is for His purpose. (Life-study of Romans, p. 83)

Today's Reading

Abraham was not justified by faith in Genesis 14 when he believed that God was the Most High God, the Possessor of heaven and earth. God did not count that kind of faith to him as righteousness...It was the faith that believed that God was able to work something into him to bring forth the seed. Believing that God will supply our daily needs, our daily food, is good, but it is not the kind of faith that is precious in the eyes of God. What kind of faith is precious in God's sight? The faith that believes that He is able to work Himself into us to bring forth Christ. Most Christians today only care for the faith that believes that God can do outward things for them. That kind of faith believes that God is able to give them health, healing, a good job, or a

督徒只有这样的信。这样的信虽然很好，但在神眼中，不是十分可爱宝贵的信。祂没有把这样的信算为亚伯拉罕的义。算为亚伯拉罕之义的信，乃是相信神能将一些东西作到他里面，使他生出后裔的信。在十五章，亚伯拉罕不是相信神要给他食物、牛羊或更多的仆人，他乃是相信神能将一些东西作到他里面，使他生出后裔（创世记生命读经，七一九页）。

罗马四章告诉我们，神的称义不是为使我们上天堂，或仅仅为使我们得救。称义使亚伯拉罕和他所有信的后裔能承受世界，并在这地上施行神的管治权，如创世记一章所提的。我们若只有罗马三章，就会说神基于基督的救赎称义我们，是为使我们得救。然而，四章清楚揭示，神称义祂所拣选的人，不仅仅是为使他们得救，乃是特意要叫他们承受世界，使他们在地上施行神的管治权。

保罗写罗马四章，因为他要显示神的称义是为着达成祂的目的。神的目的是要得着一个身体，就是国度，以彰显祂，并在地上施行祂的管治权。

神称义的目的，是要在无数的圣徒里面得着基督的复制。这些圣徒作基督的复制，成了祂身体上的肢体（十二5）。然后，这身体就成为神在地上的国（十四17），以达成神的目的。基督的身体作神的国，在罗马十二至十六章得着解释。所有的地方召会，就是基督的身体作神国的彰显。召会作神的国，不是由一个以撒组成，乃是由许多本于神的称义而产生的以撒组成。这一切都是对称义主观、更深经历的结果（罗马书生命读经，九八、一〇二、一一四页）。

参读：罗马书生命读经，第七至八篇。

promotion. Many Christians only have that kind of faith. Although that kind of faith is good, it is not the faith that is so dear and precious in the eyes of God. He did not count that kind of faith as righteousness to Abraham. The kind of faith that was counted as righteousness to Abraham was the faith that God was able to work something into him to bring forth a seed. In Genesis 15 Abraham did not believe that God would give him bread and butter, cattle, or more servants. He believed that God was able to work something into him and bring forth a seed. (Life-study of Genesis, p. 593)

Romans 4 tells us that God's justification is not for going to heaven or merely for our salvation. Justification enables Abraham and all his believing heirs to inherit the world and to exercise the dominion of God on this earth as mentioned in Genesis 1. If we only had Romans 3, we would say that God's justification, based upon Christ's redemption, is for our salvation. Chapter 4, however, clearly unveils that God's justification of His chosen ones is not merely for their salvation; it is purposely for them to inherit the world that they may exercise God's dominion on the earth.

Paul wrote Romans 4 because he wanted to show that God's justification is for the fulfillment of His purpose. God's purpose is to have the one Body, which is the kingdom, to express Him and to exercise His dominion on the earth.

The purpose of God's justification is to have a reproduction of Christ in millions of saints. These saints, as the reproduction of Christ, become the members of His Body (Rom. 12:5). This Body then becomes the kingdom of God on earth (Rom. 14:17) for the fulfillment of God's purpose. The Body as the kingdom of God is expounded in Romans 12–16. All the local churches are expressions of the Body of Christ as the kingdom of God. The church as the kingdom of God is not composed of one Isaac, but of many Isaacs who have proceeded out of God's justification. All of these are the issue of the subjective and deeper experience of justification. (Life-study of Romans, pp. 84, 87, 98)

Further Reading: Life-study of Romans, msgs. 7-8

162 赞美主 — 祂的万有包罗性

8 7 8 7 双 (英 191)

A 大调

4/4

1 · 1̣ 1 1 | 3 · 2̣ 2̣ 1 1 | 2 · 2̣ 2 2 | 4 · 3̣ 3̣ 2̣ |
 一 我主,你是“女人后 裔”,诞生为毁 那仇敌;
 1 · 1̣ 1 1 | 3 · 2̣ 2̣ 1 1 | 2 · 2̣ 2̣ 4 3̣ 2̣ | 1 7̣ 1 - |
 你曾取了 人的性 情,为借受死 得胜利。
 2 · 2̣ 2 2 | 2 · 1̣ 1̣ 7̣ 7̣ | 3 · 3̣ 3 3 | 4 · 3̣ 3̣ 2̣ |
 你乃是神 成了肉 身,穿上血 肉的身 体;
 1 · 1̣ 1 1 | 3 · 2̣ 2̣ 1 1 | 2 · 2̣ 2̣ 4 3̣ 2̣ | 1 7̣ 1 - ||
 你已借死 毁坏魔 鬼,消除死 亡的势 力。

二 照神应许,你已来作 “亚伯拉罕的后裔”,
 为使万人 都能得到 神所应许 的福气。
 你在亚伯 拉罕之先, 因你是那 “我是”的,
 但为成就 神的应许, 你竟作了 他后裔。

三 主,你也是 “大卫后裔”, 为神国度 被兴起;
 为神荣耀 和神建造, 宝座已经 归于你。
 虽然你是 “大卫后裔”, 他却称你 为“我主”,
 因你原是 “大卫的根”、 “万有之主” 到永古。

四 虽“一婴孩” 生有人性, “全能之神” 被称呼;
 虽是“一子” 赐给我们, 却被称为 “永远父”。
 神所应许 一切福气, 全在我们 相信你;
 应许在你 都是是的, 你是应许 的实际!

1

Lord, Thou art the “Seed of woman,”
 Born to bruise the enemy;
 Thou didst take the human nature,
 Die to win the victory.

As the very God incarnate,
 Flesh and blood Thou didst partake;
 Thou thru death hast crushed the devil
 And his pow'r of death didst break.

2

“Seed of Abraham,” Thou art, Lord,
 By God's promise Thou hast come,
 That the blessing He hath promised
 On all people thus might come.
 Abraham Thou hast preceded,
 For Thou art the great “I AM,”
 Yet Thou cam'st to be his offspring
 And become God's promised “Lamb.”

3

Lord, Thou art the “Seed of David,”
 For the kingdom Thou wast raised;
 For God's glory and His building
 On the throne Thou hast been placed.
 Truly Thou art “David's offspring,”
 Yet “my Lord” he calleth Thee,
 For Thou art his “root” and fountain,
 “Lord of all” eternally.

4

Though “a child” born with our nature,
 Thou the “Mighty God” art called;
 Thou, “a son” to us art given,
 “Everlasting Father” called.
 All the blessings God hath promised,
 With our faith on Thee depend;
 Thou art “Yea” and “Amen” for them,
 All the content and the end!

读经：创十二7，十五7～21，加三14，西一12，二6～7

Scripture Reading: Gen. 12:7; 15:7-21; Gal. 3:14; Col. 1:12; 2:6-7

周一

Day 1

壹 要完成神的定旨，后裔和地这二者是必需的；后裔和地二者都预表基督，祂是神经纶的中心和普及—创十二7，西一18，三10～11。

I. For the fulfillment of God's purpose two things are required—the seed and the land; both the seed and the land typify Christ, who is the centrality and universality of God's economy—Gen. 12:7; Col. 1:18; 3:10-11.

贰 主一再对亚伯拉罕说到关于地的事，说，“从你所在的地方，举目向东西南北观看；凡你所看见的一切地，我都要赐给你和你的后裔，直到永远。…你起来，纵横走遍这地，因为我必把这地赐给你”—创十三14～15、17，参十二7，十五7：

II. The Lord spoke to Abraham repeatedly concerning the land, saying, “Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward; for all the land that you see I will give to you and to your seed forever…Rise up; walk through the land according to its length and its breadth, for I will give it to you”—Gen. 13:14-15, 17; cf. 12:7; 15:7:

一 地是亚伯拉罕生活其中且凭以生活的地方—7～8节。

A. The land was a place for Abraham to live in and live on—vv. 7-8.

二 地是亚伯拉罕能击败一切仇敌，使神能在地土上得着国度的地方—十四13～20。

B. The land was a place in which Abraham could defeat all his enemies in order that God might have a kingdom on earth—14:13-20.

三 地是神能有一个居所来彰显祂自己的地方——申十二 5、11，十六 2。

四 今天我们的地是基督；祂活在我们里面，我们也活在祂里面；我们应该活在基督里，并靠基督而活——西一 27，二 6 ~ 7。

周二

叁 基督由美地——迦南地——所预表，乃是“所分给众圣徒的分”——一 12：

一 “所分给...的分”是指业分，如以色列人分得迦南美地之分，作他们的产业——书十四 1：

- 1 新约信徒的基业，他们所分得的分，乃是包罗万有的基督——参申八 7 ~ 10。
- 2 基督是众圣徒所分得的分，作了他们神圣的基业，给他们享受——弗三 8。

二 我们既然接受了基督作我们所分得的分，就该在祂里面行事为人——西二 6 ~ 7：

- 1 行事为人就是生活、行动、举止、为人。
- 2 我们该在基督里行事为人，生活行动，使我们能享受祂的丰富，就如以色列人住在美地，享受其上一切丰富的出产——申八 7 ~ 10。
- 3 今天的美地就是基督那包罗万有的灵，祂住在我们的灵里，作我们的享受；照着这灵而行，乃是新约的中心和关键——加三 14，五 16，提后四 22，罗八 4、16。

C. *The land was the place where God could have a habitation as the expression of Himself—Deut. 12:5, 11; 16:2.*

D. *For us today the land is Christ, who is living in us and in whom we are living; we should live in Christ and on Christ— Col. 1:27; 2:6-7.*

Day 2

III. As typified by the good land, the land of Canaan, Christ is “the allotted portion of the saints”—1:12:

A. *The allotted portion refers to the lot of the inheritance, as illustrated by the allotment of the good land of Canaan given to the children of Israel for their inheritance — Josh. 14:1:*

1. The New Testament believers' inheritance, their allotted portion, is the all-inclusive Christ— cf. Deut. 8:7-10.
2. Christ is the allotted portion of the saints as their divine inheritance for their enjoyment—Eph. 3:8.

B. *Since we have received Christ as our allotted portion, we should walk in Him— Col. 2:6:*

1. To walk is to live, to act, to behave, and to have our being.
2. We should walk, live, and act in Christ so that we may enjoy His riches, just as the children of Israel lived in the good land, enjoying all its rich produce — Deut. 8:7-10.
3. The good land today is Christ as the all-inclusive Spirit, who dwells in our spirit to be our enjoyment; to walk according to this Spirit is the central and crucial point of the New Testament— Gal. 3:14; 5:16; 2 Tim. 4:22; Rom. 8:4, 16.

肆 神应许亚伯拉罕物质方面的福乃是美地，作包罗万有之基督的预表—创十二7，十三15，十七8，二六3~4：

- 一 因着基督至终实化为包罗万有赐生命的灵，这应许之灵的福，就与应许亚伯拉罕之地的福相符—加三14，林前十五45，林后三17。
- 二 实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受—创十二7，申八7，加三14。

伍 地乃是基督作为包罗万有的灵；地也是召会—基督的身体—作基督的扩大，扩展—林前十二12~13：

- 一 在召会中，我们活在基督里，并靠基督而活—西二6，三4、10~11。
- 二 在召会中，我们击败仇敌，并有神的国度同神的居所—弗六10~12，二22，罗十四17。
- 三 我们要完成神的定旨，就需要接受神的恩典，使基督这后裔能作到我们里面，并使基督这地能我们从我们活出而成为我们的召会生活，好叫我们享受神的安息，击败神的仇敌，并建立神的国同祂的居所，使祂得着彰显和代表—创一26，加六18，三16，四19，西一12，二7，来四9，弗六10~12，二22，太六33。

IV. The physical aspect of the blessing that God promised to Abraham was the good land, which is a type of the all-inclusive Christ—Gen. 12:7; 13:15; 17:8; 26:3-4:

- A. *Since Christ is eventually realized as the all-inclusive life-giving Spirit, the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham— Gal. 3:14; 1 Cor. 15:45; 2 Cor. 3:17.*
- B. *Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy— Gen. 12:7; Deut. 8:7; Gal. 3:14.*

V. The land is Christ as the all-inclusive Spirit, and it is also the church, the Body of Christ, as the enlargement, the expansion, of Christ—1 Cor. 12:12-13:

- A. *In the church we live in Christ and on Christ— Col. 2:6; 3:4, 10-11.*
- B. *In the church we defeat the enemies, and we have the kingdom of God with the dwelling place of God—Eph. 6:10-12; 2:22; Rom. 14:17.*
- C. *In order to fulfill God's purpose, we need to receive God's grace so that Christ can be wrought into us as the seed and lived out of us as the land to be our church life, that we may enjoy God's rest, defeat God's enemies, and establish God's kingdom with His dwelling place for His expression and representation— Gen. 1:26; Gal. 6:18; 3:16; 4:19; Col. 1:12; 2:7; Heb. 4:9; Eph. 6:10-12; 2:22; Matt. 6:33.*

四 到了那个时候，我们真成了无有，神就要将祂自己在基督里作到我们里面，而祂所作到我们里面的，要生出基督为后裔，并要将我们带进那作我们地的基督里面——弗三 17、8，西一 12、27，二 6。

周 五

陆 在创世记十五章七至二十一节，神与亚伯拉罕立关于地的约：

- 一 因着亚伯拉罕对神关于地的应许缺乏信心，神与亚伯拉罕立约，以坚定祂对亚伯拉罕关于地的应许——8 ~ 21 节。
- 二 神立定这约的特别方式，含示亚伯拉罕能完成神永远定旨的路——10 ~ 18 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，而不是借着亚伯拉罕在他肉体里的努力；新约是这约的延续——加三 17 ~ 18。
 - 2 神借着钉十字架并复活的基督，与亚伯拉罕立约——创十五 9 ~ 10：
 - a 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——约十一 25。
 - b 基督在祂的人性里被杀，但在祂的神性里活着——十四 19，彼前三 18。

周 六

D. *At a certain time, after we have truly become nothing, God will work Himself in Christ into us, and that which He has worked into us will bring forth Christ as the seed and will also bring us into Christ as our land—Eph. 3:17, 8; Col. 1:12, 27; 2:6.*

Day 5

VI. In Genesis 15:7-21 God made a covenant with Abraham concerning the land:

- A. *Because Abraham lacked faith to believe God for the promise concerning the land, God confirmed His promise to Abraham concerning the land by making a covenant with him—vv. 8-21.*
- B. *The extraordinary way in which God enacted this covenant implies the way in which Abraham could fulfill God's eternal purpose—vv. 10-18:*
 1. **The covenant God made with Abraham was a covenant of promise that would be fulfilled through God's power in His grace, not through Abraham's effort in his flesh; the new testament is a continuation of this covenant—Gal. 3:17-18.**
 2. **God made His covenant with Abraham through the crucified and resurrected Christ—Gen. 15:9-10:**
 - a. **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—John 11:25.**
 - b. **Christ was killed in His humanity, but He lives in His divinity—14:19; 1 Pet. 3:18.**

Day 6

3 神要亚伯拉罕将牲畜和鸟献给祂，含示亚伯拉罕必须与他所献的一切东西联合为一——创十五 9 ~ 10：

a 这指明我们要完成神永远的定旨，就必须在基督的钉十字架里钉死，也在基督的复活里复活——罗六 5、8，加二 20。

b 唯有如此，我们才能在作为应许之地的基督里面实行召会生活——西一 12，二 6，三 10 ~ 13。

4 神在与亚伯拉罕所立的约中，定了美地的界限；这地乃是以马内利之地，以色列的领土，从尼罗河到幼发拉底河；这是亚伯拉罕唯一的后裔基督，为着建立千年国所要承受的地——创十五 18，十二 7，赛八 8，加三 16，参出二三 31，申十一 24 与注 1，书一 3 ~ 4，太二五 34 与注 1。

3. God's asking Abraham to offer the cattle and the birds to Him implies that Abraham had to identify himself with and be one with all the things that he offered— Gen. 15:9-10:

a. This indicates that in order to fulfill God's eternal purpose, we must be crucified in Christ's crucifixion and resurrected in Christ's resurrection—Rom. 6:5, 8; Gal. 2:20.

b. Only in this way can we practice the church life in Christ as the promised land— Col. 1:12; 2:6; 3:10-13.

4. In His covenant with Abraham God set the boundaries of the good land, the land of Immanuel, the territory of Israel, from the Nile to the Euphrates; this is the land that Christ, the unique seed of Abraham, will inherit for the establishing of His millennial kingdom— Gen. 15:18; 12:7; Isa. 8:8; Gal. 3:16; cf. Exo. 23:31; Deut. 11:24 and *footnote 1*; Josh. 1:3-4; Matt. 25:34 and *footnote 1*.

晨兴喂养

创十二7“耶和华向亚伯兰显现，说，我要把这地赐给你的后裔……。”

十三 14~15“罗得离别亚伯兰以后，耶和华对亚伯兰说，从你所在的地方，举目向东西南北观看；凡你所看见的一切地，我都要赐给你和你的后裔，直到永远。”

后裔和地都是基督。后裔是我们里面的基督，地是我们活在其中的基督。基督是后裔，活在我们里面；基督是地，我们活在祂里面。祂是完成神永远定旨的后裔和地（创世记生命读经，七三〇页）。

信息选读

许多基督徒认为〔创世记里神应许的〕地是天堂，他们把肉身的死看为约但河。这观念完全不是按照对圣经正确的领会。在亚伯拉罕的时代，地是他能生活的地方。亚伯拉罕需要一个地方，使他能在哪里生活，并靠那地而活。因此，地是神的子民生活其中且凭以生活的地方。此外，在亚伯拉罕的时代，地也是他能击败一切仇敌，使神能在地得着国度的地方。再者，地是神能有一个居所来彰显祂自己的地方。所以，关于地我们看见五点：神的子民生活的地方，神的子民赖以维生的地方，神的仇敌被击败的地方，神能得着祂国度的地方，神能得着居所来彰显祂自己的地方。至终，在这地上，神的国被建立，圣殿被建造作为神的居所，并且神的荣耀得着显明。这一切都是神定旨之完成的小影。这与亚伯拉罕的生存完全不同。亚伯拉罕的生存是一回事；他得着后裔和地以完成神的定旨是另一回事。

Morning Nourishment

Gen. 12:7 "And Jehovah appeared to Abram and said, To your seed I will give this land..."

13:14-15 "And Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward; for all the land that you see I will give to you and to your seed forever."

Both the seed and the land are Christ. The seed is Christ in us and the land is the Christ in whom we live. Christ lives in us as the seed, and we live in Him as the land. He is both the seed and the land for the fulfillment of God's eternal purpose. (Life-study of Genesis, pp. 601-602)

Today's Reading

Many Christians think that the land is heaven, considering physical death as the Jordan River. This concept is altogether not according to the proper understanding of the holy Word. During Abraham's time, the land was a place in which he could live. Abraham needed a place to live in and to live on. Hence, the land is a place for God's people to live in and to live on. Furthermore, during Abraham's time, the land was a place in which Abraham could defeat all of his enemies in order that God might have a kingdom on earth. Moreover, the land was the place where God could have a habitation as the expression of Himself. Thus, we see five points concerning the land: that it was a place for God's people to live in, a place for them to live on, a place where God's enemies could be defeated, a place where God could have His kingdom, and a place where God could have a habitation for His expression. Eventually, in the land, the kingdom of God was established, the temple was built for God's habitation, and the glory of God was manifested. All of that was a miniature of the fulfillment of God's purpose. This was altogether a different matter from Abraham's existence. It was one thing for Abraham to exist; it was another thing for him to have the seed and the land for the fulfillment of God's purpose.

今天我们的地是什么？毫无疑问，这地就是基督；祂活在我们里面，我们也活在祂里面。今天我们必须活在基督里，并靠基督而活。但许多基督徒没有实行这事。他们既不关心基督作到他们里面为后裔，也不关心活在作那地的基督里面，以完成神的定旨。对他们而言，基督既不是他们生活其中且凭以生活的地，也不是他们杀败一切仇敌的地。我们能在哪里杀败我们的仇敌？在基督这块地上。基督就是我们可以在那里杀败基大老玛和其他诸王的地方，基督也是为着神国度的地，使神的居所能在那里得着建造。

地实在是象征基督。在预表上，地是神子民得着安息的地方；也是神能击败祂一切的仇敌，并建立祂的国度同祂的居所，使祂得着彰显并代表的地方。请记住以下关于地的各点：它是神的子民能得安息的地方；是神一切的仇敌能被杀败的地方；是神建立祂的国度并建造祂的居所，使祂在这背叛的地上得着彰显并代表的地方。有什么够资格作这样一块地？没有别的，只有基督。在基督里，我们得着安息，并杀败仇敌。在基督里，神建立祂的国度，并建造祂的居所——召会，作祂的彰显和代表。你有没有看见，后裔和地都是基督？神应许亚伯拉罕的后裔，在今天就是团体的基督；神应许他的地，就是那奇妙复活高升的基督，在祂里面我们安息并杀败仇敌，在祂里面神建立祂的国度并建造祂的居所，使神得着彰显并代表（创世记生命读经，七二七至七二八、七三二页）。

参读：创世记生命读经，第四十四至四十五篇。

What is the land for us today? Undoubtedly, the land is Christ who is living in us and in whom we are living. Today, we must live in Christ and on Christ. But many Christians do not practice this. They care neither for Christ's being wrought into them as the seed nor for their living in Christ as their land for the fulfillment of God's purpose. To them, Christ is not the land for them to live in and to live on; neither is He the land for them to slaughter all their enemies. Where can we slaughter our enemies? In Christ our land. Christ is the very place in which we slaughter our Chedorlaomer and all of the other kings. Christ is also the land for the kingdom of God where God's habitation can be built.

The land actually symbolizes Christ. In type, the land is the place where God's people have rest and where God can defeat all of His enemies and establish His kingdom with His habitation for His expression and representation. Please remember the following points regarding the land: that it is the place where God's people may have rest; that it is the place where all of God's enemies can be slaughtered; and that it is the place where God establishes His kingdom and builds up His habitation that He may be expressed and represented on this rebellious earth. What is qualified to be such a land? Nothing other than Christ. In Christ, we have rest and we slaughter the enemies. In Christ, God establishes His kingdom and builds His habitation, the church, for His expression and representation. Have you seen that both the seed and the land are Christ? The seed that God promised Abraham is today the corporate Christ, and the land that God promised him is the wonderful resurrected and elevated Christ in whom we rest and slaughter our enemies and in whom God establishes His kingdom and builds up His habitation that He might be expressed and represented. (Life-study of Genesis, pp. 599-600, 604)

Further Reading: Life-study of Genesis, msgs. 44-45

晨兴喂养

西一 12 “感谢父，叫你们够资格在光中同得所分给众圣徒的分。”

二 6~7 “你们既然接受了基督，就是主耶稣，…就要在祂里面行事为人。”

加五 16 “我说，你们当凭着灵而行，就绝不会满足肉体的情欲了。”

神给亚伯拉罕美地的应许，是非常有意义的。保罗写歌罗西书，说到众圣徒的分时，毫无疑问，一定是想到旧约中分配美地给以色列人的图画。在一章十二节，保罗使用“所分给...的分”这辞，是以旧约记载土地的业分为背景。神将美地赐给祂的选民以色列人，作他们的业分和享受。土地对他们乃是一切。...〔甚至今天〕在中东，以色列和周围国家的问题，乃是土地的问题（歌罗西书生命读经，五六页）。

信息选读

我们既然接受了基督，就该在祂里面行事为人。行事为人就是生活、行动、举止、为人。我们该在基督里行事为人，生活行动，使我们能享受祂的丰富，就如以色列人住在美地，享受其上一切丰富的出产。在我们的经历中，基督应当是我们在其中生活、行事为人的美地。这对我们不该只是道理，我们需要祷告说，“主啊！我要在你里面生活并行事为人。主，我求你在我的经历中作我的美地，并使我生活的每一面都在你里面。”

保罗在〔加拉太三章十四节〕提到亚伯拉罕的福，和所应许的那灵。这福是指美地，而这福今天对我们的应验，乃是基督作包罗万有的灵。因此，按照

Morning Nourishment

Col. 1:12 "Giving thanks to the Father, who has qualified you for a share of the allotted portion of the saints in the light."

2:6 "As therefore you have received the Christ, Jesus the Lord, walk in Him."

Gal. 5:16 "But I say, Walk by the Spirit and you shall by no means fulfill the lust of the flesh."

God's promise to Abraham with respect to the good land is of great significance. When Paul was writing the Epistle to the Colossians and was speaking of the portion of the saints, he no doubt had in mind the picture of the allotting of the good land to the children of Israel in the Old Testament. The Greek word rendered "portion" in 1:12 can be also rendered "lot." Paul used this term with the Old Testament record of the land as the background. God gave His chosen people, the children of Israel, the good land for their inheritance and enjoyment. The land meant everything to them....[Even today] the problem in the Middle East regarding Israel and the surrounding nations is a problem of the land. (Life-study of Colossians, p. 48)

Today's Reading

As we have received Christ, we should walk in Him. To walk is to live, to act, to behave, and to have our being. We should walk, live, and act in Christ so that we may enjoy His riches, just as the children of Israel lived in the good land and enjoyed all its rich produce. In our experience Christ should be the good land in which we live and walk. This should not merely be a doctrine to us. We need to pray, "Lord, I want to live and walk in You. Lord, I pray that You will be the good land to me in my experience, and that every aspect of my living may be in You."

[In Galatians 3:14] Paul refers to the blessing of Abraham and the promise of the Spirit. This blessing refers to the good land, and the fulfillment of this blessing for us today is Christ as the all-inclusive Spirit. Therefore, according

保罗的观念，在基督这美地里行事为人，就是在包罗万有的灵里行事为人。

保罗在歌罗西二章七节告诉我们，要在基督里行事为人；但在加拉太五章十六节，他嘱咐我们要凭着灵而行。不仅如此，他在罗马八章四节说到照着灵而行。这些经节指明，美地今天对我们来说，乃是住在我们的灵里之包罗万有的灵。这包罗万有的灵乃是包罗万有的基督，作经过过程的三一神。三一神经过过程之后，乃是包罗万有的基督作包罗万有的灵，给我们经历。今天这包罗万有的灵就住在我们的灵里，作我们的美地。

基督是神的具体化身和神的彰显。借着成为肉体，祂成了末后的亚当，在十字架上被钉死，为我们完成了救赎。在复活中，这末后的亚当成了赐生命的灵（林前十五45）。因此，保罗在林后三章十七节说，“主就是那灵。”基督既是赐生命的灵，住在我们的灵里，我们就与祂成为一灵。保罗在提后四章二十二节说，“愿主与你的灵同在。”林前六章十七节说，“但与主联合的，便是与主成为一灵。”因此，基督作包罗万有的美地，现今乃是在我们的灵里。关于这件事，我们都需要丰丰富富地在悟性上有充分的确信。

我们对于包罗万有的灵与我们的灵调和为一，有了充分的确信，我们就该把我们的心思置于这调和的灵（罗八6）。借此，我们自然而然就把心思置于基督。然后我们必须往前，在这调和的灵里行事为人。这意思是说，我们必须照着灵生活、行动、行事、为人。这样，我们就能经历基督并享受祂作美地。在新约中，没有一件事比照着调和的灵行事为人更中心、更紧要、更不可少。基督作包罗万有的灵，乃是住在我们的灵里，作我们的生命、人位和一切。我们今天的需要乃是转向祂，将我们的心思置于灵，并照着灵而行。这就是在神的奥秘——基督——里行事为人（歌罗西书生命读经，一九五至一九六、二〇六至二〇七页）。

参读：歌罗西书生命读经，第六、十九至二十篇。

to Paul's concept, to walk in Christ as the good land is to walk in the all-inclusive Spirit.

In Colossians 2:6 Paul tells us to walk in Christ, but in Galatians 5:16 he charges us to walk by the Spirit. Furthermore, in Romans 8:4 he speaks of walking according to spirit. These verses indicate that the good land for us today is the all-inclusive Spirit who indwells our spirit. This all-inclusive Spirit is the all-inclusive Christ as the processed Triune God. After being processed, the Triune God is the all-inclusive Christ as the all-inclusive Spirit for us to experience. Today this all-inclusive Spirit indwells our spirit to be our good land.

Christ is the embodiment of God and the expression of God. Through incarnation, He became the last Adam, who was crucified on the cross for our redemption. In resurrection this last Adam became a life-giving Spirit (1 Cor. 15:45). Therefore, in 2 Corinthians 3:17 Paul says, "And the Lord is the Spirit." Because Christ as the life-giving Spirit dwells in our spirit, we are one spirit with Him. In 2 Timothy 4:22 Paul says, "The Lord be with your spirit," and in 1 Corinthians 6:17, "He who is joined to the Lord is one spirit." Therefore, Christ as the all-inclusive good land is now in our spirit. Concerning this, we all need the riches of the full assurance of understanding.

Having the full assurance that the all-inclusive Spirit is mingled with our spirit, we should set our minds on this mingled spirit (Rom. 8:6). By doing this, we are spontaneously setting our minds on Christ. Then we must go on to walk in this mingled spirit. This means that we must live, move, behave, and have our being according to the spirit. In this way we shall experience Christ and enjoy Him as the good land. Nothing in the New Testament is more central, crucial, and vital than walking according to the mingled spirit. Christ as the all-inclusive Spirit dwells in our spirit to be our life, our person, and our everything. Our need today is to return to Him, to set our minds on the spirit, and to walk according to the spirit. This is to walk in Christ as the mystery of God. (Life-study of Colossians, pp. 159, 167-168)

Further Reading: Life-study of Colossians, msgs. 6, 19-20

加三 14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

林前十五 45 “...末后的亚当成了赐生命的灵。”

加拉太三章十四节是极其重要的，因为结合了那灵的应许与亚伯拉罕的福。亚伯拉罕的福，乃是神为着地上的万国，应许给亚伯拉罕的福（创十二 3）。这应许已经成就了，这福已经在基督里，借十字架的救赎临到了万国。加拉太三章十四节的上下文指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵就是复合的灵，实际上就是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心。

神应许亚伯拉罕物质方面的福乃是美地（创十二 7，十三 15，十七 8，二六 3~4），作包罗万有之基督的预表（西一 12）。因着基督至终实化为包罗万有赐生命的灵（林前十五 45，林后三 17），这应许之灵的福，就与应许亚伯拉罕之地的福相符。实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受（加拉太书生命读经，一五九至一六〇页）。

信息选读

加拉太三章十四节并不是说，我们接受亚伯拉罕的福就是接受基督。这节乃是说，我们接受那灵。当然，这指明这里的那灵就是亚伯拉罕的福。...什么灵是那包罗万有的福，就是基督作为那后裔与美地？

Morning Nourishment

Gal. 3:14 "In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."

1 Cor. 15:45 "...The last Adam became a life-giving Spirit."

Because it combines the promise of the Spirit with the blessing of Abraham, Galatians 3:14 is extremely important. The blessing of Abraham is the blessing promised by God to Abraham (Gen. 12:3) for all the nations of the earth. This promise was fulfilled, and this blessing has come to the nations in Christ through His redemption by the cross. The context of Galatians 3:14 indicates that the Spirit is the blessing which God promised to Abraham for all the nations and which has been received by the believers through faith in Christ. The Spirit is the compound Spirit and actually is God Himself processed in His trinity through incarnation, crucifixion, resurrection, ascension, and descension for us to receive as our life and our everything. This is the focus of the gospel of God.

The physical aspect of the blessing God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (Col. 1:12). Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds to the blessing of the promised land. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy. (Life-study of Galatians, pp. 130-131)

Today's Reading

Galatians 3:14 does not say that in receiving the blessing of Abraham we receive Christ. Instead, this verse tells us that we receive the Spirit. Surely this indicates that the Spirit here is the blessing of Abraham...What Spirit would be the all-inclusive blessing, which is Christ as the seed and

这必定是那灵——那包罗万有赐生命的灵。林前十五章四十五节说，末后的亚当成了赐生命的灵；林后三章十七节宣告，如今主就是那灵。

...在主成为肉体的时候，圣灵就不仅有神性，更开始有人性的成分。从那时起，圣灵就复合主的人性生活、钉十字架、复活，而成为那灵，就是包罗万有的灵，复合着神性、人性，以及主的人性生活、死和复活。凡神所定意、计划，以及祂借着成为肉体、人性生活、钉死和复活所完成的一切，全都包含在那灵里。因此，那灵是包罗万有的，是三一神经过过程，作了我们的一切。这灵就是福音的福。

我们所接受作为福音之福的那灵，乃是包罗万有、复合的灵，由出埃及三十三章二十三至二十五节复合的膏油所预表。各种香料和橄榄油复合产生膏油，表征基督的人性、死和复活与神的灵复合，产生那包罗万有的灵。这灵是神新约经纶里给信徒的全备供应（加三5，腓一19）。我们借着信已经接受了这灵，作为神应许给亚伯拉罕福音的福。那灵作为经过过程的三一神，乃是作为美地之包罗万有基督的完全实化。

既然加拉太书里的那灵是指经过过程的三一神，我们可以说，美地就是这位经过过程的三一神。神在福音里所赐给我们的，一点不差就是祂自己。

...我们可以说，经过过程的三一神乃是包罗万有的一位，祂是我们的一切，也是我们的美地。当以色列人进入了美地，他们就一无所缺。因此，这美地乃是预表经过过程的三一神，完全实化为包罗万有的灵，住在我们的灵里。今天，美地就在我们的灵里（加拉太书生命读经，一六〇至一六一、一六三至一六四、一八三页）。

参读：加拉太书生命读经，第十五、十七篇。

as the land? It must be the Spirit, the all-inclusive life-giving Spirit. First Corinthians 15:45 says that the last Adam became a life-giving Spirit, and 2 Corinthians 3:17 declares that now the Lord is the Spirit.

At the time of the Lord's incarnation, the Holy Spirit began to have the element of humanity as well as divinity. From that time, the Holy Spirit was compounded with the Lord's human living, crucifixion, and resurrection and became the Spirit, the all-inclusive Spirit compounded with divinity, humanity, and the Lord's human living, death, and resurrection. All that God has purposed and planned and all that He has accomplished through incarnation, human living, crucifixion, and resurrection are included in the Spirit. Hence, the Spirit is all-inclusive, the Triune God processed to be everything to us. This Spirit is the blessing of the gospel.

The Spirit we have received as the blessing of the gospel is the all-inclusive, compound Spirit typified by the compound ointment in Exodus 30:23-25. The compounding of the spices with the olive oil to produce the ointment typifies the compounding of Christ's humanity, death, and resurrection with the Spirit of God to produce the all-inclusive Spirit. This Spirit is the bountiful supply to the believers in God's New Testament economy (Gal. 3:5; Phil. 1:19). By faith we have received this Spirit as the blessing of the gospel promised to Abraham by God. As the processed Triune God, the Spirit is the full realization of the all-inclusive Christ as the good land.

Since the Spirit in Galatians denotes the processed Triune God, we may say that the good land is the very processed Triune God. In the gospel what God gives us is nothing less than Himself.

We can say that the processed Triune God is the all-inclusive One who is everything to us and that this One is our good land. When the children of Israel entered into the good land, they had no lack. Therefore, this good land is a type of the processed Triune God who is realized in full as the all-inclusive Spirit indwelling our spirit. The good land today is in our spirit. (Life-study of Galatians, pp. 131-132, 134, 149-150)

Further Reading: Life-study of Galatians, msgs. 15, 17

林前十二12~13 “就如身体是一个，却有许多肢体，而且身体上一切的肢体虽多，仍是一个身体，基督也是这样。因为我们不拘是犹太人或希利尼人，是为奴的或自主的，都已经在一位灵里受浸，成了一个身体，且都得以喝一位灵。”

弗二22 “你们也在祂里面同被建造，成为神在灵里的居所。”

在神的定旨这件事上，我们不该依赖我们的所有或所能作的。我们所有的是以利以谢〔参创十五2〕，我们所能作的是以实玛利〔参十六15〕。以利以谢是亚伯拉罕所有的，以实玛利是亚伯拉罕所能作的，二人都不能算为神定旨的完成。我们的所有并所能作的都不算数，必须是神自己才算数。若干时日以后，我们真成了无有，那时神就要将祂自己作到我们里面，而祂所作到我们里面的，要生出基督为后裔，并要将我们带进那作我们地的基督里面。基督该是我们里面的后裔，基督也该是我们生活于其中的那地（创世记生命读经，七二八至七二九页）。

信息选读

基督的身体，召会，是基督的扩展。在召会中，我们活在基督里，并靠基督而活；在召会中，我们杀败仇敌；在召会中，我们有神的国度同神的居所。因这缘故，当我们进入召会中，我们立刻有回到家的感觉。现在我们不再飘流，我们有一个地方，我们可以在那里生活并靠它而活，在那里杀败一切的仇敌，在那里有神的国度连同神的居所。在我们进入召会以前，我们没有正当的基督徒生活，但在进入召会以后，我们的生活发生了何等积极的改变！

Morning Nourishment

1 Cor. 12:12-13 "For even as the body is one and has many members, yet all the members of the body, being many, are one body, so also is the Christ. For also in one Spirit we were all baptized into one Body, whether Jews or Greeks, whether slaves or free, and were all given to drink one Spirit."

Eph. 2:22 "In whom you also are being built together into a dwelling place of God in spirit."

In this matter of God's purpose we should not count on what we have or on what we can do. What we have is Eliezer and what we can do is Ishmael. Eliezer was what Abraham had and Ishmael was what Abraham could do, and neither of them counted for the fulfillment of God's purpose. What we have and what we can do does not count. It has to be God Himself. After a certain time, when we truly have become nothing, God will work Himself into us, and that which He has worked into us will bring forth Christ as the seed and will also bring us into Christ as our land. Christ should be the seed within us. Christ should also be the land in which we live. (Life-study of Genesis, p. 601)

Today's Reading

The Body of Christ, the church, is the expansion of Christ. In the church we live in Christ and on Christ; in the church we slaughter the enemies; and in the church we have the kingdom of God with the habitation of God. For this reason, when we came into the church, we immediately had the sensation that we had come home. Now we are no longer wandering but have a place in which and on which to live, a place in which to slaughter all our enemies, a place in which we may have the kingdom of God with the habitation of God. Before we came into the church, we did not have the proper Christian living, but after coming into the church, what a positive

在进入召会以前，我们很难打败什么仇敌，但在进入召会以后，就很容易了。基大老玛怕召会。我们能在哪里杀败一切的仇敌？迦南。今天的迦南是什么？召会，就是扩大的基督。今天神的国度同神的居所在哪里？也在召会中。召会，扩大的基督，是我们今天的美地。

信基督是后裔很容易，但信基督是地却很难。信基督是我们的生命，比信基督能成为我们的召会生活容易。很多基督徒对于基督是他们的生命，他们相信神；但一谈到召会生活，就是美地，在此我们能安息，杀败仇敌，并给神立场建立祂的国度，建造祂的居所，他们便说，今天我们不可能有这事。很多基督徒似乎说，“我们可能凭基督活着，但不可能有召会生活。”他们相信基督能成为他们的生命，比相信召会能成为他们的生活容易。...我们再次看见，我们和亚伯拉罕一样，我们发现，相信神给我们后裔较为容易，但相信神给我们地却很难。你有基督作后裔么？你也有基督作地么？有基督作地给我们活在其中，使我们有召会生活，使神有祂的国度同祂的居所，作祂的彰显和代表，这不是那么简单的事。

多年前，在我们进入召会生活之前，我们讲到凭基督活着，但我们自己却不在安息里。我们流荡不安息，直到有一天靠着祂的恩典，进入召会中。我们一进入召会中，就开始感觉我们是在安息里。在我们进入召会生活之前，我们要杀败仇敌非常困难，但在进入召会生活以后，我们发现很容易就把他们全杀尽了。在召会生活中，神的国被建立，神的居所被建造，神就借着彰显并代表。这是今天神永恒定旨的完成（创世记生命读经，七二九至七三〇、七三三至七三四页）。

参读：创世记生命读经，第四十四至四十五篇。

change has happened to our living! Before coming into the church, it was difficult for us to defeat any of our enemies, but after coming into the church, it was so easy. Chedorlaomer is afraid of the church. Where can we slaughter all of our enemies? In Canaan. What is today's Canaan? It is the church, the enlarged Christ. Where is the kingdom of God with God's habitation today? Also in the church. The church, the enlarged Christ, is our good land today.

To believe that Christ is the seed is easy, but to believe that Christ is the land is difficult. It is easier to believe that Christ is our life than it is to believe that Christ can be our church life. Many Christians believe in God for Christ's being their life, but when they come to the matter of the church life, the good land where we can rest, slaughter the enemies, and afford God the ground to establish His kingdom and build up His habitation, they say that it is impossible for us to have this today. Many Christians seem to be saying, "It is possible for us to live by Christ, but it is impossible to have the church life." It is easier for them to believe that Christ can be their life than that the church can be their living...Once again we see that we are the same as Abraham, finding it easy to believe in God for the seed but finding it difficult to believe in Him for the land. Do you have Christ as the seed? Do you also have Him as the land? It is not such a simple matter to have Christ as the land for us to live in so that we may have the church life and that God may have His kingdom with His habitation for His expression and representation.

Years ago, before we came into the church life, we ministered on the matter of living by Christ, but we ourselves were not in the rest. We wandered restlessly until one day, by His grace, we came into the church. When we came into the church, we began to have the sensation that we were in the rest. Before we came into the church life, it was very difficult for us to slaughter the enemies, but after coming into the church life, we found that it was easy to slaughter them all. In the church life God's kingdom is set up, His habitation is built up, and God is expressed and represented. This is the fulfillment of God's eternal purpose today. (Life-study of Genesis, pp. 601, 605)

Further Reading: Life-study of Genesis, msgs. 44-45

创十五 9 “祂说，你为我取一只三岁的母牛、一只三岁的母山羊、一只三岁的公绵羊、一只斑鸠、一只雏鸽。”

约十一 25 “耶稣…说，我是复活，我是生命；信入我的人，虽然死了，也必复活。”

十四 19 “还有不多的时候，世人不再看见我，你们却看见我，因为我活着，你们也要活着。”

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）。三只牲畜，每只都是三岁，剖开分为两半；但两只鸟没有剖开，要使它们活着。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。

我们需要看见三只牲畜和两只鸟的意义。在预表上，人献给神的一切东西都是基督的预表。根据这原则，这五样东西无疑也都是基督的预表。基督首先是被钉死的基督，被剖开的基督，其次是复活的基督，活着的基督。我们若看见这点，就会明白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。约翰一章说，话就是神，话成了肉体（14），然后说到这一位是神的羔羊（29）。神的羔羊是神的话成为肉体的那一位。所以在创世记十五章，那三只牲畜应当表征在祂的人性里为我们钉死的基督（创世记生命读经，七三四至七三五页）。

Gen. 15:9 "And He said to him, Bring Me a three-year-old heifer and a three-year-old female goat and a three-year-old ram and a turtledove and a young pigeon."

John 11:25 "Jesus said..., I am the resurrection and the life; he who believes into Me, even if he should die, shall live."

14:19 "Yet a little while and the world beholds Me no longer, but you behold Me; because I live, you also shall live."

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 making His covenant with Abraham, God told him to take a heifer, a female goat, a ram, a turtledove, and a young pigeon (Gen. 15:9). The three cattle, all of which were three years of age, were divided in half, but the two birds were not; they were kept alive. 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.

We need to see the significance of the three cattle and the two birds. In typology, all things offered to God by man are a type of Christ. Based upon this principle, each of these five things undoubtedly is a type of Christ. Christ is firstly the crucified Christ, the cut Christ, and secondly He is the resurrected, living Christ. If we see this, then we can immediately understand that 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. John 1 says that the Word who was God became flesh (v. 14). Then it speaks of this One as the Lamb of God (v. 29). The Lamb of God was the One who was the Word of God becoming flesh. Thus, the three cattle in Genesis 15 should signify Christ in His humanity being crucified for us. (Life-study of Genesis, pp. 605-607)

没有被杀的两只鸟，表征复活、活着的基督（利十四 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。基督曾被钉死，但祂仍然活着。祂在祂的人性里被杀，却在祂的神性里活着。祂是生活在地上的人，祂曾被杀；祂是翱翔在诸天之上属天的一位，现今祂是活着的。祂的人性使祂适合作一切的祭牲，祂的神性使祂适合作那活着的一位。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。主耶稣活在地球上时，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）。活的耶稣就是见证，是一直作见证的那位。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。

有三只牲畜和两只鸟，总共五项。五是负责的数字，在这里指明基督作为钉十字架并活着的一位，如今为着完成神永远的定旨，担负一切的责任（创世记生命读经，七三七至七三八页）。

参读：创世记生命读经，第四十五篇。

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. Christ has been crucified, yet He lives. He was killed in His humanity, but He lives in His divinity. He was killed as a man who walked on this earth, but now He is living as the heavenly One soaring in the heavens. While His humanity was good for Him to be all the sacrifices, His divinity is good for Him to be the living One. 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). The living Jesus is the testimony, the One who constantly bears witness. 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.

There were three cattle and two birds, making a total of five items. The number five is the number of responsibility, indicating here that Christ as the crucified and living One is now bearing all the responsibility for the fulfillment of God's eternal purpose. (Life-study of Genesis, pp. 608-609)

Further Reading: Life-study of Genesis, msg. 45

罗六 8 “我们若与基督同死，就信也必与祂同活。”

加二 20 “我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着；并且我如今在肉身里所活的生命，是我在神儿子的信里，与祂联结所活的，祂是爱我，为我舍了自己。”

在创世记十五章十八节神与亚伯拉罕立约...。亚伯拉罕的后裔要得着广阔的地，从埃及河直到伯拉大河。今天以色列国只有一块狭长的地，但神所应许的地远比这个广阔。在预表上，这是指召会生活在经历一切的患难之后，要扩展成为广阔的。那时我们要有更丰富的后裔，和更宽阔的召会生活。在我们里面的后裔要更丰富，在我们外面的地要更宽广。就在这里我们要完成神永远的定旨（创世记生命读经，七四四页）。

信息选读

在旧约中，每当人献祭给神的时候，就按手在祭牲身上，表明与祭牲联结或联合。〔在创世记十五章，〕神要亚伯拉罕将牲畜和鸟献给祂，含示亚伯拉罕必须与祂献给神的一切东西成为一。神似乎对他说，“亚伯拉罕，你必须与你献给我的一切东西联结。你必须与那些牲畜和鸟联合。”这指明我们也必须在基督的剖开里被剖开，在祂的钉死里被钉死。我们天然的人，我们的肉体和我们自己，必须被剖开，被钉死。当我们在祂的钉死里与祂联合，也就在祂的复活里与祂联合。我们在祂的死里死了（罗六 5 上、8 上），我们在祂的复活里活着（5 下、8 下），以完成神的定旨。我们在祂的钉死里被了结，在祂的复活里有新生的起头。这样，就使我们能完成神永远的定旨。

Morning Nourishment

Rom. 6:8 "Now if we have died with Christ, we believe that we will also live with Him."

Gal. 2:20 "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me."

In [Genesis 15:18] the Lord made a covenant with Abraham....Abraham's seed was given a spacious land, from the river of Egypt to the great river of Euphrates. The nation of Israel today has only a narrow strip of land, but the promised land is more spacious than this. In typology, this means that after all of the experiences of affliction, the church life will be expanded and become spacious. Then we shall have a richer seed and a wider, broader church life. The seed within us will be richer, and the land without us will be broader. It is here that we fulfill God's eternal purpose. (Life-study of Genesis, p. 614)

Today's Reading

Whenever people offered something to God in the Old Testament, they laid their hand upon the sacrifice, signifying their union or identification with it. [In Genesis 15], God's asking Abraham to offer the cattle and birds to Him implied that Abraham had to be one with all of the things that he offered to God. God seemed to be saying to him, "Abraham, you must be in union with all of the things that you offer to Me. You must be identified with the cattle and the birds." This indicates that we also have to be cut in Christ's being cut and crucified in His crucifixion. Our natural man, our flesh, and our self must be cut and crucified. As we are identified with Him in His crucifixion, we are also identified with Him in His resurrection. We are dead in His death (Rom. 6:5a, 8a) and we are living in His resurrection (Rom. 6:5b, 8b) to fulfill God's purpose. We were terminated in His crucifixion and we were germinated in His resurrection. It is in this way that we are enabled to fulfill God's eternal purpose.

天然的人不可能过召会生活。在我们中间，有各式各样的弟兄姊妹。按着人说，我们不可能成为一。然而，在召会中，因着钉死并复活的基督，我们的确是一。我们在祂里面是这样的一，连魔鬼也必须承认我们是一。我们的旧人在基督的钉死里被了结了。什么时候我那被了结的旧人从坟墓出来，我立刻斥责他说，“你到这里作什么？你已经被了结了，你到这里来是不对的。”我们都已经在基督的钉死里被了结，在祂的复活里有新生的起头。在祂的复活里我们都是活着的，不是凭我们自己，乃是凭复活的基督；祂活在我们里面，使我们能过召会生活。

现在我们看见，神如何能得着这样奇妙的后裔和地，后裔是子民，地是范围，在这范围内，且凭着这后裔，神就能建立祂的国度，建造祂的居所，作祂的彰显和代表。神怎样才能作这事？只有借着基督被钉死作我们的平安祭、赎罪祭和燔祭，并复活作我们的生命。现在我们蒙召的人，就是将基督献给神并与祂联合的人，与基督乃是一。基督被钉且复活，我们也与祂同钉且同复活。...现在我们都宣告：“现在活着的，不再是我，乃是基督在我里面活着。”（加二20）借着这事实，我们今天就能是活的，为着过召会生活。在召会生活中，我们有基督在里面作后裔，并有基督在外面作地。我们如何能进入这样的地，进入这样的召会生活？只有借着钉死并复活的基督，借着母牛、母山羊、公绵羊、斑鸠和雏鸽。一面我们都已经被钉死了；另一面我们都是活的。所以在这里神能得着后裔和地，好完成祂永远的定旨。阿利路亚！我们有这样一位基督，祂是那后裔，叫我们凭以活着；祂也是那地，叫我们活在其中（创世记生命读经，七四〇至七四一页）。

参读：创世记生命读经，第四十五篇；真理课程二级卷一，第四课。

It is impossible for the natural man to have the church life. Among us we have many different kinds of brothers and sisters. Humanly speaking, it is impossible for us to be one. Nevertheless, in the church we are truly one by the crucified and resurrected Christ. We are so one in Him that even the devil has to admit that we are one. Our old man was terminated in Christ's crucifixion. Whenever my terminated old man comes out of the grave, I immediately rebuke him, saying, "What are you doing here? You have been terminated already. It is wrong for you to come here." We all have been terminated in Christ's crucifixion and germinated in His resurrection. In His resurrection we all are living, not living by ourselves but by the resurrected Christ who lives within us and who enables us to have the church life.

Now we see how God can have such a wonderful seed and land as the people and the sphere in and with which He can establish His kingdom and build up His habitation for His expression and representation. How can God do this? Only by Christ's being crucified as our peace offering, sin offering, and burnt offering and being resurrected to be our life. Now we, the called ones, those who offer Christ to God and are identified with Him, are one with Christ. When Christ was crucified and resurrected, we also were crucified and resurrected with Him...Now we can all declare, "It is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). It is by this fact that we can be living today in order to have the church life. In the church life we have Christ within as the seed and Christ without as the land. How can we get into such a land, into such a church life? Only through the crucified and resurrected Christ, through the heifer, female goat, ram, turtledove, and pigeon. On the one hand, we all have been crucified; on the other hand, we all are living. So here God can have the seed and the land for the fulfillment of His eternal purpose. Hallelujah for such a Christ as the seed for us to live by and as the land for us to live in! (Life-study of Genesis, pp. 610-612)

Further Reading: Life-study of Genesis, msg. 45; Truth Lessons—Level Two, vol. 1, lsn. 4

基督美地，包罗万有

补 253

(申命记八章七至十节)(英1164)

降 A 大调

6/8

3 · 2 1 4 3 | 3 2 1 5 | 1 1 2 2 | 3 · 3 5 |
 一 基督美地，包罗万有一祂是我的一切：源、
 5 2 2 5 | 5 3 3 3 | 2 1 6 7 1 | 2 · 2 0 |
 泉、河川，清新明透，日夜涌流不歇；
 5 6 1 6 3 | 5 6 5 · | 5 6 1 6 3 | 5 6 5 · |
 谷中、山上流出水来，润我心田，满溢充盈；
 1 1 1 1 · | 1 1 1 5 · | 1 · 2 · | 1 · 1 0 ||
 何等荣耀，活水澎湃一作我生命！

- 二 神成肉身，忍辱受死， 繁殖如同小麦；
 死而复活，生命分赐， 初熟犹似大麦；
 无花果树，甘甜满足， 葡萄产酒，神、人喜悦；
 如此供应，全在基督— 有祂无缺！
- 三 基督还是真石榴树， 生命丰美、充足；
 是橄榄树，新油产出， 膏抹永不缺如；
 流奶与蜜，美善甘甜， 供我滋养，加我能力；
 祂的丰富，如此完全— 基督美地！
- 四 在这美地不缺食物， 我们一无所缺；
 祂是如此丰饶富庶， 我们赞颂不绝；
 上好美地，广大无边， 应有尽有，齐备完全；
 今在我心还要扩展— 无量无限！
- 五 这地石头如铁之坚， 山内可以挖铜；
 杈柄如铁，凭以争战， 仇敌不能得逞；
 再经苦难，渣滓全去， 炼净、明亮，如铜显出；
 有铁有铜，应付所需— 全是基督！
- 六 为这美地我们颂赞： 主，你何其包罗！
 吃喝饱足，让你充满， 丰富岂能尽说！
 求使我们经营不辍， 美地实际增长不已；
 我的喜乐，我的生活— 基督美地！

Hymns, #1164

- 1
 Jesus, the all-inclusive land,
 Is everything to me:
 A Christ of brooks, of depths and streams,
 And fountains bubbling free.
 Springing from valleys and from hills,
 Flowing till every part He fills,
 He waters us—how glorious—
 By His life!
- 2
 Jesus is now the land of wheat—
 Incarnate, crucified.
 But resurrection life is He
 By barley signified.
 He is a land of figs and vines—
 Blood of the grape, the cheering wine.
 With such supplies He satisfies—
 Christ our land!
- 3
 O what a rich, abundant Christ:
 Our pomegranate true,
 The olive tree whose oil is now
 Anointing us anew.
 Rich milk and honey He doth bring,
 Sweet, satisfying, nourishing.
 Our Christ is such; He is so much!
 What a Christ!
- 4
 In our good land we eat the bread—
 There is no scarcity.
 We never lack one thing in Him,
 So rich, so full is He.
 He is a land so vast, immense;
 He is complete in every sense.
 How He expands—land of all lands—
 In our heart!
- 5
 Christ is a land of iron stones,
 Whence comes authority.
 We must dig out this solid Christ
 To bind His enemy.
 Then we must through the sufferings pass
 To be refined as burnished brass.
 With iron bind, as brass refined,
 Is our need.
- 6
 Lord, how we bless Thee for this land,
 The all-inclusive Christ!
 We've eaten Him, we're filled with Him,
 O how He has sufficed!
 Teach us to labor constantly
 Upon this vast reality;
 This is our joy, this our employ—
 Christ our land!

二〇一三年冬季训练

创世记结晶读经（二）

第五篇

在基督天上的职事里 为弟兄争战而享受祂

读经：创十四，来七 1～4、25～26，八 2

周 一

壹 凭信而活，如同亚伯拉罕所作的，乃是在基督天上的职事里与祂合作，不仅过祭坛和帐棚的生活，也为弟兄争战—创十二 7～8，十四，罗四 12：

一 罗得错误的离别亚伯拉罕，渐渐挪移帐棚，直到所多玛（创十三 5～12）；“所多玛人在耶和华面前罪大恶极”（13）：

1 离开亚伯拉罕就是离开神的目标和神的保护—参腓三 17，林前四 16～17，来十三 7。

2 我们需要将自己联于并跟随神经纶中正确的人，使我们蒙保守在生命的线上和主行动的流中—林前十五 33，箴十三 20，提后一 15～18，二 22。

二 因着所多玛周围的土地肥美，罗得就走向所多玛；最终，他迁入那城，住在那里，并且定居在那里；在神的主宰下所多玛被击败，

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Five

Enjoying Christ in His Heavenly Ministry by Fighting for the Brother

Scripture Reading: Gen. 14; Heb. 7:1-4, 25-26; 8:2

Day 1

I. To live by faith, as Abraham did, is to cooperate with Christ in His heavenly ministry, not only by living a life of the altar and the tent but also by fighting for the brother— Gen. 12:7-8; ch. 14; Rom. 4:12:

A. *Lot made the mistake of separating himself from Abraham and moving his tent as far as Sodom (Gen. 13:5-12); “now the men of Sodom were very wicked and sinful toward Jehovah” (v. 13):*

1. To leave Abraham was to leave God’s goal and God’s protection— cf. Phil. 3:17; 1 Cor. 4:16-17; Heb. 13:7.

2. We need to join ourselves to and follow the proper persons in God’s economy so that we may be kept in the line of life and the flow of the Lord’s move —1 Cor. 15:33; Prov. 13:20; 2 Tim. 1:15-18; 2:22.

B. *Because the land around Sodom was rich, Lot journeyed toward Sodom; eventually, he moved into the city, lived there, and settled there; under God’s sovereignty Sodom was conquered, and Lot was*

罗得被掳—创十四 12，参耶二 13。

周二

- 三 亚伯拉罕不计算弟兄的弱点，也不对罗得幸灾乐祸；就亚伯拉罕说，看见弟兄被掳对他乃是羞耻—约壹五 16 上，赛五八 6 ~ 7，箴十 12，雅五 19 ~ 20。
- 四 亚伯拉罕得了罗得被掳的消息，就决意要为罗得争战；并且他出去争战以前祷告，向天地的主，至高的神耶和华举手起誓—创十四 14、22，提前二 8。
- 五 亚伯拉罕决定带着他的三百一十八名壮丁，与四王并他们的军队争战，这是由于在景象背后，撒冷王（意思是“平安王”）麦基洗德（意思是“公义王”）为罗得、亚伯拉罕并亚伯拉罕的争战代求—创十四 18 ~ 20，来七 1 ~ 4、25 ~ 26，四 14 ~ 16，罗八 26 ~ 29、34。

周三

贰 亚伯拉罕得着胜利后，“有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司”—创十四 18：

- 一 麦基洗德预表基督是君尊的大祭司；亚伯拉罕得着胜利后，麦基洗德出现了一来五 6、10，七 1 ~ 3。
- 二 麦基洗德是神的祭司，他在出现之前，必定曾为亚伯拉罕代求；亚伯拉罕能杀败四王得

taken captive — Gen. 14:12; cf. Jer. 2:13.

Day 2

- C. Abraham did not count the weak point of his brother and did not take pleasure in Lot's suffering and calamity; as far as Abraham was concerned, it was a shame for him to see that his brother had been captured—1 John 5:16a; Isa. 58:6-7; Prov. 10:12; James 5:19-20.*
- D. When Abraham received the information about Lot's capture, he made a strong decision to fight for Lot; also, before he went out to war, he prayed, lifting up his hand to Jehovah, God the Most High, Possessor of heaven and earth— Gen. 14:14, 22; 1 Tim. 2:8.*
- E. Abraham decided to take his three hundred eighteen men and fight against the four kings and their armies due to the fact that behind the scene Melchizedek (meaning “king of righteousness”), king of Salem (meaning “peace”), was interceding for Lot, Abraham, and Abraham's fighting— Gen. 14:18-20; Heb. 7:1-4, 25-26; 4:14-16; Rom. 8:26-29, 34.*

Day 3

II. After Abraham's victory “Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High”—Gen. 14:18:

- A. Melchizedek is a type of Christ as the kingly High Priest; after Abraham gained the victory, Melchizedek appeared—Heb. 5:6, 10; 7:1-3.*
- B. Before his appearing, Melchizedek, a priest of God, must have been interceding for Abraham; it must have been through his intercession*

着胜利，必是借着麦基洗德的代求——参出十七 8 ~ 13。

三 今天我们的大祭司基督，正以隐藏的方式为我们代求（罗八 34，来七 25），使我们成为祂的得胜者，击败神的仇敌，好使基督借着我们的得胜，能在祂第二次来时公开地显现（参太二六 29）：

- 1 我们都需要回应主的代求；我们若转到我们的灵里接触祂，总会有所回应——参诗二七 8。
- 2 我们若照着这回应而行，忘掉我们的环境、仇敌、甚至自己，我们就会得着胜利，并且“杀败诸王”（就如己、天然的心思、放肆的情感、顽固的意志和其他的仇敌）。
- 3 在杀败诸王的末了，我们的麦基洗德就会向我们显现；那就是基督的再来；那时全地都要知道神是天地的主。

周 四

四 圣经提到照着麦基洗德等次的祭司职分（创十四 18），先于亚伦的祭司职分（出二八 1）；照着麦基洗德等次的祭司职分，高于亚伦的祭司职分——来七：

- 1 基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪——九 14、26。
- 2 然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五 6、10），为着胜过罪，不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表征——太

that Abraham was able to slaughter the four kings and gain the victory— cf. Exo. 17:8-13.

C. Today Christ, our High Priest, is interceding for us in a hidden way (Rom. 8:34; Heb. 7:25) that we may be His overcomers to defeat God's enemies, so that through our victory Christ can be manifested openly in His second coming (cf. Matt. 26:29):

1. We all need to echo the Lord's intercession; if we turn to our spirit and contact Him, there will always be some echoing— cf. Ps. 27:8.
2. If we go according to that echoing, forgetting our environment, enemies, and even ourselves, we shall gain the victory and “slaughter the kings” (such as the self, the natural mind, the wild emotion, the stubborn will, and other enemies).
3. At the end of our slaughter of all the kings, our Melchizedek will appear to us; that will be the second coming of Christ; then all the earth will realize that God is the Possessor of heaven and earth.

Day 4

D. The priesthood according to the order of Melchizedek is mentioned in the Scriptures (Gen. 14:18) before the priesthood of Aaron (Exo. 28:1); the priesthood according to the order of Melchizedek is higher than the Aaronic priesthood—Heb. 7:

1. In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin—9:14, 26.
2. Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (5:6, 10) for the overcoming of sin, not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread

二六 26 ~ 28) 服事给我们，作我们生命的供应，使我们蒙拯救到底 (来七 25)。

3 认识基督这位大祭司，在祂的君王职分里是公义王和撒冷王，乃是要在祂的作头和作主之下，让祂这赐生命的灵在我们里面管理我们，使我们成为新耶路撒冷，在其中有公义与平安作王—1 ~ 3 节，赛九 6，三二 1、17，彼后三 13，弗一 10。

4 认识尽属天祭司职分的基督，乃是接触祂，借着进入祂为我们的祷告、祂在神面前顾到我们的案件并祂将经过过程的神作为饼和酒服事给我们，使我们被祂浸透、浸润并与祂调和—太二六 26 ~ 28。

叁 使徒的职事与基督天上的职事合作，“为弟兄争战”，按着神和神的经纶为圣徒代求，并将经过过程的神服事到圣徒里面，作他们得胜的供应和享受—来七 25，八 2，路二二 31 ~ 32，约二一 15 ~ 17，徒六 4，启一 12 ~ 13，参出二八 9 ~ 12、15 ~ 21、29 ~ 30。

周 五

肆 享受基督在祂天上的职事里作君尊大祭司 (诗一一〇 4) 的路，启示于诗篇一百一十篇三节—“当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露”：

一 在主眼中，我们甘心的奉献，将自己献给祂，

and the wine (Matt. 26:26-28), as our life supply that we may be saved to the uttermost (Heb. 7:25).

3. To know Christ as the High Priest in His kingship as the King of righteousness and the King of Salem is to be under His headship and lordship, allowing Him as the life-giving Spirit to rule within us for us to become the New Jerusalem, where both righteousness and peace reign—vv. 1-3; Isa. 9:6; 32:1, 17; 2 Pet. 3:13; Eph. 1:10.

4. To know Christ in His heavenly priesthood is to contact Him so that we may be saturated, soaked, and mingled with Him by entering into His praying for us, His taking care of our case before God, and His ministering to us the processed God as the bread and the wine—Matt. 26:26-28.

III. The apostolic ministry in cooperation with Christ's heavenly ministry “fights for the brother” by interceding for the saints according to God and His economy and by ministering the processed God into the saints for their overcoming supply and enjoyment—Heb. 7:25; 8:2; Luke 22:31-32; John 21:15-17; Acts 6:4; Rev. 1:12-13; cf. Exo. 28:9-12, 15-21, 29-30.

Day 5

IV. The way to enjoy Christ in His heavenly ministry as the kingly High Priest (Psa. 110:4) is revealed in Psalm 110:3—“Your people will offer themselves willingly / In the day of Your warfare, / In the splendor of their consecration. / Your young men will be to You / Like the dew from the womb of the dawn”:

A. In the eyes of the Lord our willing consecration, our offering

乃是一种彩饰；虽然召会堕落了，历世纪以来仍有一条线，有一班人以奉献为彩饰，为荣美，甘心将自己献给主。

二 “彩饰”也可译为“装饰”；奉献的彩饰乃是一种装饰；我们若甘心将自己献给主，就会有神圣、属天的光彩而显为美丽。

三 照着本诗，使基督得着滋润的甘露来自“清晨”：

- 1 我们需要在清晨被孕育为滋润基督的甘露；这与晨更有关。
- 2 我们若不清早起来接触主，就会失去成为清晨的甘露以滋润基督的机会。
- 3 愿我们回应祂说，“主耶稣，我要作清晨所孕育并产生的甘露，使你得着滋润。”

周 六

伍 亚伯拉罕得着胜利后，麦基洗德为他祝福，说，“愿天地的主、至高的神赐福与亚伯兰；至高的神把敌人交在你手里，是当受颂赞的。亚伯兰就将所得的一切，拿了十分之一给他。…亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和华举手起誓；凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富

ourselves to Him, is a matter of splendor; although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration.

B. The word splendor may also be translated “adornment”; the splendor of consecration is an adornment; if we offer ourselves willingly to the Lord, we will be beautified with a divine, heavenly splendor.

C. According to the poetry here, the dew with which Christ is watered comes from “the womb of the dawn”:

1. We need to enter into this womb to be conceived as the dew with which to water Christ; this involves our morning watch.
2. If we do not rise up early in the morning to contact the Lord, we will miss the opportunity to enter into the womb of the dawn to be made dew for Christ’s watering.
3. May we respond to Him by saying, “Lord Jesus, I want to be the dew conceived and produced by the womb of the dawn for You to be watered.”

Day 6

V. After Abraham’s victory Melchizedek “blessed him and said, Blessed be Abram of God the Most High, / Possessor of heaven and earth; / And blessed be God the Most High, / Who has delivered your enemies into your hand. And Abram gave him a tenth of all...Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth, that I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich”—Gen.

足”——创十四 19 ~ 20、22 ~ 23:

- 一 因着亚伯拉罕这得胜者胜过了神的仇敌，在地上与神站在一起，神就能不仅称为天上的神（代下三六 23，尼一 5，二 4、20），也称为天地的主（创十四 19、22）。
- 二 亚伯拉罕胜过属地物质的试诱，显出他在这事上的纯洁；我们享受在天上职事里之基督的表显，见于我们对财物的处理方式：

- 1 为着主在地上的行动，我们需要跟随亚伯拉罕的榜样，用属地的财物尊崇我们升天的主——20 节，来七 2、4，参玛三 8 ~ 10，路六 38。
- 2 为着主在地上的行动，我们需要胜过属地财物的试诱，享受经过过程之三一神的丰富——创十四 21 ~ 24，参王下五 15 ~ 27，约叁 7 ~ 8。

14:19-20, 22-23:

- A. *Because Abraham, an overcomer, had gained the victory over God's enemies and was standing with God on the earth, God could be referred to not only as the God of heaven (2 Chron. 36:23; Neh. 1:5; 2:4, 20) but also as the Possessor of heaven and earth (Gen. 14:19, 22).*
- B. *Abraham overcame the temptation of earthly substance, displaying his purity in this matter; the manifestation of our enjoyment of Christ in His heavenly ministry is seen in the way we handle our material possessions:*
 1. For the Lord's move on earth, we need to follow the pattern of Abraham by honoring our ascended Lord with our earthly substance —v. 20; Heb. 7:2, 4; cf. Mal. 3:8-10; Luke 6:38.
 2. For the Lord's move on earth, we need to overcome the temptation of earthly substance by enjoying the riches of the processed Triune God— Gen. 14:21-24; cf. 2 Kings 5:15-27; 3 John 7-8.

创十三 11~12 “于是罗得为自己选择约但河的全平原，往东迁移；他们就彼此分离了。亚伯兰住在迦南地；罗得住平原的城邑，并且渐渐挪移帐棚，直到所多玛。”

〔在创世记十四章，诸王之间的〕战争主要发生在所多玛，因为神的一个子民罗得住在那里。在那场战争之前，罗得已经与亚伯拉罕分离了（十三 11）。你认为罗得与亚伯拉罕分离好么？不，不好。今天所有的年轻人都喜欢和年长的一代分开。然而，在神的经纶里，年轻人与年长的一代分开并不好。你若这样作，你会失去标的和保护。在十三章的时候，神的目标和永远的标的是随着亚伯拉罕。倘若你在那里，使自己与他分开，就等于使自己与神的标的分开了。神的目标是随着蒙召的人。你若与蒙召的人分离，就是与神的目标分离。罗得绝不该与亚伯拉罕分离，因为神的目标是随着亚伯拉罕。离开了亚伯拉罕，就是离开了神的标的。不仅如此，离开了亚伯拉罕，也就是离开了保护（创世记生命读经，七〇〇页）。

信息选读

罗得不是先被四王击败。他那次失败乃是先前至少两次失败的结果。罗得在被基大老玛掳去之前，已经有过两次失败。第一次失败发生在罗得的牧人和亚伯拉罕的牧人相争，亚伯拉罕叫罗得拣选地的时候（创十三 7~11）。当亚伯拉罕叫罗得拣选的时候，罗得该说，“叔父，我的拣选就是你，我的拣选就是你的拣选。我不喜欢自己拣选。我的牧人若不听我，我就解雇他们。我绝不离开你。除了你和

Morning Nourishment

Gen. 13:11-12 "So Lot chose for himself the entire plain of the Jordan, and Lot journeyed east; and they separated themselves from each other. Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and moved his tent as far as Sodom."

[In Genesis 14], the fighting [among the kings] occurred mainly at Sodom...because one of God's people, Lot, was living there. Before the time of that fighting, Lot had separated himself from Abraham (13:11). Do you think that it was good for Lot to have separated himself from Abraham? No, it was not good. All of the young people today like to be separated from the older generation. In God's economy, however, it is not good for the young ones to be separated from the older generation. If you do this, you will miss the mark and the protection. At the time of Genesis 13, God's goal and eternal mark were with Abraham. If you had been there and had separated yourself from him, it would have been equal to separating yourself from God's mark. God's goal is with the called ones. If you separate yourself from the called ones, you separate yourself from God's goal. Lot should never have separated himself from Abraham, because God's goal was with Abraham. To leave Abraham was to leave God's mark. Moreover, to leave Abraham was to leave the protection. (Life-study of Genesis, p. 578)

Today's Reading

Lot was not firstly defeated by the four kings. That defeat was the issue of at least two foregoing defeats. Before Lot was captured by Chedorlaomer, he already had had two defeats. The first defeat occurred when Lot's herdsmen were striving against Abraham's herdsmen and Abraham offered Lot the choice of the land (Gen. 13:7-11). When Abraham offered the choice to Lot, Lot should have said, "Uncle, my choice is you. My choice is your choice. I don't like to make any choice of my own. If my herdsmen will not listen to me, I will fire them, but I will never go away from you. I have no choice but

你的拣选之外，我别无拣选。”但相反的，当亚伯拉罕叫罗得拣选的时候，他没有多加考虑，就立刻作了拣选，并且离开了。那是他第一次的失败。

罗得和亚伯拉罕分离后，“住在平原的城邑，并且渐渐挪移帐棚，直到所多玛。”（12）罗得渐渐走下坡。他往下坡走了第一步之后，就很容易走第二步、第三步。第一步是离开与所多玛相距很远的亚伯拉罕。罗得走上通往所多玛的路，他走向所多玛。在神眼中，所多玛是个罪大恶极的城市（13）。罗得是神的一个子民，必然知道这事。他该远离所多玛，不该走向所多玛。然而，因着所多玛周围的土地肥美，罗得就走向所多玛。最终，他迁入那城，住在那里，并且定居在那里。那是他第二次的失败。

你想神会允许祂的子民住在这样一个邪恶的城里么？当然不会。因此，在神的主宰之下，基大老玛领军攻打所多玛。神允许那场战争发生。四王与五王交战。按人来说，五王应该得胜，因为他们人多。但四王击败了五王，并且所多玛城被掳掠。圣经强调所多玛被掳掠，因为罗得住在那里。这场战争不仅是四王攻打五王，这场战争乃是为着神的一个子民而战。罗得住在所多玛可能很平安，但神不平安。神绝不会允许罗得平平安安地住在那里。神也许会说，“罗得，你里面也许有平安，但我要从外面兴起一些搅扰来。我要差遣四王击败五王，并且掳掠你的城市。他们要把你，你的家人，并你所有的一切都掳去。”这事真的发生在罗得身上。罗得遭遇了一次又一次的失败。至终，他失败的最后一步，就是落在敌人手中。他被掳了，而所多玛王并不能帮助他（创世记生命读经，七〇〇至七〇二页）。

参读：创世记生命读经，第四十二篇。

you and your choice.” But, on the contrary, when Abraham gave him his choice, immediately, without much consideration, Lot made his choice and went his way. That was his first defeat.

After separating from Abraham, “Lot dwelt in the cities of the plain and moved his tent as far as Sodom” (13:12). Lot was going downhill. After taking the first step downward, it was easy for him to take the second and the third. The first step was leaving Abraham, who stood afar off from Sodom. Lot took the way that was toward Sodom. He walked in the direction of Sodom. In the eyes of God, Sodom was a wicked and sinful city (13:13). Lot, as one of the people of God, surely knew this. He should have stayed away from Sodom and not have walked towards it. Nevertheless, because the land around Sodom was rich, Lot journeyed toward Sodom. Eventually, he moved into the city, lived there, and settled there. That was his second defeat.

Do you think that God will allow His people to dwell in such a wicked city? Certainly not. Thus, under God's sovereignty, Chedorlaomer led the attack against Sodom. God allowed that war to take place. Four kings fought against five kings. Humanly speaking, the five kings should have been victorious since their number was greater. But the four kings defeated the five kings, and the city of Sodom was taken. The Bible stresses the taking of Sodom because Lot dwelt there. This fighting was not merely a matter of four kings against five kings; it was a fighting for one of God's people. Lot might have been peaceful as he dwelt in Sodom, but God was not peaceful. God would never allow Lot to stay there in peace. God might have said, “Lot, you may have peace within, but I will stir up some disturbance from without. I will send the four kings to defeat the five kings and capture your city. They will capture you, your family, and all that you have.” This is in fact what happened to Lot. Lot suffered defeat after defeat. Eventually, as the last step of his defeat, he fell into the hands of the enemy. He was captured, and the king of Sodom could not help him. (Life-study of Genesis, pp. 578-579)

Further Reading: Life-study of Genesis, msg. 42

创十四 14~16 “亚伯兰听见他侄儿被掳去，就率领他家里生养的精练壮丁三百一十八人，直追到但，…击败敌人，…将一切财物夺回来，连他侄儿罗得和他的财物，以及妇女、人民也都夺回来。”

在罗得被掳的事上，神是主宰一切的。创世记十四章十三节说，“有一个逃出来的人，来告诉希伯来人亚伯兰。”…这么多人被掳去，这个人却逃了出来。他乃是神的主宰所保留的。我们会看见，这必是因着背后的代求发生的。

亚伯拉罕不像我们，他不计算弟兄的弱点，也不对罗得幸灾乐祸。亚伯拉罕没有说，“罗得绝不该与我分开，我知道这事会发生，他罪有应得。我信神是主宰一切的，罗得的苦难是从神来的。你平安地回家吧。神会保守罗得的。”…他得了这消息，就坚决定意要为罗得争战（14）。…在二十二节〔亚伯拉罕〕告诉所多玛王，在他出去争战以前，他曾向神举手起誓。亚伯拉罕怎能祷告并作这样的决定？这必是由于背后有人为他代求。…因这代求的结果，亚伯拉罕作了简单而勇敢的决定（创世记生命读经，七〇二至七〇三页）。

信息选读

亚伯拉罕决定带着他的三百一十八名壮丁，与四王并他们的军队争战。…亚伯拉罕怎能以这样少的人与他们争战？不但如此，他们还是多次打仗的君王和将军，而亚伯拉罕是个外行人，他怎能和那些打仗专家交战？…虽然如此，亚伯拉罕却很勇敢，他相信神。

Morning Nourishment

Gen. 14:14-16 "And when Abram heard that his brother had been taken captive, he led out his trained men, born in his house, three hundred eighteen of them, and pursued as far as Dan. And he...struck them....And he brought back all the possessions and also brought back Lot his brother and his possessions as well as the women and the people."

In the matter of the capture of Lot, God was sovereign. Genesis 14:13 says, "And one who had escaped came and told Abram the Hebrew."...While so many others were captured, this one escaped. That person was preserved by God's sovereignty. As we shall see, it must have happened because of the intercession behind the scene.

Unlike us, Abraham did not count the weak point of his brother and did not take pleasure in Lot's suffering and calamity. Abraham did not say, "Lot should never have separated himself from me. I knew this was going to happen. He got what he deserved. I believe that God is sovereign and that Lot's suffering comes from God. Be at peace and go home. God will preserve Lot."...When he received this information, he made a strong decision to fight for Lot (14:14)...In verse 22 [Abraham] told the king of Sodom that before he went out to war he lifted up his hand to God. How could Abraham have prayed and made such a decision? It must have been due to the fact that someone behind the scene was interceding for him....As a result of this intercession, Abraham made a brief and bold decision. (Life-study of Genesis, pp. 579-580)

Today's Reading

Abraham decided to take his three hundred eighteen men and fight against the four kings and their armies....How could Abraham have fought against them with such a small number? Moreover, they were kings and generals who had fought many battles, and Abraham was a layman. How could he fight against those who were experts in war?...Nevertheless, Abraham was bold, having confidence in God.

亚伯拉罕勇敢的决定，必是由于背后有人为他代求。你也许以为，圣经里没有这样的记载。圣经里也没有记载麦基洗德的父母或族谱。你相信他没有父母或族谱么？当然有，但圣经没有提到这些。创世记十四章背后的许多事情都没有记载。...有人关心神在地上的权益，就为罗得、亚伯拉罕并亚伯拉罕的争战代求。

然后时机来到，亚伯拉罕能向全宇宙表明，他是在神这边。当麦基洗德出现的时候，启示了神的两个特别名称：至高的神和天地的主（19）。麦基洗德和亚伯拉罕都这样称呼神。亚伯拉罕说，“我已经向天地的主，至高的神耶和華举手起誓。”（22）亚伯拉罕能说，“我下埃及学了功课，我的神，就是呼召我的那一位，乃是天地的主。我不需要拣选，我的拣选就是祂。我不能眼看我的弟兄被掳，这对我是羞耻。我必须把他救回来。我不管我的壮丁有多少，也不管诸王和他们的军队。...我的负担就是要把我的弟兄救回来。我若不这样作，对我就是羞耻。”

亚伯拉罕冒着生命的危险，为他的弟兄争战。为着拯救他被掳的弟兄而冒着生命的危险，这对他不是一件小事，但他这样作了。战争进行顺利，亚伯拉罕追赶敌人，从南方一路追到北方的但。他的得胜必是背后代求的结果。

亚伯拉罕信靠神得了胜利。他对神有信心，因为他学会了认识神。同样的，我们都必须学习认识神。我们必须学知，甚至在今天，地还是神的，神是地上的主。祂不但是地上的主，也是天上的主（创世记生命读经，七〇三至七〇五页）。

参读：真理课程一级卷一，第八课。

Abraham's bold decision must have been due to the fact that behind the scene someone was interceding for him. Perhaps you are thinking that there is no record of this in the Bible. Neither is there a record of Melchizedek's parents or genealogy. But do you believe that he had no parents or genealogy? Certainly he did, yet the Bible does not mention them. Many things behind the scene in this chapter are not recorded....Someone concerned for God's interest on earth was interceding for Lot, Abraham, and Abraham's fighting.

Then the time came when Abraham could show the whole universe that he was on God's side. When Melchizedek appeared, two special titles of God are revealed: God the Most High and Possessor of heaven and earth (Gen. 14:19). Both Melchizedek and Abraham spoke of God in this way. Abraham said, "I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth" (14:22). Abraham could say, "By going down to Egypt I have learned the lesson that my God, the One who called me, is the Possessor of both heaven and earth. I don't need to have any choice. My choice is just He. I cannot bear seeing that my brother has been captured. This is a shame to me. I must take him back. I don't care for the number of soldiers and I don't care for the kings and armies....My burden is to get my brother back. If I don't do this, it is a shame to me."

It was not a small thing for him to risk his life in order to rescue his captured brother. But he did it. The fight went smoothly, and Abraham pursued the enemy from the south all the way to Dan in the north. His victory must have been the result of the intercession behind the scene.

Abraham gained the victory by trusting in God. He had confidence in God because he had learned to know Him. Likewise, we all must learn to know God. We must learn that, even today, the earth is God's. God is the landlord. He is not only the landlord but also the heavenlord. (Life-study of Genesis, pp. 580-582)

Further Reading: Truth Lessons—Level One, vol. 1, lsn. 8

创十四 18~20 “又有撒冷王麦基洗德带着饼和酒出来迎接；他是至高神的祭司。他为亚伯兰祝福，说，愿天地的主、至高的神赐福与亚伯兰；至高的神把敌人交在你手里，是当受颂赞的……。”

麦基洗德预表基督是君尊的大祭司（来七 1~3...）。亚伯拉罕得着胜利后，麦基洗德出现了。麦基洗德是神的祭司，他在出现之前，必定曾为亚伯拉罕代求。亚伯拉罕能杀败四王得着胜利，必是借着麦基洗德的代求（参出十七 8~13）。今天我们的祭司基督，正以隐藏的方式为我们代求（罗八 34 下，来七 25 下），使我们成为祂的得胜者，击败神的仇敌，好使基督借着我们的得胜，能在祂第二次来时公开地显现（圣经恢复本，创十四 18 注 2）。

信息选读

〔麦基洗德〕很像基督。他来了，就表征基督来了。他预表基督是神的大祭司。这在创世记十四章没有启示出来，但在诗篇一百一十篇可以看出。一百一十篇告诉我们，神的受膏者，就是基督，照着麦基洗德的等次为祭司，他的等次先于亚伦的等次。在亚伦作祭司以前，麦基洗德已经是神的祭司了。

亚伦的祭司职任是对付罪，顾到消极一面的事。相反的，麦基洗德的职事是积极的。麦基洗德不是来除罪；他出现不是因为亚伯拉罕犯了罪，乃是因为亚伯拉罕得了胜。麦基洗德出现，不是带着祭物来除罪，乃是带着饼和酒来滋养得胜者。...基督是这样的大祭司，祂不是解决罪，乃是把那象征经过过程之神的饼和酒供应我们，作我们的滋养。

Morning Nourishment

Gen. 14:18-20 "And Melchizedek the king of Salem brought out bread and wine. Now he was priest of God the Most High. And he blessed him and said, Blessed be Abram of God the Most High, Possessor of heaven and earth; and blessed be God the Most High, who has delivered your enemies into your hand..."

Melchizedek is a type of Christ as the kingly High Priest (Heb. 7:1-3...). After Abraham gained the victory, Melchizedek appeared. Before his appearing, Melchizedek, a priest of God, must have been interceding for Abraham. It must have been through his intercession that Abraham was able to slaughter the four kings and gain the victory (cf. Exo. 17:8-13). Today Christ, our High Priest, is interceding for us in a hidden way (Rom. 8:34b; Heb. 7:25b) that we may be His overcomers to defeat God's enemies, so that through our victory Christ can be manifested openly in His second coming. (Gen. 14:18, footnote 1)

Today's Reading

[Melchizedek] is very much like Christ. When he came in, it signified that Christ came in. He was a type of Christ as God's High Priest. This is not revealed in Genesis 14, but it is found in Psalm 110. In Psalm 110 we are told that God's anointed One, the very Christ, is the Priest according to the order of Melchizedek, an order which is prior to that of Aaron. Before Aaron came into the priesthood, Melchizedek was God's Priest already.

The Aaronic priesthood dealt with sin, taking care of things on the negative side. The ministry of Melchizedek, on the contrary, is positive. Melchizedek did not come in to take away sin. He did not appear because Abraham had sinned but because Abraham had gained the victory. Melchizedek did not appear with an offering to take away sin but with bread and wine to nourish the victor....As such a High Priest, Christ does not take care of sin but ministers to us the processed God, signified by the bread and wine, as our nourishment.

当我们在地上生活行动时，会遭遇到许多事。表面看来，这些事就这么发生了；实际上，在背后一直有代求。我们的麦基洗德，我们的大祭司基督，仍然在天上为我们代求（来七 25）。祂的代求荫庇我们，顾念我们。

我们需要每天都击杀一些王。我们需要在思想、情感和意志里击杀诸王。我们需要在环境、家庭和学校中击杀诸王。在我们击杀这些王之后，我们的麦基洗德会临到我们，迎接我们，庆贺我们的得胜。主在我们杀尽诸王之后，才会回来。那时祂要回来，与我们同喝葡萄树的产品，正如祂在马太二十六章二十九节的话所指明的：“从今以后，我绝不喝这葡萄树的产品，直到我在我父的国里，同你们喝新的那日子。”

基督的第二次显现，对我们得胜者并不希奇，但对世人却非常希奇。他们会说，“这位是谁？祂叫什么名字？祂从哪里来？”我们要回答他们：“祂名叫基督，是真麦基洗德。祂是从天上来的，祂在那里已经为我们代求了好多世纪。”

我们都需要回应主的代求。我们若转到我们的灵里接触祂，总会有所回应。我们若照着这回应而行，忘掉我们的环境、仇敌甚至自己，我们就要得着胜利，并且杀败诸王。在杀败诸王的末了，我们的麦基洗德就会向我们显现。那就是基督的再来。当基督来临的时候，全地都要认识至高的神。那时全地都要知道神是天地的主。这地不属于任何君王、总统、政治家或政客，乃属于至高的神，天地的主。这事实如何能向世人表明？只有借着我们杀败诸王（创世记生命读经，七〇六至七〇九页）。

参读：创世记生命读经，第四十三篇。

While we walk on this earth, many things happen to us. Apparently, these things just happen. Actually, behind the earthly scene, an intercession is going on. Our Melchizedek, our High Priest Christ, is still interceding for us in heaven (Heb. 7:25). His intercession overshadows us and cares for us.

We need to slaughter some kings daily. We need to slaughter the kings in our mind, emotion, and will. We need to slaughter the kings in our environment, families, and schools. After we have finished our slaughter of the kings, our Melchizedek will come to us, meet with us, and celebrate our victory. The Lord will not come back until we have slaughtered all the kings. Then He will return and drink the fruit of the vine with us, as indicated by His word in Matthew 26:29: "I shall by no means drink of this product of the vine from now on until that day when I drink it new with you in the kingdom of My Father."

To us, the overcomers, Christ's second appearing will not be a surprise, but to the worldly people it will be a great surprise. They may say, "Who is this one? What is his name and where does he come from?" We may answer, "His name is Christ, the real Melchizedek, and He comes from the heavens where He has been interceding for centuries."

We all need to echo the Lord's intercession. If we turn to our spirit and contact Him, there will always be some echoing. If we go according to that echoing, forgetting our environment, enemies, and even ourselves, we shall gain the victory and slaughter the kings. At the end of our slaughter of all the kings, our Melchizedek will appear to us. That will be the second coming of Christ. When Christ comes in, the whole earth will know the Most High God. Then all the earth will realize that God is the Possessor of heaven and earth. The earth is not possessed by any king, president, statesman, or politician; it is possessed by God the Most High, the Possessor of heaven and earth. How can this fact be declared to the earth? Only by our slaughter of the kings. (Life-study of Genesis, pp. 583-585)

Further Reading: Life-study of Genesis, msg. 43

来七 11 “这样，借着利未人的祭司职分，若真能使人得完全，…又何需另外兴起一位祭司，照着麦基洗德的等次，不照着亚伦的等次来称谓？”

25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。

圣经提到麦基洗德的祭司职分〔创十四 18〕，先于亚伦的祭司职分（出二八 1）。照着麦基洗德等次的祭司职分，高于亚伦的祭司职分（来七）。基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪（九 14、26）。然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五 6、10），不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表征—太二六 26~28）服事给我们，作我们生命的供应，使我们蒙拯救到底（来七 25 上）（圣经恢复本，创十四 18 注 3）。

信息选读

这位大祭司是属于另一等次的，不是亚伦的等次，乃是麦基洗德的等次。麦基洗德是一位王，他名字的意思是公义王。以赛亚三十二章一节给我们看见，公义王这个名称，也是指主耶稣说的。基督是公义王，是今日的麦基洗德。祂是公义王，使万有与神，以及万有彼此的关系都是对的。祂又使人与神和好，也使神对人有了平息。公义带进平安（17）。基督借着祂的公义，结出了平安的果子。

麦基洗德也是撒冷王，意思是平安王，表征基督也是平安王（九 6）。基督是平安王，借着公义，带

Morning Nourishment

Heb. 7:11 "If indeed then perfection were through the Levitical priesthood..., what need was there still that a different Priest should arise according to the order of Melchizedek and that He should not be said to be according to the order of Aaron?"

25 "Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them."

The priesthood of Melchizedek is mentioned in the Scriptures before the priesthood of Aaron (Exo. 28:1). The priesthood according to the order of Melchizedek is higher than the Aaronic priesthood (Heb. 7). In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin (Heb. 9:14, 26). Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (Heb. 5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply that we may be saved to the uttermost (Heb. 7:25a). (Gen. 14:18, footnote 3)

Today's Reading

This High Priest is of another order, not of the order of Aaron but of the order of Melchizedek. Melchizedek was a king, and his name means the king of righteousness. In Isaiah 32:1 we see that the title, king of righteousness, also refers to the Lord Jesus. Christ is the King of righteousness, today's Melchizedek. As the King of righteousness, Christ has made all things right with God and with one another. He has reconciled man to God and has appeased God for man. Righteousness issues in peace (Isa. 32:17). By His righteousness Christ has brought forth the fruit of peace.

Melchizedek is also the king of Salem, which means the king of peace, signifying that Christ is also the King of peace (Isa. 9:6). As the King of peace through

进神与我们之间的平安，在其中尽祂祭司的职任，将神供应我们，作我们的享受。

基督是大祭司，但祂的身分却是君王。当祂尽祭司职分时，祂乃是君王。祂是君王来作祭司，因此祂的祭司职分是君尊的（彼前二9）。祂将君王职分和祭司职分合并（亚六13），为着神的建造和神的荣耀。基督的君王职任借着公义，保持平安的秩序。这种平安的秩序，是神的建造所需要的。神的家乃是在平安的光景中建造的。基督的祭司职任，供应神建造的一切需要。这样，祂的荣耀就显明出来了。

当你白天在争战，杀除一切消极的事物时，大祭司基督就为你代求。希伯来七章二十五节很清楚地提到这事。到了晚上，你打完了仗，祂也代求完毕时，祂就带着饼和酒来和你共同享受。这就是我们的大祭司。当战士在争战时，麦基洗德就一直在观看并代求。他看见亚伯拉罕得胜，并且知道在什么时候带着饼和酒出去迎接他。...麦基洗德作供应者，必定也是代求的大祭司。我们今天的基督，就是这样一位大祭司。

我们的麦基洗德，在把经过过程的神供应给我们之前，就为我们代求，使我们能挥剑杀败众仇敌。我们必须杀败己、天然的心思、放肆的情感、顽固的意志和其他的仇敌。...当我们击杀完毕，祂就不再代求，换为供应我们饼和酒。正确的基督徒生活，乃是白天击杀仇敌，夜晚享受麦基洗德所供应的饼和酒。每一天的末了，争战和代求都已完毕，祂与我们，我们与祂，就在公义和平安里一同享受饼和酒（希伯来书生命读经，四三四至四三九页）。

参读：希伯来书生命读经，第三十二篇。

righteousness, Christ has brought in peace between God and us. In peace He fulfills the ministry of His priesthood, ministering God to us for our enjoyment.

Christ is the High Priest, but His status is that of a king. As He functions as a Priest, He is a King. He is the King to be the Priest; so His priesthood is kingly, royal (1 Pet. 2:9). He combines the kingship together with the priesthood (Zech. 6:13) for God's building and for His glory. Christ's kingship maintains a peaceful order through righteousness. This peaceful order is necessary for God's building. The building of God's house is in a situation of peace. Christ's priesthood ministers all the supply needed for the building of God. In this His glory is manifested.

As you are fighting during the day, slaughtering the negative things, Christ, the High Priest, is interceding for you. This is clearly mentioned in Hebrews 7:25. At the end of the day, when you have finished your fighting and He has finished His interceding, He comes to you with bread and wine to have a good time with you. This is our High Priest. While the victor was fighting, Melchizedek was watching and interceding. He saw Abraham's victory and knew when to come with the bread and wine....The ministering Melchizedek must also have been the interceding high priest. This is the kind of High Priest that we have today in Christ.

Before our Melchizedek ministers the processed God to us, He intercedes for us, praying that we may take up our sword and slaughter the enemies. We must slaughter the self, the natural mind, the wild emotion, the stubborn will, and other enemies....After we have finished our slaughtering, He will change His interceding to the ministering of bread and wine. The proper Christian life is to slaughter the enemies during the day and to enjoy the ministry of our Melchizedek with the bread and wine in the evening. At the end of every day, when the slaughtering and interceding have been accomplished, He and we, we and He, may have a good time enjoying the bread and wine in righteousness and peace. (Life-study of Hebrews, pp. 361-364)

Further Reading: Life-study of Hebrews, msg. 32

诗一一〇 3~4 “当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。耶和華起了誓，必不后悔；祂说，你是照着麦基洗德的等次，永远为祭司。”

〔诗篇一百一十篇三节上半的〕“甘心献上自己”，原文意，“成为甘心祭”。有些译本将“争战”译作“军队”。这些不同的译法都指明，某种争战正在激烈的进行。今天仍是争战的时候，因为基督还没有得着脚凳。因此，这职事在不断地争战。我们抵挡并废掉每一种关于召会的错误立场，无论是天主教或更正教，这就引起反对和争战（诗篇生命读经，五二八至五二九页）。

信息选读

你领悟在主眼中，我们甘心的奉献，将自己献给祂，乃是一种彩饰么？虽然召会堕落了，历世纪以来仍有一条线，有一班人以奉献为彩饰，为荣美，甘心将自己献给主。千万人放弃地上的一切，甘心将自己献给基督，这种献上有奉献的彩饰。达秘就是这样的人。达秘活到八十一岁，因着他对基督的爱，他没有结婚。在他老年时，有一天他独自住在旅店里，他对主说，“主耶稣，我仍然爱你。”毫无疑问，达秘以奉献为彩饰，对主乃是甘心祭。

〔诗篇一百一十篇三节上半〕有些译本不用“彩饰”（splendor）一辞，而用“装饰”（adornment）一辞。奉献的彩饰乃是一种装饰。我们需要甘心将自己献给主，借此得着装饰。我们若这样作，就会有神圣、属天的光彩而显为美丽。

Morning Nourishment

Psa. 110:3-4 "Your people will offer themselves willingly in the day of Your warfare, in the splendor of their consecration. Your young men will be to You like the dew from the womb of the dawn. Jehovah has sworn, and He will not change: You are a Priest forever according to the order of Melchizedek."

[In Psalm 110:3a], literally, the Hebrew words translated “offer themselves willingly” mean “be freewill offerings.” Instead of the word warfare, some translations render the Hebrew word as “army” or “war.” These different renderings all indicate that some kind of fighting is raging on. Today is still a time of fighting because Christ still does not have a footstool. Hence, this ministry is engaged in a constant struggle. We stand against and annul every kind of improper ground concerning the church, whether Catholic or Protestant, and this causes opposition and fighting. (Life-study of the Psalms, pp. 433-434)

Today's Reading

Do you realize that in the eyes of the Lord our willing consecration, our offering ourselves to Him, is a kind of splendor? Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration. Giving up everything on earth, thousands have offered themselves freely to Christ, and with this offering there was the splendor of consecration. John Nelson Darby was such a person. Darby lived to be eighty-one years of age and, because of his love for Christ, he never married. One day, in his old age, he was staying alone in a hotel and he said, “Lord Jesus, I still love You.” No doubt, Darby was a freewill offering to the Lord in the splendor of consecration.

Instead of the word splendor some versions use the word adornment. The splendor of consecration is an adornment. We need to be adorned by offering ourselves willingly to the Lord. If we do this, we will be beautified with a divine, heavenly splendor.

〔三节下半〕指明，一面，基督喜欢看见我们奉献的彩饰；另一面，祂渴望清晨的甘露。基督喜欢看见那些将自己献给祂为甘心祭的人，但更重要的是，祂仍需要一些甘露滋润祂。甚至基督也需要滋润；祂需要我们作滋润祂的甘露。

照着本诗，这甘露来自“清晨”。我们需要在清晨被孕育为滋润基督的甘露。我信这与晨更有关系。我们早晨若不早起，就会失去成为清晨的甘露以滋润基督的机会。基督若没有得着滋润，就会枯干，我们也会枯干。我盼望我们众人，尤其是青年人，要看见基督在这里将自己比喻为需要温和、柔软、柔细之甘露滋润的植物。愿我们回应祂说，“主耶稣，我要作清晨所孕育并产生的甘露，使你得着滋润。”

〔四节〕的“后悔”也可译为“改变”。基督不仅是有能力和权柄的君王，如一至二节所指明的；祂也是大祭司，如四节所启示的。今天我们不仅需要基督作我们的君王，也需要基督作我们的祭司，在神面前为我们代求，并处理我们的案件。

基督的职事分为两段。第一段是祂在地上的职事，第二段是祂在诸天之上的职事。祂在地上的职事里作了许多事。如今，基督既完成了祂职事的第一段，就在祂的升天里，执行祂职事属天的第二段，包括祂的祭司职分和君王职分。祂是君王，有表征能力和权柄的杖，管理这地，并处理我们的事务；祂也是大祭司，为我们代求，并处理我们的案件（诗篇生命读经，五二九至五三一页）。

参读：诗篇生命读经，第三十八篇。

[Psalm 110:3b] indicates that, on the one hand, Christ likes to see the splendor of our consecration; on the other hand, He desires the dew that comes from the womb of the morning. Christ enjoys seeing the splendor of those who offer themselves to Him as freewill offerings, but, even more important, He still needs some dew to water Him. Even Christ needs the watering. He needs us to be the dew that waters Him.

According to the poetry here, this dew comes from “the womb of the dawn.” We need to enter into this womb to be conceived as the dew with which to water Christ. I believe that this involves the morning watch. If we do not rise up early in the morning, we will miss the opportunity to enter into the womb of the morning to be made dew for Christ's watering. Instead of being watered, He will be dry and we also will be dry. I hope that we all, especially the young people, will see that here Christ likens Himself to a plant that needs the mild, soft, gentle dew. May we respond to Him by saying, “Lord Jesus, I want to be the dew conceived and produced by the womb of the morning for You to be watered.”

The Hebrew word translated “change” [in verse 4] may also be rendered “repent.” Christ is not only the King with power and authority, as indicated in verse 2; He is also the High Priest, as revealed [here]. Today we need Christ not only as our King but also as our Priest to pray for us and to take care of our case before God.

Christ's ministry is of two sections. The first section was His ministry on earth, and the second section is His ministry in the heavens. In His earthly ministry He did many things. Now, having completed the first section of His ministry, Christ in His ascension is carrying out the second, the heavenly, section of His ministry. This includes both His kingship and His priesthood. As the King He has the scepter signifying power and authority to rule over the earth and to manage our affairs, and as the High Priest He is praying for us and taking care of our case. (Life-study of the Psalms, pp. 434-435)

Further Reading: Life-study of the Psalms, msg. 38

创十四 22~23 “但亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和華举手起誓；凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足。”

亚伯拉罕将被掳的一切财物夺回来，连他侄儿罗得和他的财物，以及妇女、人民也都夺回来之后，有所多玛王出来在沙微谷迎接他。又有撒冷王麦基洗德带着饼和酒出来迎接他。“所多玛王对亚伯兰说，你把人口给我，财物你自己拿去。”（创十四 21）这时，亚伯拉罕已经学会了功课，他并没有觉得这些财物是他辛苦打仗得来的，是他该得的；相反的，“亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和華举手起誓；凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足。”（22~23）他在这里站在一个地位上，给人看见，除了耶和華之外，谁也不能给他什么（亚伯拉罕以撒雅各的神，五五至五六页）。

信息选读

亚伯拉罕称神为“天地的主”！〔创十四 22〕...这是说明因为在地上有亚伯拉罕为神站住的缘故，所以不只天是祂的，地也是祂的了。神不只是天上的主，并且是天地的主了！亚伯拉罕称神为天地的主，并不是他自己发明的，乃是从麦基洗德那里学来的。当他杀败基大老玛和与他同盟的王回来的时候，在沙微谷，就是王谷，遇见了麦基洗德。他打了胜仗之后，并不是在高大的城墙上遇见人，而是在卑微的山谷里遇见人。在那里，麦基洗德带着饼和酒出来迎接他，为他祝福说，“愿天地的主、至高的神赐福与亚伯兰；至高的神把敌人交在你手里，是当受颂赞的。”（19~20）在这里，因为有一个

Morning Nourishment

Gen. 14:22-23 "But Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth, that I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich."

After Abraham brought back all the goods, including his nephew Lot and his goods and the women and the people, the king of Sodom went out to meet him at the valley of Shaveh. Melchizedek king of Salem also brought forth bread and wine to meet him. "And the king of Sodom said to Abram, Give me the people, and take the possessions for yourself" (Gen. 14:21). Abraham had learned the lesson. He did not consider the goods as trophies of his hard-fought battle and that he deserved them. On the contrary, [as seen] in verses 22-23...he took a certain stand and showed others that, other than Jehovah, no one could give him anything. (CWWN, vol. 35, pp. 42-43)

Today's Reading

Abraham called God the "Possessor of heaven and earth" [Gen. 14:22]!...This means that because of Abraham's stand for the Lord, heaven became the Lord's, and the earth became the Lord's. God was no longer the Lord of heaven only, but the Possessor of heaven and earth! Abraham did not invent the title Possessor of heaven and earth; he learned this from Melchizedek. After he slaughtered Chedorlaomer and the other kings, he met Melchizedek at the valley of Shaveh, which was the king's dale. After he won the victory, he did not meet others at the height of the city wall, but at the bottom of a humble valley. Melchizedek came to him with bread and wine and blessed him, saying, "Blessed be Abram of God the Most High, / Possessor of heaven and earth; / And blessed be God the Most High, / Who has delivered your enemies into your hand" (vv. 19-20). Because a man stood on earth for God, Melchizedek was able to

人在地上为神站住了，所以麦基洗德说，神是天地的主。这是全部圣经第一次说神是天地的主。

亚伯拉罕受了各种各样的试炼，终于他得胜了！这是神在亚伯拉罕身上所作的工作。天地的主、至高的神，是当受颂赞的！（亚伯拉罕以撒雅各的神，五六页）

亚伯拉罕的得胜，规律并恢复了整个局面，也重整了整个环境。四王打败了五王，掳掠了一切。现在整个局面转过来了。亚伯拉罕的得胜完全改变了这局面，将它调整过来。他将不公平的环境转变成公平的，并使全境太平。结果就有了公义王与平安王。亚伯拉罕的得胜止息了一切的争斗和纷争，带进真正的平安。

所多玛王能谦卑、诚实并真诚地对亚伯拉罕说，“你得了胜利，你所夺回的一切必定归你。请你拿去。我只要我的人民。”你我若是亚伯拉罕，也许会说，“那是正确且公平的。我拯救了你的人民，夺回了你所失去的一切。人民归你，其余的一切归我，这样很好。”但亚伯拉罕得胜所重整的环境完全不是这样。那是纯洁的。亚伯拉罕对所多玛王说，“凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足。”（创十四 23）亚伯拉罕似乎说，“我若拿你一根线，你就能说你使我富足。但我要向全宇宙作完全的见证，我的富足不是从你来的，我的富足是从天地的主、至高的神来的。”这是何等的纯洁！在那种局面里，我们看见公义与平安。...就某种意义说，这就像千年国，满了公义与平安（赛三二 1、16~18，诗七二 2~3、7）（创世记生命读经，七一一至七一二页）。

参读：亚伯拉罕以撒雅各的神，第三章。

proclaim God as the Possessor of heaven and earth. This is the first time in the Bible that God was called the Possessor of heaven and earth.

Abraham had passed through all the tests. In the end he overcame! This was God's work on Abraham. Blessed be the most high God, the Possessor of heaven and earth! (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," p. 43)

Abraham's victory regulated and restituted the whole situation and rearranged the entire environment. The four kings had defeated the five kings and had captured everything. The whole situation had been turned upside down. Abraham's victory changed this situation altogether, turning it right side up. He turned the unjust environment into a just one and made the whole situation peaceful. As a result, there was the king of righteousness and the king of peace. Abraham's victory stopped all the fighting and strife and brought in genuine peace.

The king of Sodom could humbly, honestly, and truthfully say to Abraham, "You have gained the victory. Everything that you brought back must be yours. You take it. All I want is my people." If you and I had been Abraham, we probably would have said, "That is right and fair. I rescued your people and recovered everything that you lost. It is good that you have the people and that everything else be mine." But the environment that was rearranged by Abraham's victory was not at all like this. It was pure. Abraham said to the king of Sodom, "I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich" (14:23). Abraham seemed to be saying, "If I take a thread from you, you will be able to say that you have made me rich. But I want to give a full testimony to the whole universe that my riches do not come from you. My riches come from the Possessor of heaven and earth, from my Most High God." How pure this was!...In that situation there was righteousness and peace....In a sense, it was like the millennial kingdom, full of righteousness and peace (Isa. 32:1, 16-18; Psa. 72:2-3, 7). (Life-study of Genesis, pp. 586-587)

Further Reading: CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 3

赞美主 — 对祂的记念

(创世记十四章十七至二十节) (英 1111)

G 大调

6/4

3 - 2 4 - 3 | 3 - 2 1 - - | 1 - 6̣ 1 - 6̣ | 5̣ 1 3 2 - - |
 一 赴主筵席何欢畅， 饼杯分受灵高昂；
 3 - 2 4 - 3 | 2 - 1 6̣ - - | 5̣ 1 3 5 - 3 | 3 - 2 1 - - |
 尊大祭司在席上， 丰富供应深而广。
 5 - 3 5 - 3 | 3 - 2 2 - - | 3 - 7̣ 1 - 1 | 2 - 6̣ 7̣ - - |
 麦基洗德，我颂扬， 感谢你施喂养；
 1 - 1 2 - 2 | 3 - 3 4 - - | 5 - 6̣ 5̣ 3 1 | 3 - 2 1 - - ||
 神圣丰富同饱尝， 是神自己作恩赏。

二 亚伯兰杀败诸王， 救回弟兄凯歌唱，
 皆因公义、平安王 暗中代求不延宕；
 且带饼、酒来送上， 供备应时又多方，
 使凯归者得加强， 显明主恩真无量。

三 诸王侵略未停歇， 我们争战不松懈；
 恩主代求不断绝， 加力无穷，敌全灭。
 环绕桌子献感谢， 得胜召会今领略；
 神圣分赐何超越， 神作福分无所缺。

四 可怜罪人得称义， 所有罪过变陈迹；
 祭司供应不止息， 使主战士得坚立。
 心被恩感来聚集， 麦基洗德，赞美你！
 我心、我灵当兴起， 颂赞歌讴永无已。

1

Gathered at Thy table, Lord;
 Here the bread and wine are spread.
 Thou, our High Priest, present here;
 We, by Thee, are richly fed.
 Thou, Lord, our Melchisedec—
 We, the ones You come to feed;
 God to us to minister,
 Rich supply to us indeed.

2

From the slaughter of the kings
 Abram did return one night,
 O'er the foe victorious,
 With the spoils of the fight.
 On the way this One he met,
 Who for him did intercede;
 King of Righteousness and Peace
 Meeting Abram in his need.

3

We too, Lord, the kings have fought
 In the battle all day long;
 By Thine intercession, Lord,
 We are now victorious, strong.
 Round this table here we meet,
 We Thy church victorious,
 To enjoy the ministering
 Of the processed God to us.

4

We're not sinners, miserable;
 All our sins are history!
 Now to us, the fighters true,
 Is Thy priestly ministry.
 Gathered in thanksgiving, Lord,
 Now our hearts to Thee we raise;
 To our great Melchisedec,
 Render we our highest praise!

二〇一三年冬季训练

创世记结晶读经（二）

第六篇

两个妇人的寓意

读经：创十六 1 ~ 十七 14，加四 21 ~ 31

周一

壹 撒拉和夏甲是亚伯拉罕的妻和妾，寓指两个约，就是应许的约与律法的约——创十六 1 ~ 3，加四 24：

一 自主的妇人撒拉，表征应许的约，与新约，就是恩典的约有关——23 ~ 24 节，创十二 7，十五 7 ~ 21：

- 1 在那约中神应许要给亚伯拉罕后裔，没有一点意思要亚伯拉罕作任何事来得到；神要把一些东西作到他里面，使他能生出一个后裔来完成神的定旨；这就是恩典——4 节。
- 2 撒拉是自主的妇人，是亚伯拉罕正式的妻子，是这恩典之约的象征；她生以撒乃是凭神的恩典。
- 3 恩典之应许的产品是以撒，他是完成神定旨的后裔——十七 19，二一 12 下。

周二、周三

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Six

The Allegory of the Two Women

Scripture Reading: Gen. 16:1—17:14; Gal. 4:21-31

Day 1

I. Sarah and Hagar, the wife and the concubine of Abraham, are an allegory of two covenants—the covenant of promise and the covenant of law—Gen. 16:1-3; Gal. 4:24:

A. Sarah, the free woman, signifies the covenant of promise, which is related to the new testament, the covenant of grace—vv. 23-24; Gen. 12:7; 15:7-21:

1. In that covenant God promised that He would give Abraham the seed, without having any intention that Abraham needed to do anything in order to have it; God would work something into him so that he might bring forth a seed to fulfill His purpose; this is grace —v. 4.
2. Sarah, as the free woman, the proper wife of Abraham, is a symbol of this covenant of grace; she brought forth Isaac by God's grace.
3. The produce of the promise of grace, which is Isaac, is the seed for the fulfillment of God's purpose —17:19; 21:12b.

Day 2 & Day 3

二 使女夏甲，表征律法的约—加四 24 ~ 25：

- 1 亚伯拉罕的妾夏甲，乃是律法的象征；由此我们可以看到，律法的地位乃是妾的地位—创十六 1 ~ 3。
- 2 夏甲所象征的律法之约，将神的选民带到律法的奴役、辖制之下，作了律法之下的奴仆，与神的恩典隔绝了—加四 25，五 1、4。
- 3 亚伯拉罕借夏甲生以实玛利，象征人想用自己肉体的努力与律法配合，以完成神的定旨—创十六 4、15 ~ 16，加二 16，四 23 上。
- 4 亚伯拉罕靠着肉体的努力，不凭神的恩典，从夏甲生了以实玛利；所以，以实玛利乃是人照着律法，靠肉体努力的结果，为神所弃绝—创十七 18 ~ 19，二一 10，加四 30。

三 应许是在创世记十二章二节、七节，十三章十五至十七节，十五章四至五节给的；约是在十五章七至二十一节立的：

- 1 按照神的心意，应许的约是在律法的约以先；神并没有意思要带进律法，要人努力遵守来完成祂的定旨。
- 2 神原初的心意乃是要将祂自己作到人里面，然后借着人来完成祂的定旨—4 节。

周 四

四 在十五章七至二十一节神与亚伯拉罕立的约，在十七章一至十四节用割礼得了坚立：

- 1 在一节，神向亚伯拉罕启示祂自己为全丰全足的神；

B. Hagar, the maidservant, signifies the covenant of law—Gal. 4:24-25:

1. Hagar, Abraham's concubine, is a symbol of the law; by this we can see that the position of the law is the position of a concubine —Gen. 16:1-3.
2. The covenant of law, symbolized by Hagar, brings God's chosen people into the slavery, the bondage, of the law, making them slaves under the law, separated from the grace of God—Gal. 4:25; 5:1, 4.
3. *Abraham's producing of Ishmael through Hagar symbolizes man's attempt to fulfill God's purpose by the effort of the flesh in coordination with the law—Gen. 16:4, 15-16; Gal. 2:16; 4:23a.*
4. Abraham brought forth Ishmael through Hagar by his fleshly effort and not by God's grace; therefore, Ishmael, as the issue of man's fleshly effort according to the law, was rejected by God—Gen. 17:18-19; 21:10; Gal. 4:30.

C. The promise was given in Genesis 12:2, 7; 13:15-17; and 15:4-5, and the covenant was made in 15:7-21:

1. According to God's intention, the covenant of promise came first, before the covenant of law; He had no intention of bringing in the law and of having man endeavor to keep it for the fulfillment of His purpose.
2. What God originally intended to do was to work Himself into man to fulfill His purpose through man—v. 4.

Day 4

D. The covenant that God made with Abraham in Genesis 15:7-21 was confirmed in Genesis 17:1-14 with circumcision:

1. In verse 1 God revealed Himself to Abraham as the All-sufficient God; as the all-

作为全丰全足的大能者，祂是恩典的源头，用祂神圣所是的丰富供应祂所呼召的人，使他们能产生基督作后裔，以完成神的定旨。

- 2 在十六章，亚伯拉罕运用他的肉体生了以实玛利；在十七章，神要亚伯拉罕割除他的肉体，了结他天然的力量，使神可以进来借着恩典产生以撒。
- 3 割礼的属灵意义乃是借着基督的钉十字架，脱去肉体，脱去己和旧人—西二 11、13 上，腓三 3：
 - a 属灵的割礼乃是不断的将基督的死应用于我们的肉体—加五 24，罗八 13。
 - b 割礼对付凭着自己想要行神旨意并完成神应许的肉体；割礼的意义是割去肉体的自信—腓三 3。
- 4 借割礼坚立约，与完成神定旨的后裔和地有关—创十七 2～8：
 - a 为了完成神要人彰显并代表祂的永远定旨，我们需要得着基督作我们的后裔和地，为此我们需要受割礼，并过钉十字架的生活—加五 24，六 14。
 - b 当肉体、己和旧人被了结，门就开了，让神进来而生出以撒—创十八 10、14，二一 1～3。

周 五

贰 我们需要在创世记亚伯拉罕之经历的光中，来看加拉太四章二十一至三十一节：

一 保罗在这些经文里告诉我们，夏甲表征律法，

sufficient Mighty One, He is the source of grace to supply His called ones with the riches of His divine being so that they may bring forth Christ as the seed for the fulfillment of His purpose.

2. In Genesis 16 Abraham exercised his flesh to produce Ishmael; in Genesis 17 God charged Abraham to cut off his flesh, to terminate his natural strength, so that God could come in and bring forth Isaac by His grace.
3. The spiritual meaning of circumcision is to put off the flesh, to put off the self and the old man, through the crucifixion of Christ—Col. 2:11, 13a; Phil. 3:3:
 - a. Spiritual circumcision is the constant application of Christ's death to our flesh—Gal. 5:24; Rom. 8:13.
 - b. Circumcision deals with the flesh that tries to do God's will and to fulfill His promise by itself; the significance of circumcision is to cut off the confidence of the flesh—Phil. 3:3.
4. The confirmation of the covenant with circumcision concerns the seed and the land for the fulfillment of God's purpose —Gen. 17:2-8:
 - a. In order to fulfill God's eternal purpose that man express and represent Him, we need to have Christ as our seed and as our land, and for this we need to be circumcised and to live a crucified life —Gal. 5:24; 6:14.
 - b. When the flesh, the self, and the old man have been terminated, the door is open for God to come in and bring forth Isaac—Gen. 18:10, 14; 21:1-3.

Day 5

II. We need to consider Galatians 4:21-31 in the light of Abraham's experience in Genesis:

A. In Galatians 4:21-31 Paul tells us that Hagar signifies the law,

由属地的耶路撒冷所象征；撒拉表征恩典，由属天的耶路撒冷所象征—25 ~ 26 节。

二 夏甲和撒拉代表两约—律法的约与恩典的约；律法是人的劳苦加上人的能力以产生一些东西；而恩典是将神赐给祂所拣选的人，好产生许多儿子—三 26，四 6。

三 神与亚伯拉罕所立起初的约，乃是恩典的约：

1 在这约里，不需要人的能力或努力，只需要神的恩典以产生许多儿子—三 29。

2 这约等于新约；这就是说，神与亚伯拉罕所立的约，实际上就是新约—8 节，来八 7 ~ 8：

a 新约乃是神与亚伯拉罕所立之约的继续—创十五 7 ~ 21。

b 新约就是神与亚伯拉罕所立那恩典之约完全的延续，这约乃是要产生众子；借这约所产生众子当中的头一位，乃是亚伯拉罕自己—加三 26，四 6，来二 10。

四 这两约所生的两种儿女，性质是不同的—加四 24、28 ~ 31：

1 由律法之约生的，是按着肉体生的；由应许之约生的，是按着灵生的—29 节。

2 按着肉体生的儿女，没有权利有分于神所应许的福；按着灵生的儿女，却有完全的权利—30 ~ 31 节。

symbolized by the earthly Jerusalem, and that Sarah signifies grace, symbolized by the heavenly Jerusalem—vv. 25-26.

B. Hagar and Sarah represent two covenants—the covenant of law and the covenant of grace; the law is a matter of man’s labor with man’s ability to produce something, whereas grace is God given to His chosen people to produce the many sons—3:26; 4:6.

C. The original covenant that God made with Abraham was the covenant of grace:

1. In this covenant there is not the need for man’s ability or effort but the need for God’s grace to produce the many sons—3:29.

2. This covenant equals the new testament; this means that the covenant that God made with Abraham was actually the new testament—v. 8; Heb. 8:7-8:

a. The new testament is a continuation of the covenant that God made with Abraham—Gen. 15:7-21.

b. The new testament is a full continuation of the covenant of grace that God made with Abraham to produce sons; the first of the sons produced by this covenant was Abraham himself—Gal. 3:26; 4:6; Heb. 2:10.

D. The two kinds of children brought forth by the two covenants are different in their natures—Gal. 4:24, 28-31:

1. Those brought forth by the covenant of law are born according to the flesh, and those brought forth by the covenant of promise are born according to the Spirit—v. 29.

2. The children born according to the flesh have no right to participate in God’s promised blessing, but the children born according to the Spirit have the full right—vv. 30-31.

- 3 因着我们有恩典、基督与赐生命的灵，所以我们是按着灵所生的儿女—六 18，西一 27，林前十五 45 下：
- a 这灵现今在我们的灵里，使我们成为按着灵所生的儿女；这就是加拉太三章与四章里奇妙的启示。
- b 我们这些按着灵所生的儿女，应当停留在神心愿的实现里，享受恩典、基督以及那包罗万有的灵作为福音的福—三 14。

周 六

五 加拉太四章启示，信徒的母这在上的耶路撒冷，新耶路撒冷，乃是撒拉所象征恩典的新约—26 节：

- 1 新耶路撒冷，属天的耶路撒冷，在上的耶路撒冷，是我们的母亲，这位母亲乃是恩典的新约—来八 7~13，十二 22~23：
- a 新约是我们的母，因为她生出我们作自由的儿女—加四 31。
- b 我们已经生在新约之下，那在上的耶路撒冷乃是我们的母—26 节。
- c 这妇人是新约并我们的母，我们的母乃是神的恩典。
- 2 父是赐恩者；恩典就是约；约又是城，就是那在上的耶路撒冷，新耶路撒冷，她是我们的母；母所产生的众子，乃是母的组成成分；母归回于父，与父成为一，乃是由父而出，然后归回于父这目的地—一 3，林前八 6。

3. Because we have grace, Christ, and the life-giving Spirit, we are children according to the Spirit—6:18; Col. 1:27; 1 Cor. 15:45b:
- a. This Spirit is now in our spirit and makes us children according to the Spirit; this is the marvelous revelation in Galatians 3 and 4.
- b. As those who are children according to the Spirit, we should remain in the fulfillment of God's desire, enjoying grace, Christ, and the all-inclusive Spirit as the blessing of the gospel—3:14.

Day 6

E. Galatians 4 reveals that the mother of the believers, who is the Jerusalem above, the New Jerusalem, is the new covenant of grace symbolized by Sarah—v. 26:

1. The New Jerusalem, the heavenly Jerusalem, the Jerusalem above, is our mother, and this mother is the new covenant of grace—Heb. 8:7-13; 12:22-23:
- a. The new covenant is our mother because it brought us forth as children of freedom—Gal. 4:31.
- b. We have been born under the new covenant, and the Jerusalem above is our mother—v. 26.
- c. This woman is the new covenant and our mother, and our mother is the grace of God.
2. The Father is the Grace-giver; the grace is the covenant; the covenant is the city, the Jerusalem above, the New Jerusalem, who is our mother; the sons produced by the mother are the components of the mother; and the mother returns to the Father to be one with Him, having come out from the Father and then going back to the Father as the destination—1:3; 1 Cor. 8:6.

3 接受并遵守新约，就是来到属天的耶路撒冷和召会这里；新约、属天的耶路撒冷和召会乃是一——来八7～13，十二22～23。

4 信徒的母，乃是亚伯拉罕所等候的城——十一10：

a 十二章二十二节指明这座城是什么，这节告诉我们，我们乃是来到属天的耶路撒冷，就是基督的妻并新约信徒的母这里，这母是由神的众子所组成，而众子乃是由她而生。

b 神拣选亚伯拉罕，目的乃是要完成祂的经纶，就是要产生许多的儿子，由恩典而生，以构成新耶路撒冷，就是祂终极并永远的团体彰显——启二—1～2、7。

3. To receive the new covenant and to keep it is to come to the heavenly Jerusalem and to the church; the new covenant, the heavenly Jerusalem, and the church are one —Heb. 8:7-13; 12:22-23.

4. The mother of the believers is the city for which Abraham was waiting—11:10:

a. This city is identified in 12:22, which tells us that we have come forward to the heavenly Jerusalem, the wife of Christ and the mother of the New Testament believers, composed of the sons of God, who have been born of her.

b. In choosing Abraham, God's intention was to carry out His economy, which is to produce many sons, brought forth by grace, to constitute the New Jerusalem—His ultimate and eternal corporate expression—Rev. 21:1-2, 7.

加四 22~24 “因为律法上记着，亚伯拉罕有两个儿子，一个是出于使女，一个是出于自主的妇人。然而那出于使女的，是按着肉体生的；那出于自主妇人的，是借着应许生的。这些都是寓意：两个妇人就是两约…”

自主的妇人撒拉，表征应许的约（加四 23）。神与亚伯拉罕所立应许的约乃是恩典的约。在那约中神应许要给亚伯拉罕后裔，没有一点意思要亚伯拉罕作任何事来得到。神要把一些东西作到他里面，使他能生出一个后裔来完成神的定旨。这是神所作的，不是亚伯拉罕所作的。这就是恩典。撒拉是自主的妇人，是亚伯拉罕正式的妻子，是这恩典之约的象征。她生以撒不是凭人的力量，而是凭神的恩典（创世记生命读经，七五二页）。

信息选读

完成神定旨的后裔，一点不差就是基督自己，为神作到我们里面，经过我们，又从我们出来。神所作到我们里面的，带进那作后裔的基督（加三 16）。这后裔至终变成了我们的地。…在里面，我们有基督作生命，我们凭这生命活着；在外面，我们有基督作地，我们在其中活着。这就是召会生活连同基督作我们的生命。这是我们完成神定旨唯一的路（创世记生命读经，七五九页）。

神所定规的是亚伯拉罕要借着撒拉生儿子。加拉太四章二十三节告诉我们说，“那出于自主妇人的，是借着应许生的。”那自主的妇人就是指撒拉。夏甲既代表律法，撒拉就代表恩典。…我们自己作，这叫律法；神替我们作，这叫恩典。简单地说，恩典就是神替我们作。我们自己作不算恩典，神替我们

Morning Nourishment

Gal. 4:22-24 "For it is written that Abraham had two sons, one of the maidservant and one of the free woman. However the one of the maidservant was born according to the flesh, but the one of the free woman was born through promise. These things are spoken allegorically, for these women are two covenants..."

Sarah, the freewoman, signifies the covenant of promise (Gal. 4:23). God's covenant of promise with Abraham was a covenant of grace. In that covenant God promised that He would give Abraham the seed, without having any intention that Abraham needed to do anything in order to have it. God would work something into him that he might bring forth a seed to fulfill His purpose. It would be God's doing, not Abraham's. This is grace. Sarah, as the free woman, the proper wife of Abraham, was a symbol of this covenant of grace. She brought forth Isaac not by man's strength but by God's grace. (Life-study of Genesis, p. 620)

Today's Reading

The seed for the fulfillment of God's purpose is nothing less than Christ Himself wrought by God into, through, and out of us. What God has wrought into us brings in Christ as the seed (Gal. 3:16). This seed will eventually become our land....Within we have Christ as the seed by whom we live, and without we have Christ as the land in whom we live. This is the church life with Christ as our life. This is the only way for us to fulfill God's purpose. (Life-Study of Genesis, p. 625)

God ordained that Abraham would beget a son through Sarah. Galatians 4:23 tells us that “the one of the free woman was born through promise.” The free woman was Sarah. Hagar represents the law, while Sarah represents grace....Doing things by ourselves is law, while grace is God doing things for us. Simply put, grace is God doing everything for us. If we are doing it, it is not grace. Only when God is doing it for us is it grace. Grace, as defined

作才是恩典。圣经里所说的恩典，并不是宽大放任，也不是什么都让我们去作，乃是神有专一的事作在我们身上。神在亚伯拉罕身上所要作的事，是要他借着撒拉生以撒。不错，以撒是要亚伯拉罕生的，但是，是神的恩典叫他生的，是凭着神的应许生的。

亚伯拉罕要有儿子，就应当认识神是父，让神作父，而把他自己摆在一边。亚伯拉罕要得着以撒，他就不应当凭着自己来生。换句话说，如果我们非得着基督来承受产业，来为神站在地上，那我们就不能把自己带进来，我们自己不能动，我们自己不能作，我们自己不能发起，我们自己必须放在一边。这是最大的试验，也是最难受的试验。这是神的仆人们最容易失败的一点。我们必须记得，在神的工作上，不只不可以犯罪，并且凭着自己去作好也是不可以的。神的问题不只是作得怎么样，神的问题更是谁在那里作。可惜我们劝人不犯罪还容易，但是劝人不应当凭着自己去作，那就不容易。但愿我们被神带到一个地步，能对主说，“主，我要遵行你的旨意！是你自己在我里面使我遵行你的旨意，不是我自己在这里遵行你的旨意！是你，不是我！”

只有神自己作的，才能满足祂的心。虽然祂降卑祂自己，竟然肯使用我们，但是我们要记得，我们不过是被使用的仆人，我们不过是祂手里的器皿，我们不能代替祂去作什么。我们只能让神借着我们去作，我们不能凭着我们自己去作。不错。后来以撒还是亚伯拉罕生的，但是以撒是神应许的儿子，是神使亚伯拉罕生的儿子，是神借着他生的儿子。应许的原则和以实玛利的原则是完全不同的。但愿神怜悯我们，拯救我们脱离以实玛利的原则（亚伯拉罕以撒雅各的神，七五至七六、七二至七三页）。

参读：创世记生命读经，第四十六篇；亚伯拉罕以撒雅各的神，第四章；真理课程三级卷一，第六课。

in the Bible, is not forbearance or tolerance, nor is it doing anything by ourselves. It is something specific that God does in us. The specific work God wanted to do in Abraham was begetting Isaac through Sarah. Isaac was to be begotten of Abraham, but he was to be begotten through grace and through God's promise.

Since Abraham wanted a son, he should have realized that God is the Father and should have allowed Him to be the Father, laying himself aside. Abraham wanted Isaac, but he should not have tried to beget him by himself. In other words, if we want Christ to inherit the land and if we want to stand for God, we should not try to bring Him in by ourselves. We should not act or do anything by ourselves. We have to put ourselves aside. This is the greatest and hardest test. This is where God's servants most frequently fail. We must remember that God's work must not only be free from sin; it must be free from our own efforts as well. God is not only asking how well a work is done, but who is doing the work. Unfortunately, it is easy to exhort men to forsake sin, but it is not easy to exhort men to forsake self-effort. May God bring us to the point where we can say to the Lord, "I want to do Your will! You are within me and You must enable me to do Your will. I am not here to do Your will by myself! It must be You, not I!"

The only thing that will satisfy His heart is that which is done by Himself alone. Although He has lowered Himself and is willing to use us, we have to remember that we are merely servants whom He uses as vessels in His hand. We cannot replace Him in anything. We can only allow God to work through us; we cannot do anything by ourselves. Eventually, Isaac was born of Abraham, but Isaac was the son born according to God's promise. It was God who caused Isaac to be born. God begot this son through Abraham. The principle of promise is totally different from the principle of Ishmael. May the Lord be merciful to us and deliver us from the principle of Ishmael. (CWWN, vol. 35, pp. 57, 55-56)

Further Reading: Life-study of Genesis, msg. 46; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 4; Truth Lessons—Level Three, vol. 1, lsn. 6

加四 25 “这夏甲就是在亚拉伯的西乃山，相当于现在的耶路撒冷，因耶路撒冷同她的儿女都是作奴仆的。”

五 1 “基督释放了我们，叫我们得以自由；所以要站立得住，不要再受奴役的轭挟制。”

使女夏甲，表征律法的约（加四 25）。...当人忽略了神的恩典，他就想努力作点什么来讨神的喜悦，这就带进了律法；亚伯拉罕非正式的妻子，使女夏甲，乃是律法之约的象征。因她是非正式的妻子，她不该进来，凡她所生的不能留在神的经纶中。这表征律法不应该进来，而且律法的产品，在完成神定旨的事上没有地位。夏甲生出以实玛利，是靠人的努力，不是靠神的恩典；以实玛利乃是神所弃绝的。人借着律法而劳苦的产品，在完成神定旨的事上无分无关（创世记生命读经，七五二至七五三页）。

信息选读

按照神的经纶，一个男人只该有一个妻子。因此，撒拉建议亚伯拉罕从夏甲得后裔，绝对违反神的经纶。夏甲不是正式的妻子，只是妾。亚伯拉罕的妾夏甲，乃是律法的象征。由此我们可以看到，律法的地位乃是妾的地位。恩典是正式的妻子，是正确的后嗣之母（加四 26、28、31）；律法是妾，她的后代不被接纳为后嗣。按照古代习俗，男人娶妾主要是因妻子不能生孩子。这很有意思。当恩典还未工作，你却急促，你就会与妾联合，就是与律法联合。撒拉是恩典的象征，是应许之约的象征；而夏甲是律法的象征。恩典是正式的妻子，律法是妾。

Morning Nourishment

Gal. 4:25 "Now this Hagar is Sinai the mountain in Arabia and corresponds to the Jerusalem which now is, for she is in slavery with her children."

5:1 "It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again."

Hagar, the bondwoman, signifies the covenant of law (Gal. 4:25)...When man is ignorant of God's grace, he will always endeavor to do something to please God, and this brings in the law, of which Hagar, the bondwoman, the improper wife of Abraham, was the symbol. Since she was the improper wife, she should not have come in. What she brought forth could not remain in God's economy. This signifies that the law should not have come in and that the produce of the law has no position in fulfilling God's purpose. Hagar brought forth Ishmael, who was rejected by God, by man's effort, not by God's grace. The produce of man's effort through the law has no share in the fulfillment of God's purpose. (Life-study of Genesis, p. 620)

Today's Reading

According to God's economy, a man should only have one wife. Thus, Sarah's proposal that Abraham have a seed by Hagar was absolutely against God's economy. Hagar was not a proper wife but a concubine. Hagar, Abraham's concubine, was a symbol of the law. By this we can see that the position of the law is the position of the concubine. While grace is the proper wife, the mother of the proper heirs (Gal. 4:26, 28, 31), the law is the concubine, the mother of those who are rejected as heirs. According to the ancient custom, men mainly took concubines because their wives could not bear children. This is quite meaningful. When grace has not yet worked and you are in a hurry, you will join yourself to a concubine, to the law. Sarah was a symbol of grace, of the covenant of promise, and Hagar was a symbol of the law. Grace is the proper wife and the law is the concubine.

每一个基督徒都和亚伯拉罕一样，没有一个例外。我们得救之后，就开始知道神要我们过一种像基督的生活，属天的生活，得胜的生活，常常讨神喜悦并荣耀神的生活。是的，神的确要我们过这样的生活，但神要把基督作到我们里面，替我们过这种属天的生活，来讨神的喜悦，并荣耀神。然而我们都是注意神的心愿，却忽略了恩典。神的心意是要我们为着神的荣耀，过属天的生活，而恩典是神要把基督作到我们里面，来完成祂的定旨。所以首先我们依赖罗得，就是从天然背景中所带出来的，想要用他来完成神的定旨，为神的荣耀过属天的生活。当神不允许我们依赖罗得时，我们就转向以利以谢，指望他能使我们为神的荣耀过属天的生活。但至终神告诉我们：“我不要那个，我不要任何客观的东西，我是要从你这个人里面出来主观的东西。”我们一旦知道神要这个，就开始运用自己的力量，天然的能力，来完成神的定旨。我们都有一个使女夏甲，经常愿意与我们合作。我们也许没有摩西所赐的律法，但我们却有很多自己制定的律法。我们都是颁赐律法者，为自己制定律法。

我们能否遵守我们的律法，在神看都没有两样，因为在祂看来，我们就是能守住，也不算数。在已往的年日里，有的姊妹几乎成功地履行她们自制的律法。她们有强的个性、强的意志、强的心愿，整天尽力控制脾气，要表现亲切、甘甜且谦卑。这些姊妹也许在这事上很成功，但她们所产生的不过是以实玛利。这些姊妹很喜欢她们的以实玛利，就一面意义说，她们以此为傲。在弟兄们身上，原则也完全一样（创世记生命读经，七五三至七五五页）。

参读：创世记生命读经，第四十六篇。

Without exception, every Christian is like Abraham. After we were saved, we came to realize that God wants us to live a Christ-like life, a heavenly life, a victorious life, a life that constantly pleases God and glorifies Him. Yes, God does want us to live such a life, but He will work Christ into us to live for us a heavenly life to please Him and glorify Him. However, all of us focus on the intention and neglect the grace. The intention is that we live a heavenly life for the glory of God, and the grace is that God will work Christ into us for the fulfillment of His purpose. So firstly we rely upon our Lot, that which we brought with us from our natural background, trying to use him to fulfill God's purpose in living a heavenly life for the glory of God. When God does not allow us to rely upon Lot, then we turn to Eliezer, expecting that he will enable us to live a heavenly life for God's glory. Eventually God tells us, "I don't want that. I don't want anything objective but something subjective from within your own being." Once we realize that God wants this, then we begin to exercise our own energy, our natural strength, to fulfill God's purpose. We all have a Hagar, a maid who is always willing to cooperate with us. We may not have the law given by Moses, but we do have many self-made laws. We all are lawgivers and make laws for ourselves.

Whether we succeed or not in keeping our laws makes no difference in the eyes of God because in His eyes even our successes do not count. In the past years some sisters nearly succeeded in fulfilling their self-made laws. They had a strong character, a strong will, and a strong intention, and all day long they tried their best to control their temper and to be nice, sweet, and humble. Although such sisters might have been successful at this, what they produced was just an Ishmael. These sisters were happy with their Ishmael and, in a sense, they were proud of him. The principle is exactly the same with the brothers. (Life-study of Genesis, pp. 620-622)

Further Reading: Life-study of Genesis, msg. 46

加五 4 “你们这要靠律法得称义的，是与基督隔绝，从恩典中坠落了。”

四 30 “把使女和她儿子赶出去，因为使女的儿子，绝不可与自主妇人的儿子一同承受产业。”

新约告诉我们，人得救之后需要传福音并结果子。但在所谓得人的事上，我们用过多多少少的天然的努力和力量！各种的夏甲，就是从埃及得来的，都被用来得人。每一种属世的得人方法都是夏甲。是的，你可以用夏甲得人，但所得来的是什么样的人？他们不是以撒，乃是以实玛利。按照新约，正确的果子并传福音乃是凭着里面生命的涌流，凭着神把基督作到我们里面，经过我们，再从我们出去。这意思就是，正确的传福音乃是凭着基督作我们的恩典（创世记生命读经，七五六页）。

信息选读

只要我们还有力量产生以实玛利，神就不能作什么。以实玛利产生以后，神要离开一段时间。当亚伯拉罕九十九岁的时候，照他的想法，自己如同已死〔参罗四 19〕。...罗马四章也指出，撒拉的生育已经断绝。亚伯拉罕和撒拉都深信他们已经完了，自己不能再作什么了。就在那时，神来了。

所有复兴布道家都鼓动人，叫人为基督活着，为基督工作。但我们的职事却告诉人停止凭自己过基督徒生活，停止用属世的方法作基督徒工作。请不要因我们这样说感到困扰，因为不论我们如何大声疾呼叫人停止，几乎没有人会停止的。...蒙神呼召很容易，但停下天然的热心是最难的。主若来叫你停止，你会说，“不，主啊，请看今天的光景，我有负担要作的

Morning Nourishment

Gal. 5:4 "You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace."

4:30 "...“Cast out the maidservant and her son, for the son of the maidservant shall by no means inherit with the son of the free woman.”"

The New Testament tells us that after we are saved we need to preach the gospel and bear fruit. But how much natural effort and strength are exercised in the matter of so-called soul winning! Many kinds of Hagar, all of whom were acquired in Egypt, are used to win souls. Every worldly means of soul-winning is a Hagar. Yes, you may use Hagar to win souls, but what kind of souls will you win? They will not be Isaac but Ishmael. According to the New Testament, the proper fruit-bearing and gospel preaching are by the overflow of the inner life, by God working Christ into, through, and out of us. This means that the proper gospel preaching is by Christ as grace to us. (Life-study of Genesis, p. 623)

Today's Reading

As long as we still have the strength to produce an Ishmael, God cannot do anything. After the producing of that Ishmael, He will stay away for a period of time. When Abraham was ninety-nine years of age, according to his figuration, he was a dead person [cf. Rom. 4:19]...Romans 4 also indicates that Sarah was out of function. Both Abraham and Sarah were fully convinced that they were finished and could do nothing themselves. At that point God came in.

All of the revival preachers stir up people, telling them to live for Christ and to work for Him. But in our ministry we are saying that you have to stop living a Christian life by yourselves and doing a Christian work with worldly means. Do not be bothered at our saying this, for regardless how much we tell people to stop, hardly anyone will stop....Although it is easy to be called by God, it is most difficult to stop your natural zeal. If the Lord would come in to stop you, you might say, “No, Lord. Look at today's situation. Hardly

工，几乎没有人为你作。我几乎是唯一的一个。我怎能停止为你作工呢？”但是愿意停下来的人有福了，因为你一停下，神就来了。人的尽头是神的起头。我们人天然的生命一结束，神的生命就开始。

亚伯拉罕八十六岁的时候，他自己的力量仍旧太大，使神又等了十三年。神也许坐在诸天之上看着亚伯拉罕说，“亚伯拉罕，你现在八十六岁了，但我还得再等你十三年。”你祷告求神来作些什么，神却盼望你停下自己。当你说，“主啊，帮助我作些什么”，主说，“你最好停下来。”当亚伯拉罕在地上忙碌的时候，神也许看着他说，“可怜的亚伯拉罕，你不必这么忙碌。你可不可以停下，让我来？请停下，让我来作。因为你不停下来，我只好等到你九十九岁。”神等候直到亚伯拉罕如同死人，失去了功能。然后祂来到，并且能说，“现在是我的开始，现在是我开始作一点事的时候了。”

肉体努力的产品是以实玛利，以实玛利是神所弃绝的（创十七 18~19，二一 10~12 上，加四 30）。以实玛利不但是神弃绝的，也是阻挠神显现的。我们今天的经历告诉我们同样的事。我们的以实玛利打断了我们与神的交通，并使我们无法经历神的显现。由此可见，问题不在于我们的所作或所是，完全在于我们有没有神的同在。你是否一直有神的显出？我们必须忘记我们的行为和工作，而顾到神的显出。当我们有神的显出，我们就是在恩典中，在恩典的约中。但今天大多数的基督徒只顾到他们的行为和工作，而不顾到神的显出和同在。...我们需要的是神的同在。我们所需要的不是我们外面的工作所得外面的果子，而是我们的神在里面的显现（创世记生命读经，七五七至七五九页）。

参读：创世记生命读经，第四十六篇；真理课程三级卷一，第六课。

anyone works for You in what I am burdened to do. I'm nearly the only one. How could I stop my work for You?" But blessed is the one who will stop, for when you stop, God comes in. The end of humanity is the beginning of divinity. When our human life ends, the divine life begins.

When Abraham was eighty-six years of age, he still had too much of his own strength, causing God to wait for another thirteen years. Perhaps God, sitting in the heavens and looking at Abraham, said, "Abraham, you are now eighty-six, but I still have to wait for another thirteen years." While you are praying that God will do something, God is praying that you will stop. While you are saying, "O Lord, help me to do something," God is saying, "It would really be good for you to stop." While Abraham was so busy on earth, God might have looked at him and said, "Poor Abraham, you don't need to be that busy. Won't you stop and let Me come in? Please stop and let Me do it. Since you won't stop, I have to wait until you are ninety-nine years old." God waited until Abraham was a dying person out of function. Then He came in and could say, "Now is My start. Now is My time to begin something."

The produce of the effort of the flesh was Ishmael, but Ishmael was rejected by God (Gen. 17:18-19; 21:10-12a; Gal. 4:30). Not only was Ishmael rejected by God, but he also frustrated God's appearing. Our experience today tells us the same thing, for our Ishmael breaks our fellowship with God and keeps us from God's appearing...We must forget our doing and our working and take care of God's appearing. When God's appearing is with us, we are in the grace, in the covenant of grace. But most Christians today only care for their doing and work, not for God's appearing and presence...What we need is God's presence. What we need is not the outward fruit of our outward work but the inward appearing of our God. (Life-study of Genesis, pp. 623-625)

Further Reading: Life-study of Genesis, msg. 46; Truth Lessons—Level Three, vol. 1, lsn. 6

西二 11 “你们在祂里面也受了非人手所行的割礼，乃是在基督的割礼里，脱去了肉体的身体。”

腓三 3 “真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不依靠肉体的。”

为了使神加到我们里面，并使成为宽广，我们需要受割礼，在创世记十五章神与亚伯拉罕立的约，在十七章用割礼得了坚立。对神来说，祂无须再次坚立这约，因为祂已经坚立过一次；但从亚伯拉罕这面来说，这约必须得坚立。神对祂的约是忠信的，亚伯拉罕却不然，因为他曾用天然的力量生出以实玛利。既然难处的原因，是亚伯拉罕用他天然的能力与夏甲生出以实玛利，神就要亚伯拉罕受割礼，借以坚立祂的约（9~11、13）（创世记生命读经，七七二页）。

信息选读

在新约里，我们可以看到割礼的意义。...割礼是脱去肉体，就是旧人的事，不是对付罪的事。严格说来，割礼与对付罪无关；割礼乃是与基督一同钉十字架，并一同埋葬。割礼的意思就是了结你的己，了结你的肉体。在创世记十六章亚伯拉罕用他的肉体，但在十七章这里，神要他割去肉体。在十六章他用天然的力量，但在十七章他的力量必须被了结。这就是受割礼。

今天的问题也是一样。只要我们天然的力量还在，神就很难进来作我们的一切，来完成祂的定旨。神要进到里面作我们的一切，但我们的肉体、我们天然的人和力量、我们的旧人、我们老旧的己，阻挠神

Morning Nourishment

Col. 2:11 "In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ."

Phil. 3:3 "For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh."

In order for us to have God added into us and to be broadened we need to be circumcised. The covenant that God made with Abraham in Genesis 15 was confirmed in Genesis 17 with circumcision. There was no need for God to confirm it again, for He had confirmed it once already, but it had to be confirmed from Abraham's side. While God was faithful to His covenant, Abraham was not because he had used his natural strength to produce Ishmael. Since Abraham's use of his natural energy with Hagar to produce Ishmael was the cause of the trouble, God confirmed His covenant by having Abraham circumcised (17:9-11, 13). (Life-study of Genesis, p. 636)

Today's Reading

In the New Testament we can find out the significance of circumcision....Circumcision is a matter of putting off the flesh, the old man; it is not a matter of dealing with sin. In a strict sense, circumcision has nothing to do with the dealing with sin; it is a matter of being crucified and buried with Christ. Circumcision means to terminate your self, to terminate your flesh. Abraham exercised his flesh in Genesis 16, but here, in Genesis 17, God wanted his flesh to be cut off. In Genesis 16 he had energized his natural strength, but in Genesis 17 his strength had to be terminated. This is circumcision.

The problem is the same today. As long as our natural strength remains, it is difficult for God to come in to be our everything for the fulfillment of His purpose. God wants to come into us to be everything to us, but our flesh, our natural being and strength, our old man and our

来作我们的一切。这个己，这个旧人，必须被了结，必须受割礼，也就是必须钉十字架。我要告诉你们好消息，我们的旧人已经钉了十字架（罗六6）。对亚伯拉罕来说，旧人要钉十字架；但对我们来说，旧人已经钉了十字架。我们都必须看见这事实，算定这事实，并且凭信接受这事实。我们能凭信宣告，我们的肉体，我们天然的人及其力量，已经钉了十字架。“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（加二20）旧人，己，已经钉了十字架；我们都需要凭这认识活着。我们若宣告这事实，并照着这事实生活，复活的神就立刻有路进到我們里面，作我們的一切，以完成祂的经纶。

借割礼坚立约，与完成神定旨的后裔和地有关（创十七2~8）。为了完成神要人彰显并代表祂的永远定旨，我们需要得着基督作我们的后裔和地。为了得着基督作我们的后裔和地，以完成神的定旨，我们需要受割礼，并过钉十字架的生活。割礼是为着完成神的定旨。当肉体、己和旧人被了结，门就开了，让神进来而生出以撒。

所有不受割礼的人都与这约隔绝。在十四节神对亚伯拉罕说，“但不受割礼的男子必从民中剪除，因他背了我的约。”今天这也是真实的。我们若不过钉十字架的生活，我们便与基督，与召会生活，并与神圣乳房的供应隔绝。什么时候我们不愿受割礼，在完成神永远的定旨上，我们就了了。今天我们享受神，凭基督活着，实行召会生活，全在于一件事，就是受割礼，过钉十字架的生活（创世记生命读经，七七二至七七五页）。

参读：创世记生命读经，第四十七篇；亚伯拉罕以撒雅各的神，第五章。

old self, are a frustration to God's being everything to us. This self, this old man, must be terminated. It must be circumcised, that is, crucified. I want to tell you the good news that our old man has been crucified already (Rom. 6:6). With Abraham, it was to be crucified, but with us, it has been crucified already. We all must see this, reckon on it, and take it by faith. By faith we can declare that our flesh, our natural man with its strength, has been crucified. "I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me" (Gal. 2:20). We all need to live with the realization that the old man, the self, has been crucified. If we declare this and live according to it, then the God of resurrection immediately has the way to come into us and to be everything to us for the carrying out of His economy.

The confirmation of the covenant by circumcision concerned the seed and the land for the fulfillment of God's purpose (Gen. 17:2-8). In order to fulfill God's eternal purpose that man express and represent Him, we need to have Christ as our seed and as our land. In order to have Christ as the seed and the land for the fulfillment of God's purpose, we need to be circumcised and to live a crucified life. Circumcision is for the fulfillment of God's purpose. When the flesh, the self, and the old man have been terminated, the door is open for God to come in and bring forth Isaac.

All of the uncircumcised people were cut off from this covenant. In 17:14 God said to Abraham, "As for the uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant." This is true today. If we do not live a crucified life, we are cut off from Christ, from the church life, and from the supply of the divine udder. Whenever we are unwilling to be circumcised, we are finished with the fulfilling of God's eternal purpose. Today our enjoying God, our living by Christ, and our practicing the church life all depend upon one thing—upon circumcision, upon living a crucified life. (Life-study of Genesis, pp. 636-638)

Further Reading: Life-study of Genesis, msg. 47; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 5

加三 8 “并且圣经既预先看明，神要本于信称外邦人为义，就预先传福音给亚伯拉罕，说，“万国都必因你得福。””

26 “因为你们众人借着相信基督耶稣，都是神的儿子。”

神产生许多儿子的目标，不是借着人的工作而成就的，乃是凭着神的恩典才得以完成。神的恩典是什么？神的恩典不仅仅是不配得的恩惠，这与许多人的观念相反。按照新约里神圣的启示，恩典实际上就是神将祂自己给了祂的选民，作他们的享受，这享受要使他们成为神的众子。

我们可在约翰福音里找到对神恩典的这种领会。在约翰一章，我们看见话，就是神，成了肉体（1、14），并且恩典随着祂而来（17）。这意思就是祂作恩典而来。按照约翰一章，神来作恩典，是要给祂所拣选的人接受。十二至十三节说，“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”凡信入祂并接受祂的，要从祂所生，成为神的儿女。因此，神借着把自己作为恩典，赐给祂所拣选的人，就产生了许多儿子（新约总论第八册，一三六至一三七页）。

信息选读

神叫亚伯拉罕把以实玛利赶走，说，“从以撒生的，才要称为你的后裔。”（创二一 12）神从来不承认以实玛利是亚伯拉罕的后嗣，因为神看以撒是独一的儿子。以撒是亚伯拉罕独一的儿子，乃是借着神的恩典生出的，不是借着亚伯拉罕或撒拉天然的能力

Morning Nourishment

Gal. 3:8 "And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: "In you shall all the nations be blessed.""

26 "For you are all sons of God through faith in Christ Jesus."

God's goal of bringing forth many sons is accomplished not by man's work but by God's grace. What is God's grace? Contrary to the concept of many, God's grace is not merely unmerited favor. According to the divine revelation in the New Testament, grace is actually God Himself given to His chosen people for their enjoyment, and this enjoyment will make them God's sons.

This understanding of the grace of God is found in the Gospel of John. In John 1 we see that the Word, who is the very God, became flesh (vv. 1, 14) and that grace came with Him (v. 17). This means that He came as grace. According to John 1, God came as grace to be received by His chosen ones. Verses 12 and 13 say, "As many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God." Whoever believes in Him and receives Him will be born of Him to become one of His children. Therefore, by giving Himself to His chosen people as grace, God brings forth many sons. (The Conclusion of the New Testament, p. 2668)

Today's Reading

God told Abraham to send Ishmael away, saying, "In Isaac shall your seed be called" (Gen. 21:12). God never recognized Ishmael as Abraham's heir, for He regarded Isaac as the unique son. Isaac as the unique son of Abraham was brought forth through God's grace, not through the natural ability of either Abraham or Sarah. The producing of Isaac was altogether a matter of

生出的。产生以撒完全是神恩典的事，就是将神自己赐给祂的选民，以产生祂许多的儿子。反之，以实玛利不过是凭着亚伯拉罕天然的能力与力量产生的。

现在让我们在创世记亚伯拉罕之经历的光中，来看加拉太四章。保罗在这章告诉我们，夏甲表征律法，由属地的耶路撒冷所象征；撒拉表征恩典，由属天的耶路撒冷所象征。因此，夏甲和撒拉象征两约——律法的约与恩典的约。律法是人的劳苦加上人的能力以产生一些东西；而恩典是将神赐给祂所拣选的人，好产生许多儿子。

神的心意不是要与亚伯拉罕立律法的约，律法的约是附加的，不是起初的约。神与亚伯拉罕所立起初的约，乃是恩典的约，在这约里，不需要人的能力或努力，只需要神的恩典以产生许多儿子。这约等于新约。这就是说，神与亚伯拉罕所立的约，实际上就是新约。因此，新约乃是神与亚伯拉罕所立之约的继续。所有亚伯拉罕的真后裔，就如以撒、雅各、摩西和大卫，都在这约之下，今天我们也在这约之下。真后裔都不在律法的约之下。律法的约虽然是借着摩西赐的，摩西自己却不在那约之下。反之，在神眼中，摩西乃是在恩典的约之下。律法的约不能为神产生任何东西，这约只能产生“以实玛利”。

新约就是神与亚伯拉罕所立那恩典之约完全的延续，这约乃是要产生众子。借这约所产生众子中的头一位，乃是亚伯拉罕自己。亚伯拉罕是一切相信之人的父（罗四 11），但这位父是借恩典之约所产生的头一个儿子。其他在旧约里的儿子，包括雅各、大卫和耶利米等，但不包括以扫（新约总论第八册，一三九至一四〇页）。

参读：新约总论，第二百五十四篇；加拉太书生命读经，第二十五至二十六篇。

God's grace, that is, of God Himself given to His chosen people to produce His many sons. Ishmael, on the contrary, was produced by Abraham's natural ability and strength.

Let us now consider Galatians 4 in the light of Abraham's experience in Genesis. In this chapter Paul tells us that Hagar signifies the law symbolized by the earthly Jerusalem and that Sarah signifies grace symbolized by the heavenly Jerusalem. Hence, Hagar and Sarah represent two covenants—the covenant of law and the covenant of grace. The law is a matter of man's labor with man's ability to produce something, whereas grace is God given to His chosen people to produce the many sons.

It was not God's intention to make a covenant of law with Abraham. The covenant of law was something additional; it was not the original covenant. The original covenant God made with Abraham was the covenant of grace. In this covenant there is not the need for man's ability or effort but the need for God's grace to produce the many sons. This covenant equals the new testament. This means that the covenant God made with Abraham was actually the new testament. The new testament is, therefore, a continuation of the covenant God made with Abraham. All of Abraham's genuine descendants, such as Isaac, Jacob, Moses, and David, were under this covenant, which is the covenant we are under today. They were not under the covenant of law. Although the covenant of law was given through Moses, he himself was not under that covenant. Rather, in the sight of God, Moses was under the covenant of grace. The covenant of law cannot produce anything for God; this covenant can only bring forth “Ishmaels.”

The new testament is a full continuation of the covenant of grace God made with Abraham to produce sons. The first of the sons produced by this covenant was Abraham himself. Abraham is the father of all those who believe (Rom. 4:11). But this father was the first son produced by the covenant of grace. Other sons in the Old Testament include Jacob, David, and Jeremiah but not Esau. (The Conclusion of the New Testament, pp. 2670-2671)

Further Reading: The Conclusion of the New Testament, msg. 254; Life-study of Galatians, msg. 25-26

加四 26 “但那在上的耶路撒冷是自主的，她是我们的母。”

来十二 22~23 “但你们乃是来到锡安山，来到活神的城，属天的耶路撒冷，…来到…众长子的召会…”

加拉太四章二十六至二十八节和三十一节，启示新耶路撒冷是信徒的母。这位母亲就是在上的耶路撒冷，属天的耶路撒冷。在加拉太四章，夏甲象征律法的旧约，定罪并带进死亡，生子为奴（24~25），而撒拉象征恩典的新约，称义并带进生命，生出自由的儿女（26~28、31）。新耶路撒冷，属天的耶路撒冷，在上的耶路撒冷，是我们的母亲，这位母亲乃是恩典的新约。新约是我们的母，因为她生出我们作自由的儿女（新约总论第八册，一四三页）。

信息选读

新耶路撒冷是信徒的母，其中心乃是宝座上的神和羔羊（启二二 1）。这就是三一神作信徒之母的中心和元素。恩典之新约的元素也是三一神。恩典就是经过过程的三一神作我们的享受。新约把神自己带给我们享受，因此称为恩典的新约。不仅如此，自由之儿女的元素、素质和性情，乃是三一神。所以母亲组成成分的元素和本质，也是三一神。最终，圣经之终极完成——新耶路撒冷——的中心、本质、元素和素质，就是三一神。

接受并遵守新约，就是来到属天的耶路撒冷和召会这里（来八 7~13，十二 22~23）。新约、

Morning Nourishment

Gal. 4:26 "But the Jerusalem above is free, which is our mother."

Heb. 12:22-23 "But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem...and to the church of the firstborn..."

Galatians 4:26-28 and 31 reveal that the New Jerusalem is the mother of the believers. This mother is the Jerusalem above, the heavenly Jerusalem. In Galatians 4 Hagar symbolizes the old covenant of the law that condemns and brings in death, producing children unto slavery (vv. 24-25), whereas Sarah symbolizes the new covenant of grace that justifies and brings in life, producing children unto freedom (vv. 26-28, 31). The New Jerusalem, the heavenly Jerusalem, the Jerusalem above, is our mother, and this mother is the new covenant of grace. The new covenant is our mother because it brought us forth as children of freedom. (The Conclusion of the New Testament, p. 2673)

Today's Reading

The center of the New Jerusalem, which is the mother of the believers, is God and the Lamb on the throne (Rev. 22:1). This is the Triune God as the center and element of the mother of the believers. The Triune God is also the element of the new covenant of grace. Grace is the processed Triune God for our enjoyment. Because the new covenant brings us God Himself for our enjoyment, it is called the new covenant of grace. Furthermore, the Triune God is the element, essence, and nature of the children of freedom. The Triune God is thus the element and substance of the components of the mother. Finally, the Triune God is the center, substance, element, and essence of the ultimate consummation of the Scriptures—the New Jerusalem.

To receive the new covenant and to keep it is to come to the heavenly Jerusalem and to the church (Heb. 8:7-13; 12:22-23). The new covenant, the

属天的耶路撒冷和召会乃是一。要领会这点，我们必须看见加拉太书和希伯来书之间的连结。加拉太书对付犹太教，警告信徒不要退回到犹太教，乃要留在恩典里。希伯来书嘱咐我们不要漂回到旧约，乃要留在新约里。希伯来七至十章论到更美之约，就是新约。八章指明旧约过去了，新约已经进来取而代之。然后在十二章保罗告诉我们，我们已经来到锡安山，来到活神的城，来到召会（22~23）。

来到新约，就是来到新耶路撒冷。如果没有加拉太四章作背景，我们很不容易领会这一点。加拉太四章启示，信徒的母，乃是在上的耶路撒冷，就是新耶路撒冷，也就是撒拉所象征恩典的新约。来到新约，不仅是来到新耶路撒冷，也是来到召会（来十二23）。遵守新约就是留在新耶路撒冷。这指明我们并不是要去新耶路撒冷，乃是已经在新耶路撒冷。希伯来十二章二十二节的动词时态不是未来式，乃是完成式，就是“已经来到”的意思。我们晓得我们已经来到新耶路撒冷，因为新耶路撒冷就是新约。我们既已接受新约，就进入了新耶路撒冷。接受新约就是进入新耶路撒冷。

新耶路撒冷乃是三一神经过了新约漫长过程的终极完成。没有三一神，新约不过是个空壳。三一神在祂的新约里，一直将祂自己分赐到我们里面，使我们成为祂终极完成的组成成分。因此，终极的完成不是单独的三一神，乃是经过过程之三一神与祂所救赎、重生并变化之三部分人的调和。这将在新天新地的新耶路撒冷（新约总论第八册，一四三至一四五页）。

参读：新约总论，第二百五十五篇。

heavenly Jerusalem, and the church are one. In order to understand this we need to see the link between Galatians and Hebrews. Galatians deals with Judaism, warning the believers not to backslide into Judaism but to stay in grace. Hebrews charges us not to drift into the old covenant but to remain in the new covenant. Chapters seven through ten of Hebrews are on the better covenant, the new covenant. Hebrews 8 indicates that the old covenant is over and that the new covenant has come in to replace it. Then in Hebrews 12 Paul tells us that we have come to Mount Zion, to the city of the living God, and to the church (vv. 22-23).

To come to the new covenant is to come to the New Jerusalem. Without Galatians 4 as a background, it would be very difficult to understand this. Galatians 4 reveals that the mother of the believers, who is the Jerusalem above, the New Jerusalem, is the new covenant of grace symbolized by Sarah. To come to the new covenant is to come not only to the New Jerusalem but also to the church (Heb. 12:23). To keep the new covenant is to remain in the New Jerusalem. This indicates that we are not going to the New Jerusalem but that we are in the New Jerusalem already. The tense of the verb in Hebrews 12:22 is the perfect tense, “have come,” not the future tense. We know that we have come to the New Jerusalem because the New Jerusalem is the new covenant. Because we have received the new covenant, we have entered into the New Jerusalem. The receiving of the new covenant is the entering into the New Jerusalem.

The New Jerusalem is the ultimate consummation of the Triune God passing through the long process of His new covenant. Without the Triune God, the new covenant would be an empty shell. The Triune God in His new covenant is dispensing Himself into us, making us the components of His ultimate consummation. Hence, the ultimate consummation will not be the Triune God alone; it will be the mingling of the processed Triune God with His redeemed, regenerated, and transformed tripartite people. This will be the New Jerusalem in the new heaven and new earth. (The Conclusion of the New Testament, pp. 2673-2675)

Further Reading: The Conclusion of the New Testament, msg. 255

经历基督 — 作恩典

376

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降 E 大调

4/4

3 - 5 2 | 1 - 6 - | 5 6 4 4 | 3 - - - |
 一 神 所 赐 恩 典， 最 高 的 定 义，
 3 - 3 #4 | 5 - i - | 7 6 3 #4 | 5 - - - |
 是 神 在 子 里 所 给 的 自 己；
 6 - 5 i | i - 7 - | 7 6 5 2 | 3 - - - |
 不 重 在 事 物， 赐 于 古 或 今，
 3 - 3 2 | 5 - 1 - | 3 2 6 7 | 1 - - - ||
 乃 是 神 自 己 作 我 的 永 分。

二 神成为肉身，来与人调和， 为给人接受，而将祂得着；
 人借主从神所得的恩典， 就是主自己来住我心间。

三 在使徒保罗，万事如粪土， 恩典之于他，只是神基督；
 乃借这恩典—他所经历主， 他为主劳苦，超过众使徒。

四 基督在我里，作我的能力， 乃是真恩典，够为我赖倚；
 这够用恩典在我的灵里， 时常加我力，完成神旨意。

五 这恩典就是那活的基督 作我的一切，时将我眷顾。
 主，愿我认识你这真恩典， 享你作恩典，一直地增添。

« WEEK 6 — HYMN

Hymns, #497

1

Grace in its highest definition is
 God in the Son to be enjoyed by us;
 It is not only something done or giv'n,
 But God Himself, our portion glorious.

2

God is incarnate in the flesh that we
 Him may receive, experience ourself;
 This is the grace which we receive of God,
 Which comes thru Christ and which is Christ Himself.

3

Paul the Apostle counted all as dung,
 'Twas only God in Christ he counted grace;
 'Tis by this grace—the Lord experienced—
 That he surpassed the others in the race.

4

It is this grace—Christ as our inward strength—
 Which with His all-sufficiency doth fill;
 It is this grace which in our spirit is,
 There energizing, working out God's will.

5

This grace, which is the living Christ Himself,
 Is what we need and must experience;
 Lord, may we know this grace and by it live,
 Thyself increasingly as grace to sense.

读经：创十八，代下二十七，赛四一八，雅二二三

周一

壹 “耶和华在幔利橡树那里向亚伯拉罕显现。那时天正热，亚伯拉罕坐在帐棚口。他举目观看，见有三个人在对面站着。他一看见，就从帐棚口跑去迎接他们”——创十八1~2:

一 这三个人中的一人是耶和华神（13~14、22），也就是基督；另外两个是天使（22，十九1）。

二 亚伯拉罕受割礼，天然的力量被了结之后，就活在与神亲密的交通里，成为神的朋友——代下二十七，赛四一八，雅二二三。

贰 亚伯拉罕在神面前荣耀的代求，不是地上的人向天上的神祷告，乃是两个朋友之间富有人性、亲密的交谈，是照着神心头愿望的揭示而有的亲密谈话——罗四12，代下二十七，赛四一八，雅二二三，歌一1~4，启二17，创

Scripture Reading: Gen. 18; 2 Chron. 20:7; Isa. 41:8; James 2:23

Day 1

I. “Jehovah appeared to him [Abraham] by the oaks of Mamre as he was sitting at the entrance of his tent in the heat of the day. And he lifted up his eyes and looked, and there were three men standing opposite him. And when he saw them, he ran from the entrance of the tent to meet them”—Gen. 18:1-2:

A. One of these three men was Jehovah God as Christ (vv. 13-14, 22); the other two were angels (v. 22; 19:1).

B. After he was circumcised and his natural strength was terminated, Abraham lived in intimate fellowship with God and became God's friend—2 Chron. 20:7; Isa. 41:8; James 2:23.

II. The glorious intercession that Abraham made before God was not a prayer from man on earth to God in heaven; it was a human, intimate conversation between two friends, an intimate talk according to the unveiling of God's heart's desire—Rom. 4:12; 2 Chron. 20:7; Isa. 41:8; James 2:23; S. S. 1:1-4; Rev. 2:17; Gen. 18; 1 Tim.

十八，提前二 1、8:

- 一 甚至在成为肉体之前 (约一 14)，耶和華作为基督，就在人的形状里，带着人的身体，向亚伯拉罕显现，在人的水平上与他来往 (创十三 18，十八 1 ~ 2、13 ~ 15)。

周二

- 二 亚伯拉罕享受与神甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示——9 ~ 22 节：

- 1 以撒的出生与基督有关，所多玛的毁灭与神对罪的审判有关；这意思是基督必须进来，罪必须出去。
- 2 这给我们看见，神的心意是要将基督作到我们里面，借着我们生出基督，并在我们的家庭生活、职业生活以及基督徒生活和召会生活中，毁除“所多玛”——加一 15 ~ 16，二 20，四 19，林前五 8。
- 3 在我们与神亲密的交通里，我们领受启示，看见一切的不可能对基督都成为可能——创十八 14，路十八 27。

周三

- 三 神向亚伯拉罕启示祂要毁灭所多玛的心意，因为祂在寻找代求的人——创十八 17 ~ 22，参来七 25，赛五九 16，结二二 30：

- 1 当神要毁灭所多玛时，祂的心关切住在所多玛的罗得——创十三 12，十四 12，十九 1。
- 2 神想要拯救罗得，好保护经由路得 (她是摩押女子，

2:1, 8:

- A. *Even before the incarnation (John 1:14) Jehovah as Christ appeared to Abraham in a human form, with a human body, and communed with him on a human level (Gen. 13:18; 18:1-2, 13-15).*

Day 2

- B. *As Abraham was enjoying sweet fellowship with God, he received a revelation from Him regarding the birth of Isaac and the destruction of Sodom—vv. 9-22:*

1. The birth of Isaac is related to Christ, and the destruction of Sodom is related to God's judgment upon sin; this means that Christ must come in and that sin must go out.
2. This shows that God's intention is to work Christ into us, to bring Christ forth through us, and to destroy the "Sodom" in our home life, in our work life, and in our Christian and church life —Gal. 1:15-16; 2:20; 4:19; 1 Cor. 5:8.
3. In our intimate fellowship with God, we receive the revelation that all the impossibilities become possibilities with Christ—Gen. 18:14; Luke 18:27.

Day 3

- C. *God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor—Gen. 18:17-22; cf. Heb. 7:25; Isa. 59:16; Ezek. 22:30:*

1. While God intended to destroy Sodom, His heart was concerned for Lot, who was dwelling in Sodom—Gen. 13:12; 14:12; 19:1.
2. God wanted to save Lot in order to protect Christ's genealogy through Ruth, a

是罗得的后裔) 而有的基督家谱 (37, 得一 4, 太一 5), 但若没有代求的人, 祂就无法作这事。

3 因此, 在神与亚伯拉罕亲密的交通中, 祂未提罗得的名字, 却奥秘地启示了祂心头的愿望; 亚伯拉罕站在耶和華面前的目的, 是要为罗得代求—创十八 22。

周 四

四 创世记十八章陈明代求之基本原则的清楚启示:

1 正确的代求不是由人发起, 乃是由于神的启示; 因此, 正确的代求说出神的愿望并完成神的旨意—17、20 ~ 21 节, 十九 27 ~ 29, 诗二七 4 ~ 8, 来四 16, 七 25, 雅五 17。

2 表面上, 亚伯拉罕是为所多玛代求; 实际上, 他是用暗示为罗得代求 (创十四 12, 十八 23, 十九 1、27 ~ 29); 这给我们看见, 我们该为流荡到世界中的神子民代求。

3 代求是照着神心里的愿望与神亲密的谈话; 为此我们必须学习逗留在神面前—十八 22 ~ 33, 太六 6。

4 代求是照着神义的法则:

a 在亚伯拉罕为罗得的代求里, 他不是照着神的爱和神的恩向神恳求, 乃是照着神义的法则向神挑战。

b 神的义比祂的爱和恩更约束祂—创十八 25 ~ 32, 罗一 17。

5 亚伯拉罕的代求不是结束于亚伯拉罕的说话, 乃是

Moabitess and a descendant of Lot (v. 37; Ruth 1:4; Matt. 1:5), but He could not do so without an intercessor.

3. Thus, in His intimate fellowship with Abraham, in a mysterious way, without mentioning Lot's name, God revealed His heart's desire; Abraham's purpose in standing before Jehovah was to intercede for Lot—Gen. 18:22.

Day 4

D. Genesis 18 presents a clear revelation of the basic principles of intercession:

1. The proper intercession is not initiated by man but by God's revelation; thus, proper intercession expresses God's desire and carries out God's will—vv. 17, 20-21; 19:27-29; Psa. 27:4-8; Heb. 4:16; 7:25; James 5:17.

2. Apparently, Abraham was interceding for Sodom; actually, he was interceding for Lot by implication (Gen. 14:12; 18:23; 19:1, 27-29), showing that we should intercede for God's people who have drifted into the world.

3. Intercession is an intimate conversation with God according to the inward intention of His heart; for this we must learn to linger in the presence of God—18:22-33; Matt. 6:6.

4. Intercession is according to God's righteous way:

a. In Abraham's intercession for Lot, he did not beg God according to His love and grace; he challenged God according to His righteous way.

b. God's righteousness binds Him much more than His love and grace do—Gen. 18:25-32; Rom. 1:17.

5. Abraham's intercession did not terminate with Abraham's speaking but with

结束于神的说话；这表明真正的代求是神在我们的说话里说话—创十八 33，约十五 7，罗八 26 ~ 27。

周 五

叁 我们要维持活在与神的交通里，就需要胜过世界放荡生活的麻醉影响—路十七 26 ~ 32，创十九：

一 罗得失败了，因为他离开了那作神见证人并有神见证的亚伯拉罕，流荡到邪恶之城所多玛—十三 5 ~ 13，十四 12，彼后二 6 ~ 9。

二 迦勒底的吾珥是偶像之地，埃及是有属世丰富和享乐之地，而所多玛是罪恶之城，在迦南地周围形成三角边界；神所呼召的人居住在这三角地带之内，必须留意，免得堕落回到偶像之城，下到属世的享乐之地，或流荡到罪恶之城去—耶二 13，约壹五 21，提后三 1 ~ 5。

三 邪恶的所多玛人放弃了神，神就任凭他们陷入“可耻的情欲”；这是人背叛神并弃绝良心的最终结果—创十九 4 ~ 11，罗一 21 ~ 27，二 14 ~ 15，提前四 2：

1 在神完全的救恩里，我们蒙神洗除所多玛一切的罪，蒙神圣别、称义并悦纳—林前六 9 ~ 11。

2 我们若荣耀神、感谢神、敬拜神并事奉神，就必蒙保护，脱离各种的恶事—罗一 21、25。

周 六

四 罗得愿意牺牲他的两个童贞女儿，以满足所

God's, showing that genuine intercession is God's speaking in our speaking—Gen. 18:33; John 15:7; Rom. 8:26-27.

Day 5

III. To maintain our living in fellowship with God, we need to overcome the stupefying effect of the world's indulgent living—Luke 17:26-32; Gen. 19:

A. *Lot became defeated because he separated himself from Abraham, with whom was God's witness and testimony, and drifted into the wicked city of Sodom—13:5-13; 14:12; 2 Pet. 2:6-9.*

B. *Ur of Chaldea as a place of idols, Egypt as a place of worldly riches and pleasures, and Sodom as a city of sin form a triangular boundary around the land of Canaan; God's called ones live within this triangle and must be careful lest they fall back to the city of idols, go down to the place of worldly pleasures, or drift into the city of sin—Jer. 2:13; 1 John 5:21; 2 Tim. 3:1-5.*

C. *In their giving up God, the wicked Sodomites were given up by God to "passions of dishonor"; this is the ultimate issue of man's rebelling against God and rejecting his conscience —Gen. 19:4-11; Rom. 1:21-27; 2:14-15; 1 Tim. 4:2:*

1. *In God's complete salvation we can be washed from all the sinful things of Sodom, sanctified by God, and justified, accepted, by God—1 Cor. 6:9-11.*

2. *If we glorify God, thank God, worship God, and serve God, we will be protected from every kind of evil—Rom. 1:21, 25.*

Day 6

D. *Lot's willingness to sacrifice his two virgin daughters to satisfy the*

多玛人的情欲；这表明罗得住在罪恶之城所多玛相当长一段时间，已经失去了道德感和羞耻感——创十九 8、11 ~ 13、30 ~ 38：

- 1 整个世界对羞耻和道德的感觉，都已经被麻醉了；因为青年人多半生长在罪恶的气氛中，他们的感觉已经被麻醉了——约壹五 19。
- 2 但他们若是进入召会生活，留在召会生活纯洁的气氛中几个月，他们就不愿意回罪恶的世界去。
- 3 我们都必须逃出所多玛，把那邪恶的气氛关在门外。

五 罗得不愿意逃离邪恶被定罪的城；但主有怜悯，将他从所多玛拉出来，象从火中抽出柴来一样——创十九 16，参亚三 2，犹 19 ~ 23。

六 “要回想罗得的妻子”，这对贪爱世界的信徒，是个严肃的警告——路十七 31 ~ 32，创十九 15 ~ 17、26，路十四 34 ~ 35，约壹二 27 ~ 28。

Sodomites' lust shows that Lot, having dwelt a considerable time in the sinful city of Sodom, had lost his sense of morality and shame — Gen. 19:8, 11-13, 30-38:

1. Throughout the whole world the sense of shame and morality has been drugged; because most of the young people were raised in a sinful atmosphere, their senses have been drugged—1 John 5:19.
2. But if they would come into the church life and remain in its pure atmosphere for a few months, they would never return to the sinful world.
3. We all must escape Sodom and shut our doors to its evil atmosphere.

E. Lot had no willingness to escape from the evil and condemned city, but the Lord was merciful, pulling him out of Sodom like wood plucked out of a fire—Gen. 19:16; cf. Zech. 3:2; Jude 19-23.

F. “Remember Lot’s wife” is a solemn warning to the world-loving believers—Luke 17:31-32; Gen. 19:15-17, 26; Luke 14:34-35; 1 John 2:27-28.

创十八 1~2 “耶和华在幔利橡树那里向亚伯拉罕显现。那时天正热，亚伯拉罕坐在帐棚口。他举目观看，见有三个人在对面站着。他一看见，就从帐棚口跑去迎接他们，俯伏在地。”

16 “三人就从那里起身，向所多玛观望；亚伯拉罕也与他们同行，要送他们一程。”

这三个人中的一人是耶和华神（创十八 13~14、22），也就是基督；另外两个是天使（22，十九 1）。亚伯拉罕受割礼，天然的力量被了结之后，就活在与神亲密的交通里，成为神的朋友（雅二 23，代下二十七，赛四一 8）。甚至在成为肉体之前（约一 14），耶和华作为基督，就在人的形状里，带着人的身体，向亚伯拉罕显现，在人的水平上与他来往（圣经恢复本，创十八 2 注 1）。

信息选读

在创世记十八章，神临到亚伯拉罕的目的是什么？祂来当然不是为着吃饭；祂来也不是为了坚定关于撒拉生儿子的应许。神临到亚伯拉罕，乃是因为祂在寻找代求的人。...每一个基督徒得救，都是因着代求而成就的。神不是留在祂天上的宝座上等候这样的代求。祂乃是以平常人的形态下来访问亚伯拉罕，使亚伯拉罕容易和祂谈话，并为罗得代求。在十八章，亚伯拉罕不是向神祷告，或者呼求神的名，他乃是和神谈话，好像和亲密的朋友谈话一样。因此，在本章里，神访问亚伯拉罕的目的乃是使他接受负担，照着神的愿望为罗得代求。

Morning Nourishment

Gen. 18:1-2 "And Jehovah appeared to him [Abraham] by the oaks of Mamre as he was sitting at the entrance of his tent...And he lifted up his eyes and looked, and there were three men standing opposite him. And when he saw them, he ran from the entrance of the tent to meet them. And he bowed down to the earth."

16 "And the men rose up from there and looked down upon Sodom. And Abraham walked with them to send them away"

One of these three men was Jehovah God (Gen. 18:13-14, 22) as Christ; the other two were angels (v. 22; 19:1). After he was circumcised and his natural strength was terminated, Abraham lived in intimate fellowship with God and became God's friend (James 2:23; 2 Chron. 20:7; Isa. 41:8). Even before the incarnation (John 1:14) Jehovah as Christ appeared to Abraham in human form, with a human body, and communed with him on a human level. (Gen. 18:2, footnote 1)

Today's Reading

What was God's purpose in coming to Abraham in Genesis 18? He surely did not come for a meal; neither did He come to confirm His promise regarding Sarah's giving birth to a son. God came to Abraham because He was seeking an intercessor....The salvation of every Christian has been accomplished through intercession. God did not stay on His throne in heaven waiting for such intercession to occur. Rather, He came down to visit Abraham in the form of a mortal man so that Abraham might easily talk with Him and intercede for Lot. In Genesis 18 Abraham did not pray to God or call on the name of God; he talked to God as with an intimate friend. Thus, the purpose of God's visit to Abraham in this chapter was that Abraham might take up the burden to intercede for Lot according to God's desire.

我们要从神的心领受这样的启示，必须经过一段漫长的过程。我们必须从迦勒底的吾珥，一路经过许多地方，来到希伯仑幔利橡树的帐棚门口。首先，神向亚伯拉罕显现为荣耀的神，借以呼召他。那时亚伯拉罕还没有预备好，没有资格从神的心领受启示。他没有在与神亲密的交通里。甚至在亚伯拉罕杀败了基大老玛和别的诸王以后，他也还没有预备好与神亲密的交谈。在十五、十六章，我们看见亚伯拉罕虽然是寻求神、爱神的人，但他还相当在肉体里。在十七章他受了割礼，被了结了，他的名字由亚伯兰改为亚伯拉罕，他成了另一个人。然后在十八章，神在希伯仑幔利橡树那里临到他。祂不是以荣耀的神，或者至高的神，天地的主，或者伊勒沙代的身分，而是以平常人的身分来临，和祂亲密的朋友共享一餐。那时神找到了一个合祂心意的人。在十八章，亚伯拉罕在神面前荣耀的代求，不是地上的人向天上的神祷告，乃是两个朋友之间富有人性的谈话。神从天降下，降卑自己，穿上平常人的形态，和亚伯拉罕交谈。最终，祂向亚伯拉罕表明祂是全能的神；但他们继续像两个朋友一样谈话。当亚伯拉罕在这种情形里，他就预备好，有资格从神的心领受关于祂心愿的启示。代求乃是照着神心头愿望的揭示而有与神的亲密谈话（创世记生命读经，八二一至八二四页）。

圣经里说到亚伯拉罕是神的朋友。这不只是人说的，也是神自己告诉我们的。创世记十八章的记载给我们看见，这位天上的神来到地上，与地上的人亚伯拉罕作朋友。旧约和新约都说到这件事（代下二十七，赛四一八，雅二二三）。在我们的感觉里，神太高大，我们太低微，...我们亲近祂，祷告祂，或者求告祂时，祂不是那么好商量，那么好讲话。难得有一个人...认识我们向神祷告，能达到一个地步，就像人与人说话一样（祷告的意义与目的，一六至一七页）。

参读：创世记生命读经，第五十一篇。

In order to receive such a revelation from the heart of God, we must pass through a long process. We must come all the way from Ur of Chaldea through many places to the tent door at the oaks of Mamre in Hebron. Firstly God called Abraham by appearing to him as the God of glory. At that time Abraham was neither prepared nor qualified to receive a revelation from God's heart. He was not in intimate fellowship with God. Even after he had slaughtered Chedorlaomer and the other kings, Abraham was not ready to converse with God in an intimate way. In chapters 15 and 16 we see that although Abraham was a man who sought God and loved Him, he was still so much in his flesh. In chapter 17 he was circumcised and terminated, his name was changed from Abram to Abraham, and he became another person. Then, in chapter 18 God came to him at the oaks of Mamre in Hebron not as the God of glory nor as the Most High God, the Possessor of heaven and earth, nor as the El-Shaddai, but as a mortal man to enjoy a meal with His intimate friend. At that time God had found a man who was after His heart. The glorious intercession which Abraham made before God in Genesis 18 was not a prayer from man on earth to God in heaven; it was a human conversation between two friends. God came down from heaven, lowering Himself, putting on the form of a mortal man, and conversing with Abraham. Eventually, He indicated to Abraham that He was the Almighty God; yet they continued to talk as two friends. When Abraham was in this condition, he was prepared and qualified to receive a revelation from God's heart concerning His desire. Intercession is an intimate talk with God according to the unveiling of His heart's desire. (Life-study of Genesis, pp. 678-681)

The Bible says that Abraham was the friend of God. In Genesis 18 the God of heaven came to earth in order to befriend Abraham. Both the Old Testament and the New Testament say that Abraham was a friend of God (2 Chron. 20:7; Isa. 41:8; James 2:23). Our impression of God is that [since] He is too great and that we are so low...it must not be easy to converse with Him, draw near to Him, pray to Him, or even cry out to Him....Very few know that we can pray to God just as we speak with other human beings. (The Meaning and Purpose of Prayer, pp. 19-20)

Further Reading: Life-study of Genesis, msg. 51

创十八 14 “耶和华岂有难成的事么？到了约定的日期，明年这时候，我必回到你这里，撒拉必生一个儿子。”

20 “耶和华说，所多玛和蛾摩拉的罪甚重，声闻于我。”

亚伯拉罕享受与神这样甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示。这些乃是两件基本的事，神要为着这些事一直对付我们。以撒的出生与基督有关，所多玛的毁灭与神对罪的审判有关。以撒必须来，所多玛必须去。这意味着基督必须进来，罪必须出去。...神所关心的乃是借着我们生出基督，并消除一切罪恶的事物。祂要在我们的家庭生活、职业生活，甚至基督徒生活和召会生活中产生基督，并且毁除“所多玛”（创世记生命读经，八一五页）。

信息选读

我们从神所已经领受，以及将要领受的一切启示，多半与这两项有关。你若想想自己的经历，就会发现是这样。每当你与神交通，从祂领受启示，这启示总是在积极一面与基督有关，在消极一面与罪有关。在积极一面，我们更多看见了基督，就说，“我看见了基督的一些新事物。我真是恨恶自己没有更多凭祂而活。”这就是关于以撒出生，在我们生活中把基督生出来的启示。但在消极一面，我们看见自己的罪，就说，“主啊，赦免我。在我里面还有这么多的自私、恼恨和嫉妒。我有这么多的失败、缺欠，甚至罪恶的事。主，我审判这些事物，我要它们被毁除。”在原则上，这就是神审判并毁除罪。在我们的基督徒生活中，必须带进基督，毁除“所多玛”。照样，在召会

Morning Nourishment

Gen. 18:14 "Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

20 "And Jehovah said, The cry of Sodom and Gomorrah, how great it is; and their sin, how very heavy it is!"

As Abraham was enjoying such sweet fellowship with God, he received revelation from Him regarding the birth of Isaac and the destruction of Sodom. These are the two basic things concerning which God will always deal with us. The birth of Isaac is related to Christ, and the destruction of Sodom is related to God's judgment upon sin. Isaac must come and Sodom must go. This means that Christ must come in and sin must go out...God's concern is to bring Christ forth through us and to eliminate all the sinful things. He intends to produce Christ and to destroy the "Sodom" in our home life, work life, and even in our Christian and church life. (Life-study of Genesis, p. 673)

Today's Reading

All the revelation that we have received and shall receive from God mostly concerns these two items. If you consider your own experience, you will find that this is so. Whenever you have received revelation from God during the course of your fellowship with Him, it has always concerned Christ on the positive side and sin on the negative side. Positively we see more of Christ and say, "I have seen something new of Christ. How I hate that I have not lived more by Him." This is the revelation regarding the birth of Isaac, the revelation that Christ will be brought forth in your life. But negatively we see our sins and say, "O Lord, forgive me. There is still so much selfishness, hatred, and jealousy in me. I have so many failures, shortcomings, and even sinful things. Lord, I judge these things and want them destroyed." This, in principle, is God's judgment upon and destruction of sin. In our Christian life, Christ must be brought in and "Sodom" must be destroyed. Likewise, in

生活中，基督必须扩增，罪必须除去。

基督怎样才能生出？第一，有应许。在创世记十七章十九和二十一节向亚伯拉罕所立关于以撒出生的应许，在十八章十节得着了坚立。神不仅应许亚伯拉罕要借撒拉生以撒，并且在全本圣经，尤其在新约，也有关于基督的丰富应许。我们得着应许：基督要作我们的生命，我们的供应，和我们的一切。新约关于基督的应许何其多！这一切应许都能借神恩典的眷临得着成就。

以撒的出生是在生命的时候，约定的日期（创十七 21，十八 10、14）。基督总是在生命的时候在我们里面扩增，并借我们生出。我们需要多有这种生命的时候。...生命的时候总是约定的日期，就是神所约定的日期。是神约定，不是亚伯拉罕约定。今天对我们也是这样，约定的是神，不是你我。...每当神来访问我们，生出基督，那时就是约定的日期，生命的时候。

亚伯拉罕和撒拉生命的时候，乃是他们成为无有的时候。亚伯拉罕老迈如同已死，撒拉也断了生育的能力，那时候以撒就出生了（11~13）。照样，每当我们成为无有的时候，那就是美好的时候，神圣约定的时候，叫我们有分于更多的生命。

在十四节主说，“耶和华岂有太奇妙〔或美妙〕的事么？”（直译）在我们眼中，每次对基督的经历都是奇妙的；那是主美妙的作为。撒拉如何能生以撒？就人说是不可可能的。这事若是发生在我们身上，在我们眼中必会看为美妙且奇妙的事。基督徒的经历总是这样，因为基督徒的生活乃是不可能的生活。何等奇妙，一切的不可能对基督都成为可能！（创世记生命读经，八一五至八一七页）

参读：创世记生命读经，第五十篇。

the church life, Christ must increase and sin must be abolished.

How can Christ be brought forth? Firstly, there is the promise. The promise made to Abraham regarding the birth of Isaac in Genesis 17:19 and 21 was confirmed in 18:10. Not only did God promise Abraham that he would give birth to Isaac through Sarah, but in the whole Bible, especially in the New Testament, there is the rich promise concerning Christ. We have the promise that Christ will be our life, our supply, and our everything. How much the New Testament promises concerning Christ! All these promises can be fulfilled by the gracious visitation of God.

The birth of Isaac was at the time of life, at the appointed time (17:21; 18:10, 14). Christ always has been and always will be increased in us and brought forth through us at the time of life. We need to have many such times of life....The time of life is always the appointed time, the time appointed by God. God made the appointment, not Abraham. It is the same with us today, for it is God who makes the appointments, not you and I...Whenever God comes to visit us to bring forth Christ, that time is the appointed time, the time of life.

The time of life for Abraham and Sarah was the time when they had become nothing. Isaac was born when Abraham had become as old as dead and Sarah had become out of function (vv. 11-13). Likewise, whenever we become nothing, that is a good time, a divinely appointed time, for us to participate in more life.

In verse 14 the Lord said, "Is anything too marvelous [or wonderful] for Jehovah?" Every experience of Christ is marvelous in our eyes; it is a wonderful doing of the Lord. How could Sarah have brought forth Isaac? It was humanly impossible. If that had happened to us, it would have been a wonderful and marvelous thing in our eyes. Christian experiences are always like this because the Christian life is a life of impossibilities. How marvelous it is that all the impossibilities become possibilities with Christ! (Life-study of Genesis, pp. 673-675)

Further Reading: Life-study of Genesis, msg. 50

创十八 17 “耶和华说，我所要作的事，岂可瞒着亚伯拉罕么？”

22 “二人转身离开那里，向所多玛走去；但亚伯拉罕仍旧站在耶和华面前。”

神向亚伯拉罕启示祂要毁灭所多玛的心意，因为祂在寻找代求的人。当神要毁灭所多玛时，祂的心关切住在所多玛的罗得（创十三 12，十四 12，十九 1）。祂想要拯救罗得，好保护经由路得（她是摩押人，是罗得的后裔）而有的基督家谱（37，得一 4，太一 5），但若没有代求的人，祂就无法作这事。因此，在神与亚伯拉罕亲密的交通中，祂未提罗得的名字，却奥秘地启示了祂心头的愿望。正确的代求不是由人发起，乃是由于神的启示。因此，这样的代求说出神的愿望，并为成全神的旨意铺路（圣经恢复本，创十八 17 注 1）。

亚伯拉罕站在耶和华面前的目的，是要为罗得代求。亚伯拉罕在神面前荣耀的代求，不是地上的人向天上的神祷告，乃是两个朋友之间富有人性的谈话，是照着神心头愿望的揭示而有的亲密谈话（创十八 22 注 1）。

信息选读

神在天上的宝座上，已经定意要对邪恶的所多玛城执行审判。但神绝不会忘记，祂的一个子民罗得在那城里。罗得甚至不晓得，他必须从所多玛被救出来。神...必须找到一个人作为罗得代求。神知道在地上没有一个人像亚伯拉罕那样关切罗得，并且像亚伯拉罕那样与神同在。所以，神临到亚伯拉罕，目的是要找到一个代求的人。没有代求的人为神的子

Morning Nourishment

Gen. 18:17 "And Jehovah said, Shall I hide from Abraham what I am about to do?"

22 "And the men turned from there and went toward Sodom, while Abraham remained standing before Jehovah."

God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor. While God intended to destroy Sodom, His heart was concerned for Lot, who was dwelling in Sodom (Gen. 13:12; 14:12; 19:1). He wanted to save Lot in order to protect Christ's genealogy through Ruth, a Moabitess and a descendant of Lot (19:37; Ruth 1:4; Matt. 1:5), but He could not do so without an intercessor. Thus, in His intimate fellowship with Abraham, in a mysterious way, without mentioning Lot's name, God revealed His heart's desire. The proper intercession is not initiated by man but by God's revelation. Thus, it expresses God's desire and paves the way for the accomplishing of His will. (Gen. 18:17, footnote 1)

Abraham's purpose in standing before Jehovah was to intercede for Lot. The glorious intercession that Abraham made before God was not a prayer from man on earth to God in heaven; it was a human conversation between two friends, an intimate talk according to the unveiling of God's heart's desire. (Gen. 18:22, footnote 1)

Today's Reading

On His throne in heaven, God had decided to execute His judgment on the wicked city of Sodom. But God would never forget that one of His people, Lot, was in that city. Lot did not even realize that he had to be rescued from Sodom. What could God do? He had to find someone to intercede for Lot. God knew that there was no one on earth who was as concerned for Lot and who was so much with God as Abraham was. Hence, God came to Abraham for the purpose of finding an intercessor. Without an intercessor to intercede

民代求，神就不能作什么。神有祂神圣的原则，其中一个乃是：若没有代求，祂就不能拯救任何人。

亚伯拉罕在神面前逗留，甚至当两个天使离开他们往所多玛去以后，他仍旧站在神面前（创十八22），那时神就向他敞开自己。神不是直接向亚伯拉罕敞开，而是以暗示的方式向他敞开。神不是说，“亚伯拉罕，我不久就要毁灭所多玛。罗得在那里，我非常关切他。我来要你为他代求。”神不是那么简单。神乃是说，“所多玛和蛾摩拉的罪甚重，声闻于我。我现在要下去，察看他们所行的，果然尽像那达到我耳中的声音么？若是不然，我也会知道。”（20~21）神只字不提罗得，但祂说到所多玛，心意乃是为着罗得。这两个朋友谈罗得，但都不提罗得的名字。他们是以奥秘、暗示的方式谈罗得。...然而，神知道亚伯拉罕的心意，正如亚伯拉罕知道神的心意一样（创世记生命读经，八二一至八二三页）。

神要拯救人，造就人，在人身上施行什么工作，都必须先找着一个人为这些事祷告。若没有人祷告，神即使要作，也不能作。这一次神拜访亚伯拉罕，就是要亚伯拉罕为祂要拯救罗得这件事代祷。可以说，是神求亚伯拉罕作，所以神不容易说出口。若是我们替人作事，我们很容易告诉人；若是我们求人作事，实在不容易开口。所以，神那一天是要亚伯拉罕作事，但神要看亚伯拉罕到底肯作不肯作，所以没有很快地说出来。就如你有一件事求一位弟兄帮忙，你不会一到他那里就马上说出来。你一定要和他谈谈，看看到底他对你的心如何。若是他关心你，你才会放心求他为你作，求他帮助你。这就是神那一天和亚伯拉罕说话的光景。他送神一程，在神面前多停留一会，就在这个时候，神说，“我所要作的事，岂可瞒着亚伯拉罕么？”（17）（祷告的意义与目的，二〇至二一页）

参读：祷告的意义与目的，第二篇。

for His people, God cannot do anything. God has His divine principles. One of them is that without intercession He cannot save anyone.

As Abraham lingered in God's presence, even after the two angels had left for Sodom, remaining standing before Him (Gen. 18:22), God opened up to him. God did not open to Abraham directly but in the way of implication. God did not say, "Abraham, I shall soon destroy Sodom. Lot is there, and I am very concerned about him. I have come to ask you to intercede for him." God was not that simple. Instead, He said, "The cry of Sodom and Gomorrah, how great it is; and their sin, how heavy it is! I shall go down and see whether they have done altogether according to its outcry, which has come to Me; and if not, I will know" (18:20-21). Although God did not say a word about Lot, His intention in speaking about Sodom was for Lot. These two friends talked about Lot, but neither of them mentioned his name. They spoke about him in a mysterious way, in a way of implication...Nevertheless, God knew Abraham's intention as Abraham knew God's intention. (Life-study of Genesis, pp. 678-680)

Before God saves, edifies, or works in someone, He must find a person to pray for the things that He is about to do. Without our prayer, God cannot work. God visited Abraham so that Abraham would intercede for Lot to be saved. It is possible to say that God was asking Abraham to do something; hence, it was not easy for God to bring it up. It is easy to tell a person what we will do for him, but it is not easy to ask someone to do something for us. God wanted Abraham to do something, but in order to see if Abraham was willing, He did not bring it up quickly. If I want to ask a brother to help me, I would first talk with him to see how his heart is toward me. Only if he cares for me would I feel comfortable asking him to help me. This was the case when God spoke with Abraham. It was when Abraham walked with God to send God off and lingered in God's presence that God said, "Shall I hide from Abraham what I am about to do?" (Gen. 18:17). (The Meaning and Purpose of Prayer, p. 22)

Further Reading: The Meaning and Purpose of Prayer, ch. 2

晨兴喂养

创十八 25 “你绝不会将义人与恶人同杀，将义人与恶人一样看待；这绝不是你所行的。审判全地的主岂不公平行事么？”

33 “耶和华与亚伯拉罕说完了话就走了；亚伯拉罕也回到自己的地方去了。”

在神眼中唯一算得数的代求，乃是照着神启示的代求。这就是说，正确的代求不是我们发起的，乃是神在祂的启示中发起的。

要符合代求的第一个原则，就是照着神心愿亲密的启示，我们必须经过一段漫长的过程。我们需要受对付、受割礼、被了结。然后我们就预备好得以与神亲密的交通。神要临到我们，不在神的水平上，乃在人的水平上，正如祂临到亚伯拉罕一样。...〔亚伯拉罕能〕和祂交谈，面对面地说话。这样和神交谈是何等美好！当我们这样与神有交通，我们不觉得自己是和全能、威严的神谈话，乃觉得是和另一个人谈话。这就是照着神启示代求的意义。这种代求总是亲密的、奥秘的，并且以暗示的方式进行（创世记生命读经，八二〇至八二一、八二五页）。

信息选读

一切正确的代求，因为都是照着出于神的心的启示，所以必是照着神的心。...神虽然没有提罗得的名字，但亚伯拉罕晓得神的心意。亚伯拉罕不是照着神外面的话代求，乃是照着神里面的心意代求。正确的代求总得摸着神的心。

在创世记十八章里，亚伯拉罕不是在祷告，乃是和那在人水平上的密友谈话。...当你进入与那在人水平

Morning Nourishment

Gen. 18:25 "Far be it from You to do such a thing, to put to death the righteous with the wicked, so that the righteous should be as the wicked. Far be it from You! Shall the Judge of all the earth not do justly?"

33 "And Jehovah went away as soon as He had finished speaking with Abraham, and Abraham returned to his place."

The only intercession that counts in the eyes of God is that which is according to His revelation. This means that proper intercession is not initiated by us but by God in His revelation.

In order to fulfill the first basic principle of intercession...we need to pass through a long process. We need to be dealt with, circumcised, and terminated. Then we shall be ready for intimate fellowship with God. God will come to us on a human level, not on a divine level, just as He came to Abraham...[so that he could speak] with Him face to face. How good it is to talk with God in this way! When we have fellowship with God like this, we do not have the sense that we are talking to the almighty, majestic God, but to another human being. This is the meaning of intercession being according to the revelation of God. This intercession is always intimate, mysterious, and in the way of implication. (Life-study of Genesis, pp. 677, 681)

Today's Reading

Since all proper intercession is according to the revelation which is out of God's heart, it must also be according to God's heart....Although God did not mention Lot by name, Abraham realized what was on God's heart. Abraham did not intercede according to the outward word of God but according to the inward intention of God's heart. Proper intercession must always touch the heart of God.

In Genesis 18 Abraham was not praying; he was talking to his intimate Friend on a human level....When you have come into intimate fellowship

上的神亲密的交通里，并且知道祂的心愿，你就能向祂挑战，说，“主，这是你的作法么？”这既不是祷告，也不是恳求，乃是在非常友善的谈话中向神挑战。

亚伯拉罕向神挑战，乃是照着神义的法则（23~25）。...正确的代求既不是照着神的爱，也不是照着神的恩，乃是照着神的义。...我们必须照着神的义向神挑战，因为祂的义比祂的爱和恩更约束祂。神没有义务要爱人或施恩，但祂有责任要公义。...正确的代求绝不照着神的爱恳求神，乃是照着神义的法则向神挑战。

亚伯拉罕的代求回应了神关于罗得的心愿。当亚伯拉罕照着神的心代求时，他的代求自然而然表达了神的愿望。...这是代求的另一个原则。

代求也必须完成神的旨意。虽然神有一个旨意要救罗得，但没有亚伯拉罕的代求，神就无路完成祂的旨意。正确的代求总是为着成就神的旨意铺路。它为属天的火车铺轨道。神想要将罗得从所多玛救出来，但祂必须找出一条路这样作。因此，祂访问亚伯拉罕，目的是要他为罗得代求。亚伯拉罕很能体谅神的心，神也能向他敞开祂的心。亚伯拉罕立刻用挑战性的代求向神回应祂的心愿。

十八章不是结束于亚伯拉罕的说话，乃是结束于神的说话〔33〕。...这里是记载亚伯拉罕的代求，但不是说亚伯拉罕说完了话，乃是说主说完了话。正确的代求总是神的说话。表面上是我们在说话，实际上是神在我们的说话里说话。...我们需要停留在神面前，直到祂对我们说完了话。我们的代求必须说出神所说的（创世记生命读经，八二七至八二八、八三〇至八三三页）。

参读：创世记生命读经，第五十一篇。

with God on the human level and know His heart's desire, you can challenge Him, saying, "Lord, is this Your way?" This is neither praying nor begging; it is challenging God in a very friendly conversation.

Abraham's challenge to God was according to God's righteous way (18:23-25)...Proper intercession is neither according to God's love nor according to His grace, but according to His righteousness....We must challenge God according to His righteousness because His righteousness binds Him more than His love and His grace do. God has no obligation to be loving or to show grace, but He is held responsible to be righteous....Proper intercession never begs God according to His love but challenges Him according to His righteous way.

Abraham's intercession echoed the desire of God's heart concerning Lot. As he was interceding according to God's heart, his intercession spontaneously expressed God's desire....This is another principle of intercession.

Intercession must also carry out God's will. Although God had a will to rescue Lot, without Abraham's intercession God had no way to carry out His will. Proper intercession always paves the way for the accomplishing of God's will. It lays the tracks for the heavenly locomotive. God desired to rescue Lot from Sodom, but He had to find a way to do this. Thus, He visited Abraham for the purpose that he might intercede on Lot's behalf. Abraham was intimately close to God's heart, and God was able to open His heart to him. Immediately Abraham echoed back to God His heart's desire in a challenging intercession.

This chapter does not end with Abraham's speaking; it ends with God's speaking [v. 33]....It does not say that Abraham had finished his speaking; it says that the Lord had finished His speaking. Proper intercession is always God's speaking. Apparently we are speaking; actually God is speaking in our speaking....We need to stay in the presence of God until He has finished His speaking to us. Our intercession must utter what God is speaking. (Life-study of Genesis, pp. 682-683, 685-688)

Further Reading: Life-study of Genesis, msg. 51

创十三 12 “亚伯兰住在迦南地；罗得住在平原的城邑，并且渐渐挪移帐棚，直到所多玛。”

十九 1 “那两个天使傍晚到了所多玛；罗得正坐在所多玛城门口，看见他们，就起来迎接，面伏于地下拜。”

罗得是义人，也是敬虔的人（彼后二 6~9）。然而，他虽然从迦勒底的吾珥出来，也属于神的百姓，与亚伯拉罕一同住在迦南地（创十二 5），却失败了，因为他离开了有神见证的亚伯拉罕，流荡到邪恶之城所多玛（十三 11~13，十四 12），这城为神所定罪，并要受祂的审判而毁灭。

迦勒底的吾珥是偶像之地，埃及是有属世丰富和享乐之地，而所多玛是罪恶之城。这三个地方在迦南地周围形成三角边界。神所呼召的人居住在这三角地带之内，必须留意，免得堕落回到偶像之城，下到属世的享乐之地，或流荡到罪恶之城去（圣经恢复本，创十九 1 注 1）。

信息选读

在创世记十三章罗得与亚伯拉罕的争执中，圣经没有指明亚伯拉罕是错的。然而我相信，就着深刻的意义来说，那件事叫罗得的感觉受了伤。在这里我要对领头的弟兄们说一句话。对付弟兄是非常困难的事。亚伯拉罕在对付罗得时并没有作错什么，但是只因他对付了罗得，罗得就不愿再回到他那里。亚伯拉罕从来没有忘记罗得。当他听见罗得被基大老玛掳去了，就去与诸王争战，把罗得救回来。当他得知神要毁灭所多玛，就为罗得代求。在十九章二十七和二十八节，亚伯拉罕清早起来，向所多玛和蛾摩拉观

Morning Nourishment

Gen. 13:12 "Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and moved his tent as far as Sodom."

19:1 "And the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. And when Lot saw them, he rose up to meet them and bowed with his face to the ground."

Lot was a righteous and godly man (2 Pet. 2:6-9). Nevertheless, although he had come out of Ur of Chaldea and was dwelling as one of God's people with Abraham in the land of Canaan (Gen. 12:5), he became defeated because he separated himself from Abraham, with whom was God's witness and testimony, and drifted into the wicked city of Sodom (13:11-13; 14:12), which was condemned by God and was to be destroyed under His judgment.

Ur of Chaldea was a place of idols, Egypt was a place of worldly riches and pleasures, and Sodom was a city of sin. These three places form a triangular boundary around the land of Canaan. God's called ones live within this triangle and must be careful lest they fall back to the city of idols, go down to the place of worldly pleasures, or drift into the city of sin. (Gen. 19:1, footnote 1)

Today's Reading

The Bible does not indicate that in the strife between Lot and Abraham in Genesis 13 Abraham was wrong. However, I believe that in a very deep sense Lot's feelings were hurt. Here I would say a word to the leading brothers. It is a very difficult matter to deal with the brothers. Abraham did nothing wrong in dealing with Lot, but simply because he dealt with him, Lot would never return to him. Abraham never forgot Lot. When he heard that Lot had been captured by Chedorlaomer, he led the fight against the kings and rescued Lot. When Abraham learned that God was about to destroy Sodom, he interceded for Lot. In 19:27 and 28, Abraham rose up early in the morning and looked toward Sodom and Gomorrah because he was so concerned

看，因为他十分挂念罗得。然而，罗得因着感觉受伤，却不愿回到亚伯拉罕那里。...当罗得从所多玛城被救出来时，他没有考虑回到亚伯拉罕那里。他若回去，他的一生就不会有这样可怜的结局。

我有很重的负担，要青年弟兄姊妹看见，与主里年长的一代有争执，并且离开他们，是危险的。...在圣经里没有指明罗得感谢亚伯拉罕将他从被掳中救回来。也许他不愿放下受伤的感觉，并且谦卑自己。我们不该坚持固守这种人的感觉。我们不该像罗得，却该谦卑自己，愿意丢脸，回到亚伯拉罕那里，留在他那里。我们越快这样作，越多这样作，就越好。

罗得漂流到在神面前邪恶且罪恶的光景中（十三11~12）。一旦你离开属灵影响的源头，你会自动地走下坡。...永远不要弃绝正确属灵的影响，因为那是你的保护。你若放弃了，就要失去保护，像罗得一样往下漂到所多玛。尽管罗得知道所多玛在神眼中是邪恶的，他最终还是进入那邪恶之地，并且住在那里。...那两个天使去执行神对所多玛的审判时，罗得正坐在城门口，这与亚伯拉罕坐在帐棚门口成对比。照着古时的规矩，坐在城门口的人乃是作长老的，因为只有长老才有坐在那里的特权。罗得竟成了所多玛的首领！（创世记生命读经，八三八至八四一页）

虽然我们都得救了，并活在罗马五至八章之间，但我们仍需要认识邪恶的根源，以及受约束脱离邪恶的路。...我们需要借着神的创造认识祂，并以公义持守祂的真理。我们需要照着我们的本性行动，留意我们良心的声音，并顾到我们里面正确的思想。我们若实行这一切事，就会受到保护（罗马书生命读经，四七页）。

参读：罗马书生命读经，第三篇；创世记生命读经，第五十二篇。

for Lot. Nevertheless, because of his hurt feelings, Lot would not return to Abraham....When Lot was delivered from the city of Sodom, he did not consider returning to Abraham. If he had returned, his life would not have had such a pitiful ending.

I am burdened that the young brothers and sisters will see that it is dangerous to dissent with and to leave the older generation in the Lord....There is no indication in the Word that Lot thanked Abraham for delivering him from captivity. It might have been that he would not give up his hurt feelings and humble himself. We should not insist upon holding on to such human feelings. We, unlike Lot, should humble ourselves, lose our face, and return to Abraham and remain with him. The sooner we do this and the more we do it, the better.

Lot drifted into a situation which was wicked and sinful before God (13:11-12). Once you leave the source of spiritual influence, you will automatically go downhill....Never forsake the proper spiritual influence, for it is your protection. If you give it up, you will lose your protection, and, like Lot, will drift downward into Sodom. In spite of the fact that Lot knew Sodom was wicked in the eyes of God, he eventually entered into that evil place and lived there....When the two angels came to execute God's judgment over Sodom, Lot was sitting in the gate of the city, in contrast to Abraham who was sitting at his tent door. According to ancient custom, whoever sat at the gate of the city was one of the elders, for only they had the privilege of sitting there. Lot became a leader in Sodom! (Life-study of Genesis, pp.692-695)

Although we all are saved and are living somewhere in Romans 5 through 8, we still need to know the source of evil and the way to be restricted from doing evil....We need to know God by His creation and hold His truth in righteousness. We need to act according to our nature, heed the voice of our conscience, and care for the proper reasonings within us. If we practice all these things, we will be protected. (Life-study of Romans, p. 39)

Further Reading: Life-study of Romans, msg. 3; Life-study of Genesis, msg. 52

创十九 16~17 “但罗得迟延不走。那两个人因为耶和華怜悯罗得，就抓着他的手和他妻子的手，并他两个女儿的手，把他们领出来，安置在城外；领他们出来以后，就说，逃命吧！不可回头看，…要往山上逃跑，免得你被剿灭。”

路十七 32 “你们要回想罗得的妻子。”

罗得的妻子变成一根盐柱，是因她留恋所多玛，回头观望；这指明她贪爱并宝贝神即将审判并彻底毁灭的邪恶世界。她虽被救出所多玛，却没有到达罗得所到的安全地方（创十九 15~30）。她没有灭亡，也没有完全得救。她就像失了味的盐（路十四 34~35、34 注 2），被撇在蒙羞之地。这对贪爱世界的信徒，是个严肃的警告（圣经恢复本，路十七 32 注 1）。

信息选读

当天使住在罗得家中的时候，所多玛人从城中各处而来，要放纵所多玛式的情欲（创十九 4~11）。所多玛人是同性恋者。保罗在罗马一章二十四节和二十七节说到他们。今天有许多所多玛人，表现出许多所多玛式的情欲。所多玛人似乎没有灵，他们好像粗暴的畜类。

罗得甚至情愿牺牲他的两个女儿，来满足所多玛人的情欲（创十九 7~9）。无论他是不是被迫，这样作绝对是不该的。这表明罗得的道德感已经被麻醉了。…罗得竟考虑牺牲他的童贞女儿，来拯救他的两个客人。…虽然他是义人，但他已经失去了道德感和羞耻感。

为了应付这样邪恶的光景，天使击打所多玛人，

Morning Nourishment

Gen. 19:16-17 "But he lingered; so the men seized his hand and the hand of his wife and the hand of his two daughters, Jehovah being merciful to him, and they brought him out and set him outside the city. And when they had brought them outside, He said, Escape for your life. Do not look behind you....Escape to the hills, lest you be destroyed."

Luke 17:32 "Remember Lot's wife."

Lot's wife became a pillar of salt because she took a lingering look backward at Sodom, indicating that she loved and treasured the evil world that God was going to judge and utterly destroy. She was rescued from Sodom, but she did not reach the safe place that Lot reached (Gen. 19:15-30). She did not perish; neither was she fully saved. Like the salt that becomes tasteless (Luke 14:34-35 and footnote 2 on verse 34), she was left in a place of shame. This is a solemn warning to the world-loving believers. (Luke 17:32, footnote 1)

Today's Reading

While the angels were staying in Lot's house, the Sodomites came to indulge in their sodomitical lust, coming from every corner of the city (Gen. 19:4-11). A Sodomite is a homosexual. Paul speaks of them in Romans 1:24 and 27. There are many Sodomites today and much sodomitical lust is expressed. Sodomites seem to have no spirit; they are like brutal animals.

Lot was even willing to sacrifice his two daughters to satisfy the Sodomites' lust (Gen. 19:7-9). Whether he was forced to do this or not, he never should have done it. This shows that Lot's sense of morality had been drugged....Lot would consider sacrificing his virgin daughters to save his two guests....Although he was a righteous man, he had lost his sense of morality and shame.

To meet such a wicked situation, the angels smote the Sodomites with

使他们眼睛昏迷 (11) 。这指明所有在所多玛的人都是眼睛昏迷的，都在黑暗里。...人若不是眼睛昏迷的，怎会成了所多玛人？这表明犯罪使人眼瞎。

罗得其他的儿女也没有道德感 (30~35) 。...罗得和他的女儿从所多玛逃出以后还有酒 (32) 。他们若没有带酒，在他们所住的山洞里怎会有酒？他们真是被所多玛罪恶的光景麻醉了！...青年女子没有羞耻感，就是没有保护。整个世界对羞耻和道德的感觉，都已经被麻醉了。因为青年人多半生长在罪恶的气氛中，他们的感觉已经被麻醉了。但他们若是进入召会生活，留在召会生活纯洁的气氛中几个月，他们就不愿意回罪恶的世界去。

我们生活在邪恶的世代，我们需要保护。我们的家庭和儿女必须蒙保护。我们都必须逃出所多玛，把那邪恶的气氛关在门外。若不是这样，我们的后裔就会被麻醉。在所多玛被毁灭以后，罗得和他的女儿怎么会那样作？就是因为他们的道德感已经坠落得极低了。

借着得胜者的代求，罗得自己仅仅得救 (15~25、29) 。甚至在天使告诉罗得所多玛要遭毁灭以后，他还在那里迟延不走。他不甘愿逃离那城，但天使拉着他的手，把他拖出来 [16] 。...罗得不忠信，但主有怜悯，将他从所多玛拉出来，像从火中抽出柴来一样。

在路加十七章二十八至三十三节，主警告我们要回头看。罗得的妻子为什么回头看？因为她的一些孩子，尤其是她的一些女儿，还在所多玛；也因为她的房子和衣物还在那里。你若仔细读创世记十九章，会读出来她是在罗得的后面。...她在罗得后面，回头一看，就变成了一根盐柱。...当审判的日子来时，你是要有分于荣耀呢，还是要有分于羞辱？我们不会沉沦，因为我们的救恩是确定的。然而，...我们可能会蒙羞 (创世记生命读经，八四一至八四五页) 。

参读：创世记生命读经，第五十三篇。

blindness (19:11), indicating that all the men in Sodom were blind and in darkness....If a man were not blind, how could he be a Sodomite? This shows that sinfulness blinds people.

Others of Lot's children had no sense of morality (19:30-35)...After escaping from Sodom, Lot and his daughters still had wine with them (19:32). If they had not brought the wine with them, how else could they have had it in the cave where they were dwelling? How drugged they were by the sinful situation in Sodom!...For young ladies to be without a sense of shame is to be without protection. Throughout the whole world the sense of shame and morality has been drugged. Because most of the young people were raised in a sinful atmosphere, their senses have been drugged. But if they would come in to the church life and remain in its pure atmosphere for a few months, they would never return to the sinful world.

We live in an evil age and need protection from it. Our family and our children must be protected. We all must escape Sodom and shut our doors to its evil atmosphere. If we do not, our descendants will be drugged. How could Lot and his children have conducted themselves in the way they did after Sodom was destroyed? Because their sense of morality had fallen so low.

Lot himself was barely saved through the overcomer's intercession (19:15-25, 29). Even after the angels told Lot that Sodom was to be destroyed, he still lingered there. He had no willingness to escape from the city, but the angels held his hand and pulled him out [v. 16]....Lot was not faithful, but the Lord was merciful, pulling him out of Sodom as wood plucked out of a fire.

In Luke 17:28-33 the Lord warns us not to look back. Why did Lot's wife look back? Because some of her children, especially her daughters, were still in Sodom and because her house and her clothing also were there. If you read Genesis 19 carefully, you will see that she was behind Lot....Being behind him, she looked back and became a pillar of salt....When the day of judgment arrives, will you share in the glory or in the shame? We shall not suffer perdition, for our salvation is assured. However,...we may be put to shame. (Life-study of Genesis, pp. 695-698)

Further Reading: Life-study of Genesis, msg. 53

高升的主活在我里

(英485)

F 大调

3/4

3 3 3 | 3 - 3 | 5 - 4 | 3 - - | 1 1 7̣ | 1̣·2̣ 3 | 2 - 1 | 2 - - |
 一 何等供备! 何等成就! 加略之死, 包罗万有。

3 3 3 | 3 - 3 | 6 - 5 | 4 - - | 2 5 4 | 3 - 1 | 1 - 7̣ | 1 - - ||
 我与基督同挂木上, 旧人了结, 同死同葬。

二 我且与主一同复生,
 向罪已死, 向敌夸胜—
 岂可依旧罪中生活,
 俨如罪奴未能超脱?

三 祂已稳坐在神右边,
 长远活着, 代求无间;
 我心也为罪人求祈,
 愿其认识救恩无极。

四 我今身分何等尊荣—
 神的儿子, 由神重生!
 地上生活将主彰显,
 有主在天为我代言。

五 高升的主超越天际,
 又作生命活在我里;
 我虽寄庐困苦世间,
 安居祂里在地若天!

<< WEEK 7 — HYMN

Hymns, #485

1
 What great provision God has made
 In Jesus' death on Calvary!
 I hung with Him upon the tree,
 And in His tomb I too was laid.

2
 I rose with Him from out the grave—
 And how shall I who died to sin
 Continue still to live therein,
 The victor living as the slave?

3
 At God's right hand He took His place,
 And while for saints my Savior pleads,
 My heart for sinners intercedes
 That they might know His saving grace.

4
 Oh, what a name to me is given—
 A son of God, by second birth!
 I represent Him on the earth,
 He represents me now in heaven.

5
 As Jesus dwells beyond the skies,
 I dwell within this world of strife;
 And as He lives within my life,
 In Him I'm in the heavenlies!

亚伯拉罕的神见于祂对待亚伯拉罕的事

读经：徒七2，创十二7~8，十三14~17，十四17~20，十五1，十七1，十八1，二四14

周一

壹 亚伯拉罕的神（出三15），见于祂对待亚伯拉罕的事如下：

一 亚伯拉罕的神是荣耀的神，见于祂向亚伯拉罕第一次显现以及第一次呼召并第一次说话时，对亚伯拉罕如同巨大的磁石和极大的动力，激使他从属撒但拜偶像的国出来—创十一31，徒七2~4上：

1 神借着一再向亚伯拉罕显现，将祂自己传输到他里面，使他经历属灵的注入—创十二1~3、7~8，十三14~17，十五1~7，罗四3，创十八17~19，参徒二六16，二二14~15。

2 亚伯拉罕所以能到迦南，是因神的坚持不放；神紧紧抓住了祂的子民；祂是坚持不放的神—约十28~30，犹24。

3 神向亚伯拉罕启示为称义信祂之人的神，将祂自己灌输到他们里面作相信的元素，成为他们的信，就是他们对祂的珍赏，作为对祂吸引的神圣回应—创十五1~6，来十二1~2上，加二20。

The God of Abraham Seen in His Dealings with Abraham

Scripture Reading: Acts 7:2; Gen. 12:7-8; 13:14-17; 14:17-20; 15:1; 17:1; 18:1; 24:14

Day 1

I. The God of Abraham (Exo. 3:15) is seen in His dealings with Abraham as follows:

A. *The God of Abraham is the God of glory, in His first appearing with His first calling and His first speaking to Abraham, as the vast magnet and the great motivation to Abraham that moved him to come out of the country of satanic idolatry—Gen. 11:31; Acts 7:2-4a:*

1. Through His repeated appearing to Abraham, God transfused Himself into him, causing him to experience a spiritual infusion—Gen. 12:1-3, 7-8; 13:14-17; 15:1-7; Rom. 4:3; Gen. 18:17-19; cf. Acts 26:16; 22:14-15.

2. Abraham was able to reach Canaan because God was persistent; God holds His people fast; He is a God who will not let go—John 10:28-30; Jude 24.

3. God was revealed to Abraham as the Justifier of His believing people who have been transfused with Him as their believing element to be their faith, which is their appreciation of Him as a divine reaction to His attraction—Gen. 15:1-6; Heb. 12:1-2a; Gal. 2:20.

二 亚伯拉罕的神是赐福的神，见于祂向亚伯拉罕第二次呼召并第二次说话时，应许必叫他成为大国，使他的名为大，并且他要使别人得福，地上的万族都必因他得福；这话吸引亚伯拉罕进入神圣应许的美地——创十二 1 ~ 4：

- 1 按照加拉太三章十四节，这里所应许的福就是作为那灵的神自己；最大的福乃是三一神，父、子、灵，成为经过过程，包罗万有赐生命的灵，极其主观的住在我们里面作我们的享受——六 18，腓一 19。
- 2 无论谁咒诅神的子民，必受咒诅；无论谁祝福神的子民，必蒙祝福——民二三 21，二四 5、9，参林前一 2，林后五 17。

三 亚伯拉罕的神是这地的神，见于祂第二次显现并第三次说话时，应许亚伯拉罕，要把迦南地赐给他的后裔——创十二 6 ~ 7。

四 亚伯拉罕的神是隐密照顾祂选民的神，见于祂拯救亚伯拉罕脱离法老对他妻子侮辱的事上——10 ~ 20 节。

五 亚伯拉罕的神是安慰并鼓励的神，见于祂在罗得离别亚伯拉罕后，第四次说话时，应许亚伯拉罕，要把他向四方所能看见的迦南地赐给他和他的后裔，也要使他的后裔如同地上的尘沙那样多——十三 14 ~ 17：

B. The God of Abraham is the God of blessing, in His second calling with His second speaking to Abraham, promising him that He would make of him a great country, make his name great, and make him a blessing to others and that all the families of the earth would be blessed in him; this attracted Abraham to go into the good land of the divine promise —Gen. 12:1-4:

1. According to Galatians 3:14, the blessing promised here is actually God Himself as the Spirit; the greatest blessing is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive, life-giving Spirit dwelling in us in a most subjective way for our enjoyment—6:18; Phil. 1:19.
2. Whoever curses God's people receives a curse, and whoever blesses God's people receives a blessing—Num. 23:21; 24:5, 9; cf. 1 Cor. 1:2; 2 Cor. 5:17.

C. The God of Abraham is the God of the earth, in His second appearing with His third speaking, in promising Abraham that He would give the land of Canaan to his seed—Gen. 12:6-7.

D. The God of Abraham is the God of secret care for His elect, in saving Abraham from Pharaoh's insulting of his wife —vv. 10-20.

E. The God of Abraham is the God of comfort and encouragement, in His fourth speaking, after Lot left Abraham, in promising to give to Abraham and to his seed the land of Canaan as far as he could see in four directions and to make his seed as numerous as the dust of the earth—13:14-17:

1 基督这亚伯拉罕的后裔必须作到我们里面，使祂借着我们生出来，好叫祂得着扩增—加三 16，一 15 ~ 16，二 20，四 19。

2 迦南地表征包罗万有的基督作为包罗万有的灵，在我们的灵里给我们享受，使我们被祂构成，作祂团体的彰显—西一 12，二 6 ~ 7，加三 14，五 16、25。

六 亚伯拉罕的神是至高的神，天地的主，见于祂在亚伯拉罕与四王争战后，借着祂的祭司麦基洗德，将祂神圣的供应带给亚伯拉罕，并为他祝福—创十四 17 ~ 20。

周 四

七 亚伯拉罕的神是那盾牌并大赏赐的神，见于祂在亚伯拉罕惧怕四王报复，而向他第五次说话时（这次在异象中），向他指出那些按神圣性情是他属天后裔的，要如天上的星那样多，是地上任何人所不能摸着的；亚伯拉罕信耶和华，耶和华就以此算为他的义—十五 1 ~ 6。

八 亚伯拉罕的神是信实的神，见于祂在亚伯拉罕沉睡中，第六次向他说话时，对他预言，那些按属人性情是他属地后裔的，必寄居埃及，服事埃及人，被他们苦待四百年，到了第四代必回到迦南；祂是信实的神，也见于祂与亚伯拉罕立约，要把从埃及河直到伯拉大河之地赐给他的后裔—12 ~ 21 节。

九 亚伯拉罕的神是静默的神，由于亚伯拉罕在

1. Christ as the seed of Abraham must be wrought into us so that He may be brought forth through us for His increase—Gal. 3:16; 1:15-16; 2:20; 4:19.

2. The land of Canaan signifies the all-inclusive Christ as the all-inclusive Spirit in our spirit for our enjoyment so that we may be constituted with Him for His corporate expression—Col. 1:12; 2:6-7; Gal. 3:14; 5:16, 25.

F. The God of Abraham is God the Most High, Possessor of heaven and earth, in His divine supply with His blessing to Abraham through His priest Melchizedek after Abraham fought the battle against the four kings—Gen. 14:17-20.

Day 4

G. The God of Abraham is the God of shield and great reward, in His fifth speaking (this time in a vision) to Abraham, when he was afraid of the four kings' avenging, in pointing out to Abraham that his heavenly seed in their divine nature would be as many as the stars in heaven who could never be touched by anyone on earth; Abraham believed in Jehovah, and Jehovah accounted it to him as righteousness—15:1-6.

H. The God of Abraham is the God of faithfulness, in foretelling to Abraham, in His sixth speaking to him in his deep sleep, that his earthly seed in their human nature would be sojourners in Egypt, serve the Egyptians, be afflicted by them for four hundred years, and in their fourth generation return to Canaan; and He is the God of faithfulness, in making a covenant with him that He would give to his seed the land from the river of Egypt to the Great River, Euphrates—vv. 12-21.

I. The God of Abraham is the God of silence, due to the fact that Abraham

八十六岁时听从他妻子撒拉，娶了夏甲，凭着运用肉体得着一个儿子（十六 1 ~ 4、15 ~ 16）；然后神向亚伯拉罕静默了十三年，直到他九十九岁，神才再向他显现（十七 1）。

周 五

十 亚伯拉罕的神是全丰全足的神，见于祂向亚伯拉罕第三次显现并第七次说话时，作给人行割礼的神，割除神选民在肉体里天然的人，使他们成为神的新造，这新造是由那凭神恩典所生的以撒所表征，不是由那凭亚伯拉罕肉体所生的以实玛利所表征—1 ~ 21 节，加四 22 ~ 31：

- 1 神被启示为全丰全足的神（原文，El-Shaddai，伊勒沙代），叫相信祂的人行在祂面前，不断享受祂和祂全丰全足的供应，并得着神加到他们里面，作他们得以完全的元素和因素—创十七 1。
- 2 伊勒沙代（El-Shaddai）这神圣的称呼，由两个希伯来字组成—El，伊勒，意，大能者；Shaddai，沙代，源自另一希伯来字，意，胸部或乳房。
- 3 因此，神乃是有乳房的大能者，就是全丰全足的大能者，作蒙祂呼召，不断接受祂之人的滋养者、加力者和全备供应者—腓一 19 ~ 21 上，加三 2、5，约一 16。
- 4 全丰全足的神乃是钉十字架的神，为着了结我们肉体里天然的人；祂也是复活的神，为着新造使我们的新人有新生的起头—创十七 1 ~ 21，二二 1 ~ 10，西二 11，加五 24，彼前一 3，林后五 17，腓三 3。

十一 亚伯拉罕的神是具有属人友情的神，见于祂

listened to his wife Sarah and married Hagar to get a son by the exercise of his flesh when he was eighty-six years old (16:1-4, 15-16); then God became silent to Abraham for thirteen years, until he became ninety-nine years old, and God appeared to him again (17:1).

Day 5

J. The God of Abraham is the God of all-sufficiency, in His third appearing with His seventh speaking to Abraham, in being the God of circumcision to cut off His chosen people's natural man in the flesh that they may become God's new creation, signified by Isaac who was born by God's grace, not by Ishmael who was born by Abraham's flesh—vv. 1-21; Gal. 4:22-31:

1. God is revealed as the All-sufficient God (Heb. El Shaddai) for His believing ones to walk in His presence, constantly enjoying Him and His all-sufficient supply, and to have God added to them as the element and factor of their perfection—Gen. 17:1.
2. The divine title El Shaddai is composed of two Hebrew words—El means “the Mighty One,” and Shaddai comes from the Hebrew word meaning “breast” or “udder.”
3. Thus, God is the Mighty One with an udder, the all-sufficient Mighty One to be the Nourisher, Strength-giver, and bountiful Supplier of His called ones, who continually receive Him—Phil. 1:19-21a; Gal. 3:2, 5; John 1:16.
4. The All-sufficient God is the God of crucifixion for the termination of our natural man in the flesh and the God of resurrection for the germination of our new man for the new creation—Gen. 17:1-21; 22:1-10; Col. 2:11; Gal. 5:24; 1 Pet. 1:3; 2 Cor. 5:17; Phil. 3:3.

K. The God of Abraham is the God with His human friendship, in

作一个人，有人的形状（在祂向亚伯拉罕第四次显现并第八次说话时），在人性的水平上，来访问祂的朋友亚伯拉罕（代下二十7，赛四一8，雅二23）；亚伯拉罕与祂同行，祂也与亚伯拉罕谈话，如人的朋友之间谈话一样，说到祂要审判所多玛，就是祂朋友的侄儿罗得和家人所住的地方——创十八~十九。

十二 亚伯拉罕的神是在人性里具有友情的神，见于祂打发亚伯拉罕的侄儿和他两个女儿，从所多玛的倾覆之中出来，因祂记念祂的密友亚伯拉罕——29、12 ~ 22 节。

周 六

十三 亚伯拉罕的神是给人友爱照顾的全能神，见于祂用祂全能的大力拯救祂的密友亚伯拉罕，使他的妻子免于落在基拉耳王亚比米勒手中——二十。

十四 亚伯拉罕的神是不改变的神，见于祂向亚伯拉罕第九次说话时，守住祂恩典的原则，承认亚伯拉罕从撒拉所生的儿子以撒，是他唯一的儿子——二一1 ~ 12。

十五 亚伯拉罕的神是试炼人的神，见于祂第十次对亚伯拉罕说话时，试验祂亲密的属人朋友亚伯拉罕，要他将所爱的独生子作为燔祭献给神——二二1 ~ 10。

十六 亚伯拉罕的神是预备的三一神（原文为，耶和華以勒），见于祂第十一次向亚伯拉罕说话时，预备一只公羊，代替以撒为燔祭献给神

His coming (in His fourth appearing with His eighth speaking to Abraham) as a man, in the form of a man, to visit Abraham as His friend (2 Chron. 20:7; Isa. 41:8; James 2:23) on the level of humanity, with whom Abraham walked and who conversed with Abraham as a human friend with a human friend, concerning His judgment of Sodom, where His friend's nephew Lot and his family lived—Gen. 18–19.

L. The God of Abraham is the God with friendship in humanity, in sending Abraham's nephew and his two daughters out from the overthrow of Sodom, for the remembrance of Abraham as His intimate friend—vv. 29, 12-22.

Day 6

M. The God of Abraham is the almighty God with His friendly care, in saving His close friend Abraham, with His almighty power, from the loss of his wife to Abimelech, king of Gerar—ch. 20.

N. The God of Abraham is the God of changelessness in keeping the principle of His grace, in recognizing Isaac, his son of Sarah, as his only son, in His ninth speaking to Abraham—21:1-12.

O. The God of Abraham is the God with His trial, in proving Abraham, His intimate human friend, by asking him to present his only son, whom he loved, for a burnt offering to Him, in His tenth speaking to Abraham—22:1-10.

P. The God of Abraham is the Triune God of provision (Heb. Jehovah-jireh), in His providing a ram to replace Isaac for a burnt offering to Him (as the Angel of Jehovah—Christ), in His eleventh speaking to

(就是耶和华的使者—基督)—11 ~ 14 节。

十七 亚伯拉罕的神是赐福的三一神，见于祂第十二次（末次）向亚伯拉罕说话时，应许亚伯拉罕，祂（就是耶和华的使者—基督）必赐福给亚伯拉罕，必叫他的后裔繁增，如同天上的星，海边的沙，并且地上万国都必因他的后裔（基督）得福—15 ~ 18 节。

十八 亚伯拉罕的神是在人的水平上友情的神，见于引领祂朋友亚伯拉罕的老仆人，去为亚伯拉罕的儿子以撒娶妻—二四。

贰 总括而言，亚伯拉罕的神乃是借着祂的显现，带着呼召，在异象中，在属人的友情里说话的神，向祂在地上亲密的朋友揭示，神按着祂的心愿，渴望祂的朋友成为什么，以及要祂的朋友作什么，以完成神圣三一的永远经纶。

Abraham—vv. 11-14.

Q. The God of Abraham is the Triune God of blessing, in His twelfth (last) speaking to Abraham, promising him that He (as the Angel of Jehovah—Christ) would bless him and multiply his seed like the stars of the heavens and like the sand upon the seashore and that in his seed (Christ) would all the nations of the earth be blessed—vv. 15-18.

R. The God of Abraham is the God of friendship on the human level, in leading the old servant of His friend Abraham to secure a wife for his son Isaac—ch. 24.

II. As a whole, the God of Abraham is the God of speaking in His appearing, with calling, in a vision, and in the human friendship, to unveil to His intimate friend on the earth what He aspired for him to be and what He wanted him to do according to His heart's desire for the accomplishment of the eternal economy for the Divine Trinity.

徒七 2~4 “...当日我们的祖宗亚伯拉罕在米所波大米还未住哈兰的时候，荣耀的神向他显现，对他说，“你要从你本地和你亲族中出来，往我所要指示你的地去。”他就从迦勒底人之地出来，住在哈兰。他父亲死了以后，神使他从那里迁到你们现在所住之地。”

在出埃及三章十五节，神宣告祂是亚伯拉罕的神，但没有说到细节。乃是在神对待亚伯拉罕的许多事上，神所是的细节才揭示出来。

亚伯拉罕的神乃是荣耀的神。司提反告诉我们，当亚伯拉罕在迦勒底的吾珥蒙神呼召时，神在荣耀里向他显现为荣耀的神（徒七 2~4 上）。神的荣耀就是神自己彰显出来。如果神隐藏祂自己，就没有荣耀。如果神显现出来，那就是荣耀。神在祂显现里的荣耀，可能含示一种辉煌，光明而照耀（神在祂与人联结中的历史，一一〇至一一一页）。

信息选读

荣耀的神向亚伯拉罕第一次显现，以及第一次呼召并第一次说话时，对亚伯拉罕如同巨大的磁石，乃是极大的动力，激使他从属撒但拜偶像的国出来（创十一 31）。

亚伯拉罕受了吸引，但创世记给我们看见，他没有绝对并情愿地答应神的呼召。不是亚伯拉罕带头发起，离开拜偶像的世界；乃是他的父亲带头，他跟从。但事实上，激动亚伯拉罕迁离撒但拜偶像之国的那个吸力和动力乃是神。神若没有来向亚伯拉罕显为荣耀的神，亚伯拉罕是不会采取这样的行动的（神在祂与人联结中的历史，一一一页）。

Morning Nourishment

Acts 7:2-4 "...The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran, and said to him, "Come out from your land and from your relatives, and come into the land which I will show you." Then he came forth from the land of the Chaldeans and dwelt in Haran. And from there, after his father died, He removed him into this land, in which you now dwell."

In Exodus 3:15 God declared that He is the God of Abraham, but without any details. It was in so many dealings of God with Abraham that the details of what God is were unveiled.

The God of Abraham is the God of glory. Stephen told us that when Abraham was called by God in Ur of the Chaldees, God appeared to him in glory as the God of glory (Acts 7:2-4a). God's glory is God Himself expressed. If God hides Himself, there is no glory. If God appears, if God is expressed, that is glory. God's glory in His appearance might imply a kind of splendor, bright and shining. (The History of God in His Union with Man, p. 93)

Today's Reading

The God of glory in His first appearing to Abraham with His first calling and His first speaking was as a vast magnet and great motivation to Abraham, which moved him to come out of the country of satanic idolatry (Gen. 11:31).

Abraham was attracted, but Genesis shows us that he did not answer God's call in an absolute and willing way. It was not Abraham that took the lead to initiate leaving the world of idolatry. His father took the lead, and he followed. Actually, though, God was the magnet and motivation which moved Abraham to come out of the country of satanic idolatry. Abraham would not have made this move if God had not come to him as the God of glory. (The History of God in His Union with Man, p. 93)

人这样蒙神呼召，活神就将祂自己传输到人里面。传输这辞很重要，描述神呼召人时所发生的事。活神自然而然将祂自己传输到蒙召的人里面。结果，他就受神吸引并归向神。不知不觉，活神的某种元素、某种素质传输到他里面，他就借着相信神而对神有反应；这反应就是信。

我们许多人对亚伯拉罕有错误的观念，认为他是信心大汉。...〔然而，〕唯一的信心大汉是神自己，神这信心大汉将祂自己传输到亚伯拉罕里面。亚伯拉罕花了时间在神面前，就不能不相信祂，因为他已得着神的传输。因此，亚伯拉罕受神吸引，并在信上对神反应。他的反应就是他的信。

〔神向亚伯拉罕〕第一次显现是记载在行传七章。还有两次见于创世记十二章：第一次（1~3）神叫亚伯拉罕离开本地、亲族、父家；第二次（7~8）神应许亚伯拉罕要把那地赐给他的后裔。...神第四次向亚伯拉罕显现是在十三章十四至十七节，祂叫亚伯拉罕举目向那地的四方观看。...神在十五章一至七节的显现是第五次；这对亚伯拉罕不是新的。神一再向亚伯拉罕显现，亚伯拉罕也经历了神显现的丰富，对这些丰富有信心。在前四次显现中，神的元素传输并注入到亚伯拉罕这人里面。神向亚伯拉罕显现时，祂没有忽然离开，乃是与亚伯拉罕同在一段时间。在十八章，神与亚伯拉罕...同在约有半天，与他谈话数小时，好像与亲密的朋友谈话一样。在那整个探访中，亚伯拉罕被神注入。在第五次显现时（十五），神告诉亚伯拉罕，他后裔的数目要像天上的星。第五次显现的结果，亚伯拉罕经历了他所信的神如此丰富的注入。“亚伯拉罕信神，这就算为他的义。”（罗四3，创十五6）（罗马书生命读经，九一、一〇八至一〇九页）

参读：罗马书生命读经，第八篇。

When a person has been called by God in this way, the living God transfuses Himself into him. This word transfuse is important in describing what transpires at God's calling. The living God spontaneously transfuses Himself into the called one. As a result, he is attracted by God and to God. Unconsciously, some element, some essence of the living God is transfused into him, and he reacts to God by believing in Him. This reaction is faith.

Many of us have held the wrong concept about Abraham...that he was a giant in faith,...[but] the only giant of faith is God Himself. God, as the giant of faith, transfused Himself into him. After Abraham had spent time in God's presence, he could not help believing in Him, because he had been transfused with God. Thus, Abraham was attracted to God and reacted to Him in believing. His reaction was his believing.

The first appearing was that recorded in Acts 7. Two more appearances are found in Genesis 12: in the first of these (vv. 1-3) God told Abraham to leave his country, his kindred, and his father's house; in the second one (vv. 7-8) God promised Abraham to give the land to his seed....God's fourth appearing to Abraham was in Genesis 13:14-17, when He told Abraham to lift up his eyes and look in every direction at the land....The appearing of God in Genesis 15:1-7 was the fifth; it was nothing new to Abraham. God had appeared to Abraham repeatedly, and Abraham had experienced the riches of God's appearing, coming to have confidence in them. During the first four appearances, God's element had been transfused and infused into Abraham's being. When God appeared to Abraham, He did not leave suddenly. He stayed with Abraham for a length of time....[In Genesis 18] He stayed with him for about half a day, conversing with him for hours as with an intimate friend. Throughout that whole visitation Abraham was infused with God. During the fifth appearing (Gen. 15) God told Abraham that the number of his seed would be like the stars of heaven. As a result of the fifth appearing, Abraham had experienced such a rich infusion of God that he believed. "And Abraham believed God, and it was accounted to him as righteousness" (Rom. 4:3; Gen. 15:6). (Life-study of Romans, pp. 78, 93-94)

Further Reading: Life-study of Romans, msg. 8

晨兴喂养

加三 8 “并且圣经既预先看明，神要本于信称外邦人为义，就预先传福音给亚伯拉罕，说，“万国都必因你得福。”

14 “为叫亚伯拉罕的福，在基督耶稣里可以临到外邦人，使我们借着信，可以接受所应许的那灵。”

在神向亚伯拉罕第二次呼召并第二次说话时，我们看见神也是赐福的神（创十二 1~4）。神不仅呼召他，神也应许他，必叫他成为大国，必叫他的名为大。...神不仅赐福给他，也使他叫别人得福。这福乃是新约福音的福（加三 9、14）（神在祂与人联结中的历史，——一页）。

信息选读

亚伯拉罕是闪的后裔，我们已经看过，照着挪亚的预言，神必作闪的神，雅弗必住在闪的帐棚里。雅弗得了扩张的福（创九 26~27）。从历史来看，欧洲人是雅弗的后裔，他们已经扩展遍布全地。全世界成了欧洲人的住处。...在哥伦布发现西方世界之后，又因着交通的发展，欧洲人就扩展到各处。但是他们必须住在闪的帐棚里，闪的帐棚成了他们的福。神使亚伯拉罕这位闪的后裔，成为别人的福。这福是在闪的帐棚里。全地有许多人在闪的帐棚里享受神的福。

每一个人都需要一个帐棚，好在其中得着安息，享受生命。神赐给亚伯拉罕的福，使他叫别人得福，这含示闪的帐棚。当主耶稣作为亚伯拉罕的后裔

Morning Nourishment

Gal. 3:8 "And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: "In you shall all the nations be blessed.""

14 "In order that the blessing of Abraham might come to the Gentiles in Christ Jesus, that we might receive the promise of the Spirit through faith."

God is also seen as the God of blessing in His second calling with His second speaking to Abraham (Gen. 12:1-4). God not only called him but also promised to make of him a great country and make his name great....God not only blessed him but also made him a blessing to others. This blessing is the blessing of the New Testament gospel (Gal. 3:9, 14). (The History of God in His Union with Man, pp. 93-94)

Today's Reading

Abraham was a descendant of Shem, and we have seen that according to Noah's prophecy, God would be the God of Shem, and Japheth would dwell in the tents of Shem. Japheth received the blessing of being enlarged (Gen. 9:26-27). According to history, the Europeans as the sons of Japheth have expanded and spread all over the earth. The whole world has become the dwelling place of the Europeans....After Columbus discovered the Western world and through the development of transportation, the Europeans have spread everywhere. But they have to dwell in Shem's tent, which becomes a blessing to them. God made Abraham, a descendant of Shem, a blessing to others. This blessing is in the tent of Shem. Many people throughout the whole earth are enjoying the blessings of God in Shem's tent.

Every person needs a tent in which he can rest and enjoy life. God's blessing to Abraham which made him a blessing to others implies the tent of Shem. When the Lord Jesus came as a seed of Abraham and a

和闪的后裔而来时，祂就成了帐棚，就是帐幕（约一14），将来要终极完成于新耶路撒冷（启二一2~3）。新耶路撒冷要成为神永远的帐幕，神永远的帐棚：许多从万国中来的旧约圣民和新约信徒要在其中居住，有分于这永远生命的永远之福。这都含示于神赐给亚伯拉罕的福中（神在祂与人联结中的历史，一一二页）。

加拉太三章十四节指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵，就是...复合的灵，实际上就是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心。

神应许亚伯拉罕物质方面的福乃是美地（创十二7，十三15，十七8，二六3~4），作包罗万有之基督的预表（见西一12与注3）。因着基督至终实化为包罗万有赐生命的灵（林前十五45，林后三17），这应许之灵的福，就与应许亚伯拉罕之地的福相符。实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受（圣经恢复本，加三14注4）。

我们从神所领受的那灵，乃是福音完全的福。...在福音里，我们不仅接受了赦罪、洗净和洁净的福，更接受了三一神作为经过过程、包罗万有、赐生命之灵的福。这位活的、包罗万有的人位就是福。日复一日，神不断将这福供应给我们，我们也一直接受神这项福。哦，我们太有福了！我们所享受的是何等奇妙的福！这独一的福就是三一神这包罗万有的人位—父、子、灵—经过过程，成了赐生命的灵，住在我们里面，以极其主观的方式作我们的享受（加拉太书生命读经，三六六至三六七页）。

参读：加拉太书生命读经，第三十四篇。

descendant of Shem, He became the tent, the tabernacle (John 1:14), which will consummate in the New Jerusalem (Rev. 21:2-3). The New Jerusalem will be God's eternal tabernacle, His eternal tent, in which numerous Old Testament saints and New Testament believers from all the nations will dwell to participate in the eternal blessing of the eternal life. This is all implied in the blessing God gave to Abraham. (The History of God in His Union with Man, p. 94)

Galatians 3:14 indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. The Spirit is the compound Spirit...and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension that we may receive Him as our life and our everything. This is the focus of the gospel of God.

The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (see Col. 1:12 and footnote 2). Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy. (Gal. 3:14, footnote 3)

The Spirit we have received of God is the total blessing of the gospel....In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; we have received the blessing of the Triune God as the processed, all-inclusive, life-giving Spirit. This living, all-inclusive person is the blessing. Day by day, God is supplying this blessing to us, and we are receiving this blessing of God. Oh, how blessed we are! What a marvelous blessing we are enjoying! This unique blessing is the all-inclusive person of the Triune God—the Father, the Son, and the Spirit—processed to become the life-giving Spirit dwelling in us in a most subjective way for our enjoyment. (Life-study of Galatians, p. 300)

Further Reading: Life-study of Galatians, msg. 34

创十二7“耶和华向亚伯兰显现，说，我要把这地赐给你的后裔……。”

十三14~15“罗得离别亚伯兰以后，耶和华对亚伯兰说，从你所在的地方，举目向东西南北观看；凡你所看见的一切地，我都要赐给你和你的后裔，直到永远。”

在神第二次显现并第三次说话时，神也显为这地的神，应许亚伯拉罕，要把迦南地赐给他的后裔（创十二6~7）。神在第一次显现时呼召亚伯拉罕。神在第二次显现时应许亚伯拉罕，要把迦南地赐给他的后裔。一般地说，亚伯拉罕的后裔是指他属地的子孙，就是犹太人，也就是以色列。但狭义地说，这后裔乃是指基督（加三16）。

犹太人...要到基督回来时的复兴时期，才完全承受那地。基督要回来作亚伯拉罕唯一的后裔，并承受美地，从大海，就是地中海，直到大河，就是幼发拉底河。关于以色列国的境界，多年来一直有许多争论和会议，但是当耶稣回来作亚伯拉罕唯一的后裔时，祂要清理局面，承受美地（神在祂与人联结中的历史，一一三页）。

信息选读

神把这地赐给亚伯拉罕的后裔，因为神是这地的神，是全地的神，全地的拥有者。地上的政府以为他们各自的领土是属于他们的，但事实上全地乃是属于耶和华神的（诗二四1）。...神是这地的所有者和拥有者，神有权利把这地赐给祂朋友〔亚伯拉罕〕的子孙。

亚伯拉罕的神是隐密照顾祂选民的神，这是见于祂拯救〔祂朋友〕亚伯拉罕脱离法老对他妻子侮辱

Morning Nourishment

Gen. 12:7 "And Jehovah appeared to Abram and said, To your seed I will give this land..."

13:14-15 "And Jehovah said to Abram after Lot had separated from him, Now lift up your eyes, and look from the place where you are, northward and southward and eastward and westward; for all the land that you see I will give to you and to your seed forever."

God is revealed as the God of the earth, in His second appearing with His third speaking, in promising Abraham that He would give the land of Canaan to his seed (Gen. 12:6-7). In His first appearing, God called Abraham. In His second appearing, He promised Abraham that He would give the land of Canaan to his seed. Abraham's seed, generally speaking, refers to his earthly descendants, the Jews, Israel. But narrowly speaking, the seed refers to Christ (Gal. 3:16).

The Jews...will not fully inherit [the land] until the time of restoration when Christ returns. Christ will return as the unique seed of Abraham and will inherit the good land from the Great Sea, the Mediterranean, to the Great River, the Euphrates. There have been disputes and conferences about the boundaries of the nation of Israel for years, but when Jesus comes back as the unique seed of Abraham, He will clear up the situation and inherit the good land. (The History of God in His Union with Man, pp. 94-95)

Today's Reading

God gave this land to Abraham's seed because God is the God of the land, the God, the Owner, of the earth. The earthly governments may think that their respective territories belong to them, but actually the entire earth belongs to Jehovah God (Psa. 24:1)...As the Possessor and Owner of the land, He has the right to give it to His friend's descendants.

The God of Abraham is seen as the God of secret care for His elect in saving [His friend] Abraham from Pharaoh's insulting of his wife (Gen.

的事上（创十二 10~20）。...祂是隐密照顾祂选民的神，拯救祂的选民脱离他们的难处。

神在罗得离别亚伯拉罕后，第四次向亚伯拉罕说话，这给我们看见神是安慰并鼓励的神。...神应许亚伯拉罕，要把他向四方所能看见的迦南地赐给他和他的后裔，也要使他的后裔如同地上的尘沙那样多（十三 14~17）。亚伯拉罕和罗得都富有起来。他们有许多羊群、牛群和帐棚，那地太小，使他们不能同住。亚伯拉罕要罗得拣选他所喜欢的地，罗得就离开了亚伯拉罕。

亚伯拉罕落在孤单的情形里。他的父亲死了，侄儿罗得离开了。这时神来安慰并鼓励亚伯拉罕，应许要把他所能看见的迦南地赐给他和他的后裔，也要使他的后裔如同地上的尘沙那样多。没有人能数算神所给亚伯拉罕的后裔有多少，因为他们是数不清的。在约珥书一章四节说到，有许多亚伯拉罕的子孙被四种蝗虫所表征的外邦政权和入侵军队所杀害。这些蝗虫如同地中海的波浪，来冲洗如同尘土的以色列。但无论有多少尘土被水冲去，仍然有些沙子留下来。所以在创世记二十二章十七节，亚伯拉罕的子孙不是比作尘土，乃是比作海边的沙。有些亚伯拉罕的子孙〔也〕好像天上的星。

亚伯拉罕的神是至高的神，天地的主，这是见于祂在亚伯拉罕与四王争战后，借着祂的祭司麦基洗德，将祂神圣的供应带给亚伯拉罕，并为亚伯拉罕祝福（十四 17~20）。神不仅是天上的神，也是地上的神，所以祂是至高的。...在那次胜利中，亚伯拉罕救回了罗得和他的家人，以及他们的财物（16）。...神的祭司来供应他饼和酒，作为一种使人舒爽的饮食，那样使人舒爽的饮食与主的桌子相似（太二六 26~28）。在主的桌子上，主供应我们，使我们这些疲累困乏的罪人得舒畅（神在祂与人联结中的历史，一一三至一一五页）。

参读：神在祂与人联结中的历史，第七章。

12:10-20)...He is the God of secret care for His elect to rescue His elect from their troubles.

God is seen as the God of comfort and encouragement in His fourth speaking to Abraham after Lot left him....God promised to give to Abraham and to his seed the land of Canaan as far as he could see in four directions and to make his seed as numerous as the dust of the earth (Gen. 13:14-17). Abraham and Lot both became rich. They had many flocks, herds, and tents, and the land was too small for them to dwell together. Then Abraham asked Lot to choose the part of the land that he desired, and Lot left him.

Abraham was left in a lonely state. His father was dead, and his nephew Lot departed. Then God came to comfort and encourage him in promising to give him and his seed the land of Canaan as far as he could see and to make his seed as numerous as the dust of the earth. No one can count how many descendants God has given to Abraham, because they are innumerable. Many of his descendants were killed by the four kinds of locusts in Joel 1:4, signifying the Gentile governments with their invading armies. These locusts were like the waves from the Mediterranean Sea, which came to scour Israel as the dust. But regardless of how much the water washed away the dust, there was still some sand left. This is why in Genesis 22:17, Abraham's descendants are not likened to the dust but to the sand on the seashore. Some of Abraham's descendants are in the heavens as the stars.

The God of Abraham is seen as the God Most High, the Possessor of heaven and earth, in His divine supply with His blessing to Abraham through His priest Melchizedek after Abraham fought the battle against the four kings (Gen. 14:17-20). He is not only the God of the heaven but also the God of the earth, so He is the Most High....In that victory he recovered Lot and his family with their possessions (v. 16)....The priest of God came to serve him with bread and wine as a kind of refreshment, and that refreshment resembled the Lord's table (Matt. 26:26-28). In the Lord's table, He supplies us and refreshes us, the tired, weary sinners. (The History of God in His Union with Man, pp. 95-96)

Further Reading: The History of God in His Union with Man, ch. 7

创十五 5~6 “于是领他走到外边，说，你向天观看，数算众星，能数得过来么？又对他说，你的后裔将要如此。亚伯兰信耶和华，耶和华就以此算为他的义。”

神在第五次向亚伯拉罕说话时（这次在异象中），显示为那是盾牌并大赏赐的神（创十五 1~6）。异象是一种神圣的景色，而不是一种物质的景色。...亚伯拉罕击败四王之后，可能惧怕四王报复。因此神来告诉亚伯拉罕，神要作盾牌保护他。神也要因亚伯拉罕救了罗得而作他的赏赐。神关心罗得，而亚伯拉罕与神合作，救了罗得。这是亚伯拉罕在神前的真实功劳，所以神为此赏赐他。这给我们看见，神在照顾祂子民的事上，是很细致的。

神在异象中对亚伯拉罕第五次说话时，也应许亚伯拉罕，那些按神圣性情是他属天后裔的，要如天上的星那样多，是地上任何人所不能摸着的。亚伯拉罕信耶和华，耶和华就以此算为他的义（5~6）。在罗马四章，保罗把这事看作称义的表样。神是盾牌，神是大赏赐，神也是称义者。神称义亚伯拉罕，意思是说，神对亚伯拉罕感到快乐，亚伯拉罕也完全与神和谐一致。他完全蒙神悦纳，与神没有问题（神在祂与人联结中的历史，一一五至一一六页）。

信息选读

在创世记十五章一至六节，神在异象中对亚伯拉罕说话。在十二至二十一节，神继续在亚伯拉罕沉睡时对亚伯拉罕说话。神在梦中对亚伯拉罕说话，预言那些按属人性情是“地上的尘沙”（十三 16），是他属地子孙的，必寄居埃及。他们要在外邦作寄居的，在那里生活，服事埃及人，被埃及

Morning Nourishment

Gen. 15:5-6 "And He brought him outside and said, Look now toward the heavens, and count the stars, if you are able to count them. And He said to him, So shall your seed be. And he believed Jehovah, and He accounted it to him as righteousness."

The God of Abraham is revealed as the God of shield and great reward in His fifth speaking (this time in a vision) to Abraham (Gen. 15:1-6). A vision is a kind of divine scenery, not a physical scenery....After defeating the four kings, Abraham may have been afraid of their avenging. Thus, God came in to tell Abraham that He would be a shield to protect him. He would also be Abraham's reward for his rescue of Lot. God was concerned for Lot, and Abraham cooperated with God to rescue him. This was a real credit to Abraham before God, so God rewarded him for this. This shows us that God is very fine in taking care of His people.

God also promised Abraham that his heavenly seed in their divine nature would be as many as the stars in heaven who could never be touched by anyone on earth. Abraham believed in Jehovah, and Jehovah reckoned this believing to him for righteousness (vv. 5-6). In Romans 4 Paul considered this as the example of justification. God is the shield, God is the great reward, and God is also the Justifier. God's justifying of Abraham meant that God became happy with Abraham and that Abraham was altogether in harmony with God. He was altogether acceptable to God, having no problem with God. (The History of God in His Union with Man, pp. 96-97)

Today's Reading

In Genesis 15:1-6 God spoke to Abraham in a vision. In 15:12-21 God went on to speak to him when he was in a deep sleep. God spoke to Abraham in a dream, foretelling that his earthly seed in their human nature as “the dust of the earth” (13:16) would be sojourners in Egypt. They would be aliens in a foreign country and live there, serve the Egyptians, be afflicted by them for four hundred years, and in the fourth generation return to Canaan. Because

人苦待四百年，到了第四代要回到迦南。因着神信守祂的应许，所以神也与亚伯拉罕立约，向亚伯拉罕保证，祂必信守祂的应许，把从埃及河（就是尼罗河），直到伯拉大河（就是幼发拉底河）之地赐给他的后裔。这样的约乃是在十二章七节，十三章十四至十七节里，神所给亚伯拉罕之应许的保证。

我们也看见，神对亚伯拉罕是静默的神。这是由于亚伯拉罕在八十六岁时听从他妻子撒拉，娶了夏甲，凭着运用肉体得着一个儿子（十六 1~4、15~16）。那件事得罪神到了极点。

虽然神一再地应许，并且立约作为保证〔十二~十五〕，在十六章亚伯拉罕的妻子却提议亚伯拉罕娶她的使女夏甲为妾，使她从夏甲得子（1~3）。亚伯拉罕运用自己的肉体，娶了夏甲为妾，夏甲就为他生了一子，起名叫以实玛利。这实在得罪了神！于是神对亚伯拉罕静默了十三年之久。

当亚伯拉罕九十九岁时，神来重新坚定祂的约，这约成了割礼之约（十七 9~14）。在祂向亚伯拉罕第三次显现并第七次说话时，祂这位全丰全足的神成了给人行割礼的神，割除神选民在肉体里天然的人，使他们成为神的新造，这新造是由那凭神恩典所生的以撒所表征，不是由那凭亚伯拉罕肉体所生的以实玛利所表征（1~21，加四 22~31）。

割礼就是割除肉体，表征我们堕落之人，我们天然之人的肉体，必须割除、了结、终止。使徒保罗说，在旧约里肉身的割礼，乃是基督钉十字架对付我们身体之肉体的完全预表（西二 11）。基督在十字架上的死，就是祂的钉十字架，乃是我们真实的割礼，割除我们的肉体，及其邪情私欲（加五 24）（神在祂与人联结中的历史，一一六至一一九页）。

参读：神在祂与人联结中的历史，第七章。

of His faithfulness in keeping His promise, He also made a covenant with him to assure him of His faithfulness in His promise that He has given to his seed the land from the river of Egypt, the Nile, to the Great River, Euphrates. Such a covenant was a confirmation of God's promise to Abraham in 12:7 and 13:14-17.

God is also seen as the God of silence to Abraham. This was due to the fact that Abraham listened to his wife Sarah and married Hagar to get a son by the exercise of his flesh when he was eighty-six years old (Gen. 16:1-4, 15-16). That offended God to the uttermost.

In spite of God's repeated promise and His confirming covenant [Gen. 12—15], in Genesis 16 Abraham's wife proposed that he take Hagar her maid to bear a child for her (vv. 1-3). Abraham took, by exercising his flesh, Hagar and she bore a son by the name of Ishmael. This was a real offense to God! And God became silent to Abraham for that long time of thirteen years.

When Abraham was ninety-nine years old, God came in to reconfirm His covenant, which became a covenant of circumcision (Gen. 17:9-14). In God's third appearing with His seventh speaking to Abraham, He is the God of all-sufficiency in being the God of circumcision to cut off His chosen people's natural man in the flesh that they may become God's new creation, signified by Isaac who was born by God's grace, not as Ishmael who was born by Abraham's flesh (Gen. 17:1-21; Gal. 4:22-31).

Circumcision is the cutting off of the flesh, signifying that the flesh of our fallen man, our natural man, has to be cut off, ended, terminated. The apostle Paul said that the physical circumcision in the Old Testament was a full type of the crucifixion of Christ in dealing with the flesh of our body (Col. 2:11). Christ's death on the cross, His crucifixion, is our real circumcision which cuts off our flesh with its passions and its lusts (Gal. 5:24). (The History of God in His Union with Man, pp.97-99)

Further Reading: The History of God in His Union with Man, ch. 7

创十七 1~2 “亚伯兰年九十九岁的时候，耶和華向他显现，对他说，我是全足的神；你要行在我面前，并且要完全；我要与你立约，使你的后裔极其增多。”

10 “你们所有的男子都要受割礼；这就是我与你并你的后裔所立的约，是你们所当遵守的。”

割礼指明神要我们天然的人被割除。然后神要我们在复活里借祂的恩典重生，这是由以撒所预表的。因此，创世记十七章启示基督的钉十字架与复活。钉十字架就是割除旧人；复活就是产生，或生出新人，而新人乃是由以撒所表征（神在祂与人联结中的历史，一一九至一二〇页）。

信息选读

神只承认由基督复活所生出的人是亚伯拉罕合法的后裔（加三 29）。...彼前一章三节说，我们都已经借基督的复活得重生了。基督的钉十字架是一种了结，祂的复活是一种新生的起头。基督的死了结我们的旧人，基督的复活使我们的新人有新生的起头，使我们成为新造。

以撒是自主妇人所生，就是从恩典所生的。他是新约信徒的表样。我们这些新约的信徒，都是从自主妇人生，就是从神恩典生的。因此，以撒作亚伯拉罕的后裔，预表基督（加三 16），也预表所有新约的信徒（29）。基督是头，信徒是祂的身体。以撒不是从旧人凭肉体生的，乃是在复活里凭神的恩典生的。

在创世记十七章一节，神向亚伯拉罕显现，并向他宣告，神是全丰全足的神。大多数的圣经译本把这辞翻作“全能的神”，但这辞的原文是指明全丰

Morning Nourishment

Gen. 17:1-2 "And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; walk before Me, and be perfect. And I will make My covenant between Me and you, and I will multiply you exceedingly."

10 "This is My covenant, which you shall keep, between Me and you and your seed after you: Every male among you shall be circumcised."

Circumcision indicates that God wants our natural man to be cut off. Then God wants us to be reborn by His grace in resurrection, typified by Isaac. Thus, Genesis 17 reveals Christ's crucifixion and resurrection. The crucifixion is to cut off the old man; the resurrection is to bring forth, or to beget, the new man, and the new man is signified by Isaac. (The History of God in His Union with Man, p. 99)

Today's Reading

God would recognize only the people brought forth by Christ's resurrection as the legal seed of Abraham (Gal. 3:29)...First Peter 1:3 says that we all have been regenerated by the resurrection of Christ. Christ's crucifixion is a termination, and His resurrection is a germination. Christ's death terminated our old man, and Christ's resurrection germinated our new man to make us the new creation.

Isaac was born of the free woman, born of grace. He was a pattern of the New Testament believers. We, the New Testament believers, are all born of the free woman, the grace of God. Thus, Isaac as Abraham's seed typifies both Christ (Gal. 3:16) and all of the New Testament believers (v. 29). Christ is the Head and the believers are His Body. Isaac was not born by the flesh of the old man but by God's grace in resurrection.

In Genesis 17:1 God appeared to Abraham and declared to him that He is the God of all-sufficiency. Most of the versions translate this as “the Almighty God,” but the Hebrew word here indicates all-sufficiency. Genesis 17 actually

全足。创世记十七章事实上是说到新约，就是新遗命。神在新约里的经纶是全丰全足的。在新约里，我们得着一切。我们有基督的死割除我们的旧人，我们也借着基督的复活有了新的出生。借着基督的死与复活，我们得着新约里的一切。腓立比一章十九节指明，耶稣基督的灵有全丰全足的全备供应。

具有属人友情的神，作一个人，有人的形状（在祂向亚伯拉罕第四次显现并第八次说话时），在人性的水平上（创十八～十九），来访问祂的朋友亚伯拉罕（代下二十七，赛四一八，雅二二三）。

当神探访亚当时，是神第一次探访人。亚当堕落了，神来寻找他。神问亚当：“你在哪里？”（创三九）但在亚伯拉罕身上，神的探访不一样。神是在人性的水平上，不是在神性的水平上，来探访祂的朋友亚伯拉罕。神向亚伯拉罕显现，不是显为神，而是显为人。神以人的身分来与亚伯拉罕谈话，亚伯拉罕拿水给祂洗脚，又给这一位吃他妻子预备的食物。这都是在人的水平上。

亚伯拉罕与神同行，神与亚伯拉罕谈话，如同人的朋友一样。...但亚伯拉罕与神同行如同与人同行一样，并且神与亚伯拉罕谈话，如同人的朋友一样。祂对亚伯拉罕说到祂要审判所多玛，就是亚伯拉罕的侄儿罗得和家人所住的地方。神来找祂的朋友，要救祂朋友的侄儿。在罗得的事上，我们再次看见神对祂选民隐密的照顾，秘密的照顾。

在人性里具有友情的神，显示于祂打发亚伯拉罕的侄儿和他两个女儿，从所多玛的倾覆之中出来，因祂纪念祂的密友亚伯拉罕（十九 29、12~22）。亚伯拉罕的神是具有人性友情的神，而亚伯拉罕的神乃是我们的神（神在祂与人联结中的历史，一二〇至一二二页）。

参读：罗马书生命读经，第七篇。

covers the new covenant, the new testament. God's economy in the New Testament is all-sufficient. In the New Testament we have everything. We have the death of Christ to cut off our old man, and we have the new birth through Christ's resurrection. Through Christ's death and resurrection, we have everything in the New Testament. Philippians 1:19 indicates that the Spirit of Jesus Christ has a bountiful supply that is all-sufficient.

God with His human friendship came (in His fourth appearing with His eighth speaking to Abraham) as a man, in the form of a man, to visit Abraham as His friend (2 Chron. 20:7; Isa. 41:8; James 2:23) on the level of humanity (Gen. 18—19).

The first time God visited man was when He visited Adam. Adam became fallen and God came to seek him. God asked Adam, "Where are you?" (Gen. 3:9). With Abraham, God's visit was different. He came to visit Abraham as His friend on the level of humanity, not on the level of divinity. God did not appear to Abraham as a divine being but as a human being. As a man God came to talk to Abraham, and Abraham gave Him water for Him to wash His feet. Abraham also served this One a meal prepared by his wife. This is all on the human level.

Abraham walked with God, and God conversed with Abraham as one human friend to another...Abraham walked with God as with a man, and God conversed with Abraham as a human friend. He spoke to Abraham concerning His judgment of Sodom, where Abraham's nephew Lot and his family lived. God came to His friend to rescue His friend's nephew. Again, we can see God's hidden care, His secret care, for Lot as one of His elect.

The God with friendship in humanity is revealed in His sending of Abraham's nephew and his two daughters out from the overthrow of Sodom, for the remembrance of Abraham as His intimate friend (Gen. 19:29, 12-22). The God of Abraham is a God of human friendship, and Abraham's God is our God. (The History of God in His Union with Man, pp. 99-101)

Further Reading: Life-study of Romans, msg. 7

创二二 1~2 “这些事以后，神试验亚伯拉罕，对他说，亚伯拉罕。他说，我在这里。神说，你带着你的儿子，就是你独生的儿子，你所爱的以撒，往摩利亚地去，在我所要指示你的山上，把他献为燔祭。”

8 “亚伯拉罕说，我儿，神必自己预备作燔祭的羊羔…。”

亚伯拉罕将他独生的爱子以撒献在祭坛上，乃是一幅生动的图画，说出父神将祂的独生爱子耶稣基督，当作祭物献在十字架上。在这幅图画中，以撒很详细地预表基督。以撒是亚伯拉罕的独生子（创二二 2、12、16），预表基督是神的独生子（约三 16）。以撒是亚伯拉罕的爱子（创二二 2），而基督是父的爱子，是父所喜悦的（太三 17）。以撒接受他父亲的意愿（创二二 6），基督也拣选祂父的意思（太二六 39）。以撒顺从至死（创二二 9~10）；照样，基督也顺从至死（腓二 8）。以撒背着燔祭的柴，走到摩利亚山顶（创二二 6）；同样的，基督也背着祂的十字架，走到各各他（约十九 17）。...以撒在祭坛上“被杀”，在第三日，也就是在复活里，归还给亚伯拉罕（创二二 4、10~13，来十一 19）；同样，基督也被钉在十字架上，并且第三天复活了（林前十五 4）。以撒在复活里得着繁增（创二二 17），基督也在祂的复活里得着繁增（约十二 24，彼前一 3）。以撒是亚伯拉罕的后裔，使万国得福（创二二 18）；照样，基督是亚伯拉罕唯一的后裔，亚伯拉罕的福在祂里面临到了万国（加三 8、14、16）（圣经恢复本，创二二 2 注 1）。

Gen. 22:1-2 "Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am. And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."

8 "And Abraham said, God Himself will provide the lamb for a burnt offering, my son..."

Abraham's offering of his beloved and only son, Isaac, on the altar is a vivid picture of God the Father's offering of His beloved and only Son, Jesus Christ, on the cross. In this picture Isaac typifies Christ in a detailed way. Isaac, as Abraham's only son (Gen. 22:2, 12, 16), typifies Christ as God's only begotten Son (John 3:16). Isaac was Abraham's beloved son (Gen. 22:2), and Christ was the Father's beloved Son, in whom He delighted (Matt. 3:17). Isaac took his father's will (Gen. 22:6), and Christ also chose the will of His Father (Matt. 26:39). Isaac was obedient unto death (Gen. 22:9-10); likewise, Christ was obedient unto death (Phil. 2:8). Isaac carried the wood for the burnt offering and walked to the top of Mount Moriah (Gen. 22:6); in the same way, Christ bore His cross and walked to Golgotha (John 19:17)...Isaac was "killed" on the altar and was returned to Abraham on the third day, that is, in resurrection (Gen. 22:4, 10-13; Heb. 11:19); similarly, Christ was crucified on the cross and was resurrected on the third day (1 Cor. 15:4). Isaac was multiplied in resurrection (Gen. 22:17), and Christ also was multiplied in His resurrection (John 12:24; 1 Pet. 1:3). Isaac was the seed of Abraham for the blessing of all the nations (Gen. 22:18); likewise, Christ is the unique seed of Abraham in whom the blessing of Abraham has come to the nations (Gal. 3:8, 14, 16). (Gen. 22:2, footnote 1)

创世记二十章给我们看见，给人友爱照顾的全能神，用祂全能的大力拯救祂的密友亚伯拉罕，使他的妻子免于落在基拉耳王亚比米勒手中。神使亚比米勒王的家丧失生育的能力（17~18）。那是神运用祂的大能大力。然后神告诉亚比米勒王，亚伯拉罕要为他祷告。亚伯拉罕后来为他祷告，他家中的妇女就得了医治。神用祂的大能大力，给与亚伯拉罕友情的照顾。

神也是不改变的神，这见于祂向亚伯拉罕第九次说话时，守住祂恩典的原则，承认亚伯拉罕从撒拉所生的儿子以撒，是他唯一的儿子（二一 1~12）。亚伯拉罕的神在持守祂的话，祂的应许上，乃是不改变的神。

创世记二十二章十一至十四节启示预备的三一神，预备一只公羊，代替以撒为燔祭献给神（就是耶和华的使者—基督）。这是神第十一次向亚伯拉罕说话。对亚伯拉罕说话的那一位是耶和华，但这一位是耶和华的使者。所以在二十二章，我们看见基督的两方面。基督是由公羊所预表，祂又显为耶和华的使者。公羊是作罪人的代替，而耶和华的使者是服事耶和华的一位，照顾神的朋友。

赐福的三一神，见于祂第十二次（末次）向亚伯拉罕说话时，应许亚伯拉罕，祂（就是耶和华的使者—基督）必赐福给亚伯拉罕，必叫他的后裔繁增，如同天上的星，海边的沙，并且地上的万国都必因他的后裔（基督）得福（15~18）。

我们也看见，亚伯拉罕的神是在人的水平上友情的神，这是见于祂引领祂朋友亚伯拉罕的老仆人，去为亚伯拉罕的儿子以撒娶妻的事上（二四）。虽然这不是直接由神所推动，却是由神所作成。亚伯拉罕吩咐他的老仆人去为以撒娶得妻子，而他的老仆人乃是跟随神的引导作成这事（神在祂与人联结中的历史，一二二至一二四页）。

参读：神在祂与人联结中的历史，第七章。

Genesis 20 shows us the almighty God with His friendly care, in saving His close friend Abraham, with His almighty power, from the loss of his wife to Abimelech, king of Gerar. God caused that king's family to lose the capacity to beget children (vv. 17-18). That was God's exercise of His almighty power. Then God told that king that Abraham would pray for him. Abraham later prayed for him, and the women of his house were healed. God exercised a friendly care for Abraham by His almighty power.

God is also the God of changelessness in keeping the principle of His grace, in recognizing Isaac, Abraham's son of Sarah, as his only son, in His ninth speaking to Abraham (Gen. 21:1-12). The God of Abraham is the God of changelessness in keeping His word, His promise.

Genesis 22:11-14 reveals the Triune God of provision, in His providing a ram to replace Isaac for a burnt offering to God (as the Angel of Jehovah—Christ). This was God's eleventh speaking to Abraham. The One who spoke to Abraham was Jehovah, yet this was the Angel of Jehovah. Therefore, in Genesis 22 we see Christ in two aspects. Christ is typified as a ram and is seen as the Angel of Jehovah. The ram is the substitute for sinners, and the Angel of Jehovah is the One who serves Jehovah in taking care of God's friend.

The Triune God of blessing, in His twelfth (last) speaking to Abraham, promised him that He (as the Angel of Jehovah—Christ) would bless him and multiply his seed as the stars of the heaven and as the sand upon the seashore, and in Abraham's seed (Christ) all the nations of the earth would be blessed (Gen. 22:15-18).

The God of Abraham is seen as the God of friendship on the human level, in leading the old servant of His friend Abraham to secure a wife for his son Isaac (Gen. 24). Though this was not directly motivated by God, it was carried out by God. Abraham charged his old servant to find Isaac a wife, and his old servant did it by following God's leading. (The History of God in His Union with Man, pp. 101-103)

Further Reading: The History of God in His Union with Man, ch. 7

哦主，今向我们显现

创世记十二章(英1190)

E 大调

4/4

5̣ 6̣ 1̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ | 4̣ · 4̣ 4̣ ·
 一 哦 主，你 召 我 们 去 得 迦 南 美 地，
 4̣ 3̣ 2̣ | 4̣ · 4̣ 4̣ · 4̣ 3̣ 2̣ | 5̣ · 5̣ 5̣ ·
 作 你 团 体 新 人，与 你 同 住 于 彼；
 5̣ 6̣ 1̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ | 1̣ · 1̣ 1̣ ·
 无 奈，黑 暗 世 界 仍 然 紧 抓 不 已—
 1̣ 7̣ 6̣ | 5̣ 6̣ 3̣ - 2̣ | 1̣ - 1̣
 哦 主，今 向 我 们 显 现！
 5̣ 5̣ 5̣ | 7̣ - 7̣ 7̣ 6̣ 5̣ | 1̣ - 1̣ 3̣ 2̣ 3̣ |
 (副) 哦 主，今 向 我 们 显 现， 我 们 才
 4̣ 5̣ 7̣ - 6̣ | 5̣ - 5̣ 5̣ 5̣ 5̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ |
 能 勇 往 直 前。 偶 像 欣 然 撇 弃，前 进 取
 1̣ · 1̣ 1̣ · 1̣ 7̣ 6̣ | 5̣ 6̣ 3̣ - 2̣ | 1̣ - 1̣ ||
 得 美 地—哦 主，今 向 我 们 显 现！

二 荣耀之神照耀， 吸引我们跟随；
 需你加力推动， 不凭我们所为。
 唯愿你光吸引， 直到一切衰萎—
 哦主，今向我们照耀！

(副) 哦主，今向我们照耀，
 直至你外一切褪消；
 直至唯见耶稣，荣光照耀倾注—
 哦主，今向我们照耀！

三 哦主，当你显现， 你话我们听见，
 惊怯尽都驱除， 大能大力加添。
 愿你不断呼召， 发声引导无间—
 哦主，今向我们说话！

(副) 哦主，今向我们说话；
 唯你应时话语赐下，
 能使人心开启，得你分赐无已—
 哦主，今向我们说话！

四 并非出于我们， 全是因你自己；
 是你亲自呼召， 也是你来发起。
 你面我们瞻仰， 就能紧随不离—
 荣耀之神，求你眷临！

(副) 荣耀之神，当你眷临，
 我们还有什么原因，
 能不听你呼召，来得你的上好？
 荣耀之神，求你眷临！

1
 O Lord, You've called to us, and Canaan we would win,
 To be Your corporate man and dwell with You therein;
 But how the darkness of this world does hold us in—
 O Lord, appear to us, we pray.
 O Lord, appear to us today;
 We see this is the only way.
 The idols to forsake
 And Canaan land partake,
 O Lord, appear to us today.
 2
 O God of glory, shine; draw and we'll follow You.
 Our strength and motive be, it's nothing we could do.
 Your light attracts us, Lord, 'til all else fades from view—
 O Lord, do shine on us, we pray.
 O Lord, do shine on us today;
 Till all our background fades away,
 Till You alone we see,
 Shining so gloriously—
 O Lord, do shine on us today.
 3
 In Your appearing, Lord, we have Your speaking clear;
 Your word empowers us and drives away all fear.
 So, Lord, keep calling us, Your voice we need to hear.
 O Lord, do speak to us, we pray.
 O Lord, do speak in us today;
 You know the words You need to say.
 To open all our heart,
 Your very Self impart.
 O Lord, do speak in us today.
 4
 O Lord, it's not of us, we've seen it's all of You;
 You are the calling One, Originator too!
 We can receive this call by our beholding You—
 O God of glory, come, we pray.
 O God of glory, come today;
 We've seen this is the only way
 To answer Your dear call
 That You might be our all—
 O God of glory, come today.

二〇一三年冬季训练

创世记结晶读经（二）

第九篇

过享受恩典的生活，使神喜悦

读经：创二六 3 ~ 4、12 ~ 33，加六 18，林前十五 10，林后十二 7 ~ 10，启二二 21

周 一

壹 以撒是享受神恩典，使神喜悦的模型、榜样—创二四 36，二五 5，二六 3 ~ 4、12 ~ 33，罗五 1 ~ 2，徒四 33，十一 23：

一 恩典是神在基督里作为那灵，作到我们里面给我们享受，成为我们的一切，并在我们里面、借着我们、且为我们作一切，好使祂能成为我们这人的构成成分，为着建造基督的身体，终极完成新耶路撒冷—约一 16 ~ 17，来十 29 下，林前十五 10，参加二 20，林后十三 14。

二 享受神的恩典乃是我们的定命，这定命是在创立世界以前所预先定下的—弗一 3 ~ 6，二 7。

周 二

三 “伊勒沙代”，全足的神，乃是全足的恩典，用祂神圣所是的丰富供应祂所呼召的人，使他们产生基督作后裔，以成就神的定旨—创十七 1，二八 3，林后十二 9，腓一 19 ~ 21 上。

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Nine

Living a Grace-enjoying Life for God's Good Pleasure

Scripture Reading: Gen. 26:3-4, 12-33; Gal. 6:18; 1 Cor. 15:10; 2 Cor. 12:7-10; Rev. 22:21

Day 1

I. Isaac is a model, a pattern, of the enjoyment of God's grace for God's good pleasure—Gen. 24:36; 25:5; 26:3-4, 12-33; Rom. 5:1-2; Acts 4:33; 11:23:

A. *Grace is God in Christ as the Spirit wrought into our being for our enjoyment to be everything to us and to do everything in us, through us, and for us so that He can become the constituent of our being for the building up of the Body of Christ to consummate the New Jerusalem—John 1:16-17; Heb. 10:29b; 1 Cor. 15:10; cf. Gal. 2:20; 2 Cor. 13:14.*

B. *It is our destiny to enjoy the grace of God; this destiny was preordained before the foundation of the world—Eph. 1:3-6; 2:7.*

Day 2

C. *El Shaddai, the All-sufficient God, is the all-sufficient grace to supply His called ones with the riches of His divine being that they might bring forth Christ as the seed for the fulfillment of His purpose — Gen. 17:1; 28:3; 2 Cor. 12:9; Phil. 1:19-21a.*

貳 亚伯拉罕天然的力量和自我的努力受神对付之后，以撒出生了（创十七15～19，十八10～14，二一1～7）；这含示以撒是从撒拉所代表的恩典而生（加四23～28、31，彼前三7）：

一 “耶和华岂有难成的事么？到了约定的日期，明年这时候，我必回到你这里，撒拉必生一个儿子”——创十八14：

1 生命的时候（10），就是约定生以撒的日期（十七21），乃是神眷顾的时候（二一1）。

2 以撒的出生是耶和华的来临，就是恩典的来临（参约一17）。

3 以撒不是凭人天然生命的力量，乃是凭神恩典的力量生的；这发生在亚伯拉罕受割礼之后，他和他的妻子撒拉，如同完全死了（创十八11，罗四18～19）；这表征生命的时候，就是基督成为我们生命的时候，要在我们天然的力量被了结之后才来到。

二 亚伯拉罕的生活启示，我们若要享受神的恩典，对神的丰富有完满的享受，就必须忍受损失，天然的生命也必须受割礼，被割除；认识并经历恩典最大的阻挠乃是己——创十七11、19，参腓三3。

三 以撒的生活启示，我们了结天然的生命而受苦，是为着享受神的恩典——参林后—8～9、12，十二7～10，罗五1～5。

周 三

II. After Abraham's natural strength and self-effort were dealt with by God, Isaac was born (Gen. 17:15-19; 18:10-14; 21:1-7); this implies that Isaac was born of grace, which is represented by Sarah (Gal. 4:23-28, 31; 1 Pet. 3:7):

A. *“Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son”—Gen. 18:14:*

1. The time of life (v. 10), the appointed time for the birth of Isaac (17:21), was the time of God's visitation (21:1).

2. The birth of Isaac was the coming of Jehovah, which was the coming of grace (cf. John 1:17).

3. Isaac was born by the strength of God's grace, not by the strength of man's natural life; this took place after Abraham had been circumcised and he and his wife, Sarah, had been completely deadened (Gen. 18:11; Rom. 4:18-19), signifying that the time of life, the time when Christ will be life to us, will come after our natural strength has been terminated.

B. *Abraham's life reveals that if we would enjoy God's grace and have the full enjoyment of His riches, we must suffer loss and have our natural life circumcised, cut off; the greatest frustration to knowing and experiencing grace is the self—Gen. 17:11, 19; cf. Phil. 3:3.*

C. *Isaac's life reveals that our suffering to terminate our natural life is for the enjoyment of God's grace—cf. 2 Cor. 1:8-9, 12; 12:7-10; Rom. 5:1-5.*

Day 3

叁 以撒在恩典中长大；在恩典中长大就是享受基督之于我们的一切，作我们的灵食与活水而长大—创二一8，彼后三18，彼前二2，林前三2、6，弗三8，四15：

一 以撒的长大，表征基督生在新约信徒里面的长大；基督在我们里面需要长大，好使基督能成形在我们里面—林前三6，加四19，诗歌二九八首。

二 恩典的灵（来十29）就是生命的恩典（彼前三7），神诸般的恩典（四10），那全般恩典的神（五10），全足的恩典（林后十二9）；这恩典如今与我们的灵同在（加六18）。

三 天天接受并享受恩典的路，乃是借着血、话、那灵和召会：

1 救赎的血，立约的血，神自己的血，将有罪、败坏的人带进对神永远的享受中—徒二十28，太二六28，利十六11~16，来十19~20，约壹一7、9。

2 恩典的话能给我们吃，而成为我们心中的欢喜快乐—徒二十32，耶十五16，约六63。

3 恩典的灵作为经过过程并终极完成之神全备的供应，乃是欢乐的油；我们被这油所膏，成为基督的同伙—来一9，十29下，亚十二10上。

4 神的召会经历神新鲜、复苏的恩典作降下的甘露，借着神的怜恤从诸天临到我们，以浇灌并变化我们—诗一三三3，哀三22~23，林后十三14，徒

III. Isaac was grown up in grace; to grow in grace is to grow in the enjoyment of all that Christ is to us as our spiritual food and living water—Gen. 21:8; 2 Pet. 3:18; 1 Pet. 2:2; 1 Cor. 3:2, 6; Eph. 3:8; 4:15:

A. *The growth of Isaac signifies the growth of Christ in the New Testament believers after He is born in them; the growth of Christ in us is needed so that Christ can be formed in us—1 Cor. 3:6; Gal. 4:19; Hymns, #395.*

B. *The Spirit of grace (Heb. 10:29) is the grace of life (1 Pet. 3:7), the varied grace of God (4:10), the God of all grace (5:10), and the all-sufficient grace (2 Cor. 12:9); this grace is now with our spirit (Gal. 6:18).*

C. *The way to daily receive and enjoy grace is through the blood, the word, the Spirit, and the church:*

1. The redeeming blood, the blood of the covenant, God's own blood, brings sinful, corrupted people into the eternal enjoyment of God—Acts 20:28; Matt. 26:28; Lev. 16:11-16; Heb. 10:19-20; 1 John 1:7, 9.

2. The word of grace can be eaten by us and become to us the gladness and joy of our heart—Acts 20:32; Jer. 15:16; John 6:63.

3. The Spirit of grace as the bountiful supply of the processed and consummated God is the oil of exultant joy with which we are anointed as the partners of Christ—Heb. 1:9; 10:29b; Zech. 12:10a.

4. The church of God experiences the fresh and refreshing grace of God as the descending dew, which comes to us from the heavens through God's compassions to water and transform us—Psa. 133:3; Lam. 3:22-23; 2 Cor.

周 四

四 天天接受并享受恩典的路，乃是借着转向灵、运用灵并让主登宝座——来四 16，罗五 17、21，参启四 2：

- 1 神的宝座是涌流之恩典的源头；只要我们不让主登宝座，叫主下了宝座，恩典的流就停止了——二二 1，西一 18 下，启二 4，彼前五 5。
- 2 我们若让主耶稣在我们里面登宝座，那灵这生命水的河就会从恩典的宝座流出来供应我们；这样，我们就会接受恩典并享受恩典——启二二 1，诗歌五五七首。

五 天天接受并享受恩典的路，乃是爱主、将自己献给主并借着各样的祷告在主的的话中接触主——林后五 14，弗六 24，利六 12 ~ 13，弗六 17 ~ 18，徒二十 32。

肆 以撒也成为恩典的后嗣；我们也是神的后嗣，享受祂作我们得基业的凭质，使我们承受祂，并使祂承受我们——创二一 9 ~ 12，二四 36，二五 5，罗八 17，徒二六 18，弗一 11、14、18：

周 五

一 以撒从他父亲承受了一切(创二四 36，二五 5)；在新约中，所有蒙召的信徒都是神绝对而无条件之恩典的承受者，承受神圣丰满的一切丰富，

Day 4

D. The way to daily receive and enjoy grace is to turn to the spirit, exercise the spirit, and enthrone the Lord—Heb. 4:16; Rom. 5:17, 21; cf. Rev. 4:2:

1. God's throne is the source of the flowing grace; whenever we fail to enthrone the Lord, dethroning Him, the flow of grace stops—22:1; Col. 1:18b; Rev. 2:4; 1 Pet. 5:5.
2. If we enthrone the Lord Jesus within us, the Spirit as the river of water of life will flow out from the throne of grace to supply us; in this way we shall receive grace and enjoy grace —Rev. 22:1; Hymns, #770.

E. The way to daily receive and enjoy grace is to love the Lord, consecrate ourselves to the Lord, and contact the Lord in His Word by means of all prayer—2 Cor. 5:14; Eph. 6:24; Lev. 6:12-13; Eph. 6:17-18; Acts 20:32.

IV. Isaac also became the heir in grace; we too are heirs of God, enjoying Him as the pledge of our inheritance for us to inherit Him and for Him to inherit us—Gen. 21:9-12; 24:36; 25:5; Rom. 8:17; Acts 26:18; Eph. 1:11, 14, 18:

Day 5

A. Isaac inherited all things from his father (Gen. 24:36; 25:5); in the New Testament all the called believers are heirs of God's absolute and unconditional grace, inheriting all the riches of the divine

作我们的享受 (弗一 3、6, 三 8、19)。

二 以撒表征我们不是自己要去作, 不是自己去得; 以撒乃是享受亚伯拉罕的一切, 表征一切都是父给的—创二四 36, 二五 5。

三 认识以撒的神只有一个意思, 就是认识神是供给者, 认识什么都是从神来的; 这也就是说, 我们什么都是接受的, 得胜的秘诀是在乎接受—弗一 3, 腓一 19, 约一 16, 罗五 17, 八 2。

伍 以撒在恩典里顺从; 什么时候我们在恩典里顺从, 我们就要看见神的供备—创二二 5 ~ 10, 约一 17:

一 神的恩典是有能力的, 使我们能忍受一切事—提后二 1。

二 恩典能作王管理一切—罗五 21, 来四 16。

三 回到律法就是拒绝这恩典, 废弃这恩典, 从恩典中坠落—加二 21, 五 4, 参创十六 16, 十七 1:

1 从恩典中坠落乃是与基督隔绝, 从基督贬为无有, 与基督分开, 丧失了基督里的一切益处—参约十五 4 ~ 5。

2 若是我们转到诸如律法或品格改良这些基督以外的事, 而不联于基督, 不时时享受基督, 我们就会失去对基督的享受—参西二 18。

四 我们需要靠恩典得坚固, 就是留在新约里, 享受基督作恩典—来十三 9, 加五 4。

陆 以撒有百倍的收成, “他就昌大, 越

fullness for our enjoyment (Eph. 1:3, 6; 3:8, 19).

B. Isaac signifies that we do not do anything ourselves or seek for anything ourselves; Isaac is the enjoyment of everything of Abraham, signifying everything of the Father—Gen. 24:36; 25:5.

C. Knowing the God of Isaac means only one thing: knowing God as the Supplier and that everything comes from Him; it also means that everything comes by receiving and that receiving is the secret to victory—Eph. 1:3; Phil. 1:19; John 1:16; Rom. 5:17; 8:2.

V. Isaac obeyed in grace; whenever we obey in grace, we shall meet the provision of God—Gen. 22:5-10; John 1:17:

A. God's grace is powerful, enabling us to bear anything—2 Tim. 2:1.

B. Grace can reign over all things—Rom. 5:21; Heb. 4:16.

C. To go back to the law is to reject this grace, to nullify this grace, to fall from grace—Gal. 2:21; 5:4; cf. Gen. 16:16; 17:1:

1. To fall from grace is to be brought to nought, reduced to nothing, separated from Christ, deprived of all profit from Christ—cf. John 15:4-5.

2. If we go to anything other than Christ, such as the law or character improvement, and do not cleave to Christ so that we may enjoy Him all the time, our enjoyment of Christ will be confiscated—cf. Col. 2:18.

D. We need to be confirmed by grace, which is to remain in the new covenant to enjoy Christ as grace—Heb. 13:9; Gal. 5:4.

VI. Isaac received a hundredfold harvest, “and the man

发昌盛，成了巨富”；我们的心必须是好土，使基督能在其上结实百倍，我们也必须向着神富足，享受恩上加恩—创二六 12～14，路八 8、15，十二 15～21，弗三 8，约一 16。

周 六

柒 虽然以撒享受神无条件的恩典，在他所到之处都得着享受和满足（由井所表征—创二五 11，二六 15～25、33），别是巴却是他经历神的显现、接受神的应许、筑坛、呼求耶和華的名并且支搭帐棚作见证的唯一地方：

- 一 神所呼召的人不论他们的立场如何，都被命定要享受神的恩典，然而这享受不能称义他们的立场。
- 二 我们若渴望得着神的显现、承受祂的应许并过一种完成神永远定旨的生活，就必须来到神所拣选独一的地方，并且留在那里。
- 三 这独一的地方由别是巴所表征，有井作生命的供应，并有垂丝柳树作生命丰富之涌流的彰显—23～24节，二—25、33。

捌 以撒承受神给他父亲关于美地和独一无二后裔的应许；这后裔就是基督，地上万国都要因祂得福—二六 3～5，加三 14、16：

- 一 亚伯拉罕唯一的后裔，就是末后的亚当成了赐

became rich and continued to grow richer until he became very rich”；our hearts need to be the good earth where Christ can bear fruit a hundredfold, and we need to be rich toward God, enjoying grace upon grace—Gen. 26:12-14; Luke 8:8, 15; 12:15-21; Eph. 3:8; John 1:16.

Day 6

VII. Although Isaac enjoyed God’s unconditional grace, finding enjoyment and satisfaction (signified by a well) in every place that he went (Gen. 25:11; 26:15-25, 33), Beer-sheba was the unique place in which he experienced God’s appearing, received His promise, built an altar, called on the name of the Lord, and pitched a tent as a testimony:

- A. *God’s called ones are destined to enjoy God’s grace regardless of their standing, but this enjoyment does not justify their standing.*
- B. *If we desire to have God’s appearing, inherit His promises, and live a life for the fulfillment of His eternal purpose, we must come to the unique place that God has chosen and remain there.*
- C. *This unique place is signified by Beer-sheba, with the well for life supply and the tamarisk tree as the expression of the rich flow of life—vv. 23-24; 21:25, 33.*

VIII. Isaac inherited the promise that God had given to his father concerning the good land and the unique seed, which is Christ, in whom all the nations of the earth will be blessed—26:3-5; Gal. 3:14, 16:

- A. *The unique seed of Abraham as the last Adam became the life-giving*

生命的灵，乃是亚伯拉罕的福（美地的实际），为要将祂自己分赐到基督的信徒里面，使他们成为亚伯拉罕团体的后裔——14、16、29节，林前十五45下，约十二24，赛五三10。

二 这应许实际上是为着完成神的定旨，使神在地上能得着一个国度，在其中借着一班团体的人彰显祂自己——创一26，可四26，但二34~35。

三 借着我们享受恩典，神的国要得着实现，神在基督里要得着完全的彰显，直到永远——启二二21，弗二10。

Spirit, who is the blessing of Abraham (the reality of the good land), for the dispensing of Himself into the believers of Christ to make them the corporate seed of Abraham—vv. 14, 16, 29; 1 Cor. 15:45b; John 12:24; Isa. 53:10.

B. This promise was for the fulfillment of God's purpose so that God might have a kingdom on the earth in which to express Himself through a corporate people —Gen. 1:26; Mark 4:26; Dan. 2:34-35.

C. Through our enjoyment of grace, the kingdom of God will be realized, and God in Christ will be fully expressed for eternity—Rev. 22:21; Eph. 2:10.

创二五 5 “亚伯拉罕将一切所有的都给了以撒。”

二六 12 “以撒在那地撒种，那一年有百倍的收成。耶和華賜福給他。”

徒四 33 “使徒大有能力，見證主耶穌的復活，眾人也都蒙大恩。”

以撒是個享受神恩典的模型和榜樣。整本聖經里几乎没有另一个人像以撒那样享受恩典。他终其一生不作别的，只享受神的恩典。他的一生就是享受恩典的一生。然而在以撒身上，我们看到与亚伯拉罕完全一样的天然弱点。不仅如此，在以撒身上我们也看到雅各的天然生命。...照我们天然的观念，一个有天然弱点，且活在天然生命里的人，绝不能享受神的恩典。这是我们的观念，这不是神的话。在圣经里，我们看不到以撒很属灵。他是一个仍有天然弱点，仍活在天然生命里的人。那么为什么他这样享受神的恩典？只因神已这样命定。对我们基督徒来说，有神命定的一面（创世记生命读经，一〇二三至一〇二四页）。

信息选读

享受神的恩典是我们的定命，这种定命远在创立世界以前就已预定了。不要以为你若属灵，就有特权享受神的恩典；你若不属灵，就不能享受祂的恩典。这是宗教观念，圣经并没有这样教训。有人听说享受恩典不根据属灵，也许会说，“我们享受神的恩典若不需要属灵，那么就让我们不属灵吧！”不要这样说。属灵不属灵都不会帮助我们享受神的恩典，这完全是神的命定，并不在于我们的所是和所能。我们有以撒这一面。我们

Morning Nourishment

Gen. 25:5 "And Abraham gave all that he had to Isaac."

26:12 "And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him."

Acts 4:33 "And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all."

Isaac was a model, a pattern, of the enjoyment of God's grace. In the whole Bible there is hardly another person who enjoyed grace as much as Isaac did. Throughout his entire life Isaac did nothing except enjoy the grace of God. His life was a grace-enjoying life. Nevertheless, in Isaac we see exactly the same natural weakness as we saw in Abraham. Furthermore, in Isaac we also see the natural life of Jacob....According to our natural concept, a person who has a natural weakness and who lives in the natural life can never enjoy the grace of God. This is our concept; it is not God's word. In the Bible, we cannot see that Isaac was very spiritual. He was a man who still had a natural weakness and who still lived in the natural life. Why then did he have such an enjoyment of God's grace? Simply because God had ordained it that way. With us Christians, there is the aspect of God's ordination. (Life-study of Genesis, pp. 847-848)

Today's Reading

It is our destiny to enjoy the grace of God. This destiny was preordained before the foundation of the world. Do not think that if you are spiritual, you are privileged to enjoy God's grace and that if you are not spiritual, you cannot enjoy His grace. This is a religious concept, and the Bible does not teach this. After hearing that enjoying grace does not depend upon our being spiritual, some may say, "If we don't need to be spiritual to enjoy God's grace, then let us be unspiritual." Do not say this. Neither being spiritual nor being unspiritual will help us to enjoy God's grace. It is entirely a matter of God's ordination, and it does not depend on what we are nor on what we can do. With us, there is the

已经被神命定来享受恩典。...不要浪费时间想要属灵或不属灵，只要说，“主啊，因着你的命定我敬拜你。你已经命定我来享受恩典。”至少我们都是以撒的一部分，在我们里面有一面已经被神命定来享受祂的恩典。

恩典的事历年来被隐藏、封闭、遮蔽着。恩典是什么？恩典是神的一些东西作到我们里面，在我们里面工作，也为我们工作。这不是外面的事。恩典是神在基督里作到我们里面，为我们生活、工作并行事。在林前十五章十节保罗说，“然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”这话相当深奥。保罗不是说，“因着神的恩，我有了我所有的。因着神的恩，我有了好车子、好职业、好妻子。”他甚至也不是说，“因着神的恩，我作了我所作的。”这不在于作什么、得什么或行什么；这完全在于是什么。因此保罗说，“因着神的恩，我成了我今天这个人。”这意思就是，神的恩作到他里面，使他成了那样的人。在加拉太二章二十节保罗说，“不再是我，乃是基督在我里面活着。”我们若把这一节和林前十五章十节放在一起，就看见恩典就是活在我们里面的基督。“这不是我，乃是神的恩。”“不再是我，乃是基督。”恩典不在我们外面，也不在我们旁边。恩典乃是一位神圣的人物，就是神自己在基督里，作到我们里面，成为我们的构成成分。因着缺少启示，基督徒误会并误解了恩典，以为恩典是外面的东西。但恩典乃是那位三一神作到我们里面，使我们成为所该是的，并且为我们生活、工作、行事，使我们能说，“因着神的恩，我成了我今天这个人。这不是我，乃是神的恩典。”（创世记生命读经，一〇二四至一〇二五、九九八至九九九页）

参读：创世记生命读经，第六十五篇。

aspect of Isaac. We have been ordained by God to the enjoyment of grace....Do not waste your time trying to be spiritual or trying to be unspiritual. Simply say, "O Lord, I worship You for Your ordination. You have ordained me to the enjoyment of grace." At the least, we all are a part of Isaac. In our being there is the aspect of having been ordained by God to the enjoyment of His grace.

The matter of grace has been hidden, concealed, and veiled throughout the years. What is grace? Grace is something of God which is wrought into our being and which works in us and does things for us. It is nothing outward. Grace is God in Christ wrought into our being to live, work, and do things for us. In 1 Corinthians 15:10 Paul says, "By the grace of God I am what I am; and His grace unto me was not in vain, but I labored more abundantly than all of them, yet not I, but the grace of God with me." This word is quite deep. Paul did not say, "By the grace of God I have what I have. I have a good car, a good job, and a good wife by the grace of God." He did not even say, "By the grace of God I do what I do." It is not a matter of doing, having, or working; it is absolutely a matter of being. Hence, Paul says, "By the grace of God I am what I am." This means that the very grace of God had been wrought into his being, making him that kind of person. In Galatians 2:20 Paul says, "No longer I who live, but it is Christ who lives in me." If we put this verse together with 1 Corinthians 15:10, we see that grace is simply Christ living in us. It is "not I, but the grace of God," "no longer I...but...Christ." Grace is not outside of us or beside us. It is a divine person, God Himself in Christ, wrought into our being to be the constituent of our being. Because of the lack of revelation, Christians have misunderstood and misinterpreted grace, thinking of it as something outside of them. But grace is just the Triune God wrought into our being to be what we should be and to live, work, and do things for us so that we may say, "I am what I am by the grace of God. It is not I, but the grace of God." (Life-study of Genesis, pp. 848-849, 828-829)

Further Reading: Life-study of Genesis, msg. 65

创十七 1 “亚伯兰年九十九岁的时候，耶和華向他显现，对他说，我是全足的神；你要行在我面前，并且要完全。”

十八 14 “耶和華岂有难成的事么？到了约定的日期，明年这时候，我必回到你这里，撒拉必生一个儿子。”

〔在创世记十七章一节“全足的神”的希伯来文是] El Shaddai，伊勒沙代。伊勒，意，大能者；沙代，源自另一希伯来字，意，胸部或乳房。这神圣的称呼启示神乃是有乳房的大能者，就是全丰全足的大能者。祂是恩典的源头，用祂神圣所是的丰富供应祂所呼召的人，使他们能产生基督作后裔，以完成神的定旨（圣经恢复本，创十七 1 注 2）。

亚伯拉罕天然的力量和自我的努力受神对付之后，以撒就出生了（创十七 15~19，十八 10~14，二一 1~7）。这含示以撒是从撒拉所代表的恩典生的（加四 24~28、31）。创世记的记载说，这事发生在“生命的时候”（十八 10、14，直译）。当天然生命的努力停止的时候，那就是生命的时候。...恩典联于生命，生命随着恩典。因此，恩典称为生命的恩典（彼前三 7）（创世记生命读经，一〇〇四页）。

信息选读

以撒的出生是耶和華的来临，就是恩典的来临（参约一 17）。以撒不是凭人天然生命的力量，乃是凭神恩典的力量生的。这发生在亚伯拉罕受割礼之后，他和他的妻子撒拉，如同完全死了（创十八 11，罗四 18~19）；这表征生命的时候，就是基督成为我们生命的时候，要在我们天然的力量被了结之后才

Morning Nourishment

Gen. 17:1 "And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; walk before Me, and be perfect."

18:14 "Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

[In Genesis 17:1 the Hebrew word for All-sufficient God is] El Shaddai. El means the Mighty One, and Shaddai comes from the Hebrew word meaning breast or udder. This divine title reveals God as the Mighty One with an udder, that is, the all-sufficient Mighty One. He is the source of grace to supply His called ones with the riches of His divine being that they may bring forth Christ as the seed for the fulfillment of His purpose. (Gen. 17:1, footnote 2)

After Abraham's natural strength and self-effort were dealt with by God, Isaac was born (Gen. 17:15-19; 18:10-14; 21:1-7). This implies that Isaac was born of grace, which is represented by Sarah (Gal. 4:24-28, 31). The record of Genesis says this transpired at "the time of life" (Gen. 18:10, 14). Whenever the effort of the natural life ceases, that is the time of life....Something is born in grace. Grace is related to life, and life goes with grace. Hence, grace is called "the grace of life" (1 Pet. 3:7). (Life-study of Genesis, p. 832)

Today's Reading

The birth of Isaac was the coming of Jehovah, which was the coming of grace (cf. John 1:17). Isaac was born by the strength of God's grace, not by the strength of man's natural life. This took place after Abraham had been circumcised and he and his wife, Sarah, had become completely deadened (Gen. 18:11; Rom. 4:18-19), signifying that the time of life, the time when Christ will be life to us, will come after our natural strength has been

来到 (圣经恢复本 · 创十八 14 注 2) 。

神要把我们带进恩典的享受中，但这恩典有一个阻挠，就是己。我们自己就是阻挠。虽然基督已经来了，恩典也随着祂来了，并且我们已经被带进所站的这恩典中，但这恩典最大的阻挠乃是你和我。因此，在我们能有以撒的经历之前，需要代表生命经历第一面的亚伯拉罕。亚伯拉罕的生活启示，我们若要享受神的恩典，对神的丰富有完满的享受，我们必须受对付，受割礼，被割除。...亚伯拉罕受割礼之后，以撒来了。在创世记十七章亚伯拉罕受割礼之后，神就告诉他，以撒将要出生 (19) 。...神的眷临等于以撒的出生。神眷临撒拉，那个眷临就成了以撒的出生。这就是恩典。

神已经来给祂所呼召的人享受。然而我们若要有这享受，己必须除去。己一除去，以撒就来了；这就是说，恩典来了。丧失己并不容易；要除去己，我们必须受损失。...亚伯拉罕受割礼之后，以撒就来了。这是原则。对我们来说，己必须除去，然后恩典才临到。我们必须先作亚伯拉罕，然后才成为以撒。

我们若在自己里面爱别人，神绝不认可这爱，因为这爱不是出于祂的眷临。神要眷临我们，进到我们里面，为我们活着，甚至为我们爱别人。祂只认可那样的爱。你的爱是以实玛利；但凭神的眷临而有的爱是以撒。不管你是谦卑还是骄傲，弯曲还是正直，都算不了什么。凡在祂的眷临之外，出于你的东西神绝不认可。不是出于恩典的东西，神都不认可，都不算数。我们都必须说，“主啊，没有你的眷临，我就不作什么。主，你若不临到我，借着作些事，并从我作出来，我就不作什么。我既不恨也不爱，既不骄傲也不谦卑。我要作一张白纸。主，没有你的眷临，我就一无所有。”神的眷临是实际的恩典。当我凭神的眷临，而不凭自我的努力爱人并谦卑，那就是享受恩典 (创世记生命读经，九九四至九九五、一〇〇〇页) 。

参读：创世记生命读经，第六十三篇。

terminated. (Gen. 18:14, footnote 1)

God wants to bring us into the enjoyment of grace, but there is a frustration to this grace—the self. We ourselves are the frustration. Although Christ has come and grace has come with Him, and although we have been brought into the grace in which we stand, the greatest frustration to this grace is you and I. Hence, before we can have the experience of Isaac, we need Abraham who represents the first aspect of the experience of life. Abraham's life reveals that if we would enjoy God's grace and have the full enjoyment of God's riches, we must be dealt with, circumcised, and cut off....Isaac came after Abraham's circumcision. After Abraham was circumcised in Genesis 17, God told him that Isaac would be born (17:19)...God's visitation equals the birth of Isaac. God visited Sarah and that visitation became the birth of Isaac. This is grace.

God has come to be enjoyed by His called ones. But if we would have this enjoyment, the self must go. Once the self has gone, Isaac comes. This means that grace comes. It is not easy to lose the self. In order for the self to go, we must suffer loss....After Abraham was circumcised, Isaac came. This is the principle. With us, the self must go and then grace will come. We must firstly be Abraham and then we become Isaac.

If we love others in ourselves, God will never recognize that love, because it does not come from His visitation. God wants to visit us, get into us, live for us, and even love others for us. He will only recognize that kind of love. Your love is an Ishmael; the love by God's visitation is an Isaac. Whether you are humble or proud, crooked or straight, means nothing. God does not recognize anything which comes out of you apart from His visitation. Whatever is not of grace is not recognized, not counted, by God. We all must say, “O Lord, I will not do anything without Your visitation. Lord, if You will not visit me and work something through me and out of me, I will do nothing. I will neither hate nor love, be proud nor be humble. I want to be blank. Lord, without Your visitation, I am nothing.” God's visitation is the practical grace. When I love others and am humble by God's visitation, not by my self-effort, that is the enjoyment of grace. (Life-study of Genesis, pp. 825-826, 829)

Further Reading: Life-study of Genesis, msg. 63

创二一8 “孩子渐长，就断了奶。以撒断奶的日子，亚伯拉罕设摆盛大的筵席。”

加六18 “弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

彼前二2 “像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”

以撒在恩典里被养大（创二一8）。借他的历史我们看见，他没有作什么。他生出来，他被养大。我不说他长大，而说他被养大。就像农夫在果园中栽种苹果，神也在祂的果园中栽种以撒。以撒是在恩典里被神养大的。

彼后三章十八节告诉我们：“要在...恩典...上长大。”这指明长大乃是彼得在彼前二章二节，并保罗在林前三章二节、六节所启示的喂养和浇灌。在恩典上长大，就是享受基督之于我们的一切，作我们的灵食与活水而长大。基督之于我们的一切丰富，乃是叫我们在生命里长大。我们越享受基督的丰富（弗三8），越在生命里长大（四15）（创世记生命读经，一〇〇四至一〇〇五页）。

信息选读

恩典就是神把祂自己作到我们里面，作我们的享受。这位神今天不仅仅是父神，也是子神和灵神。不仅如此，灵神也是恩典的灵（来十29），这恩典乃是生命的恩典（彼前三7），也是诸般的恩典（四10），全般的恩典（五10），够用的恩典（林后十二9）。三一神是这样的恩典，这恩典如今与我们的灵同在（加六18）。恩典乃是三一神的神圣人位作为那灵，住在我们的灵里。这恩典的灵住在我们灵里，作我们的享受，使我们享受神作我

Morning Nourishment

Gen. 21:8 "And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned."

Gal. 6:18 "The grace of our Lord Jesus Christ be with your spirit, brothers. Amen."

1 Pet. 2:2 "As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation."

Isaac was grown up in grace (Gen. 21:8). By his history we see that he did not do anything. He was born and he was grown up. I do not say that he grew up, but that he was grown up. Like a farmer who grows apples in his orchard, God grew Isaac like a tree in His orchard. Isaac was grown up by God in grace.

Second Peter 3:18 tells us to “grow in the grace.” This indicates that to grow is the feeding and watering as revealed by Peter in 1 Peter 2:2 and by Paul in 1 Corinthians 3:2 and 6. To grow in grace is to grow in the enjoyment of all that Christ is to us as our spiritual food and living water. All the riches of what Christ is to us are for our growth in life. The more we enjoy the riches of Christ (Eph. 3:8), the more we grow in life (Eph. 4:15). (Life-study of Genesis, p. 832)

Today's Reading

Grace is God working Himself into our being as our enjoyment. The very God today is not only God the Father, but also God the Son and God the Spirit. Moreover, God the Spirit is the Spirit of grace (Heb. 10:29), and this grace is the grace of life (1 Pet. 3:7), which is “the varied grace” (1 Pet. 4:10), the “all grace” (1 Pet. 5:10), and the sufficient grace (2 Cor. 12:9). The Triune God is such a grace, and this grace is now with our spirit (Gal. 6:18). Grace is the divine Person of the Triune God as the Spirit indwelling our spirit. It is by the Spirit of grace indwelling our spirit to be our enjoyment that we may

们的生命和一切，甚至作我们的生活。这就是为什么保罗的每一封书信都结束于：“愿恩典与你们同在。”例如林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”恩典不是在我们外面，乃是在我们里面。不论我们称之为恩典的灵或生命的恩典，恩典在我们灵里总是活的，神圣的。我们的确有这样神圣的实际，就是三一神自己，在我们灵里作我们的恩典和享受。当祂借着我们爱别人的时候，这爱就是我们的享受，当祂借着我们活出祂自己的时候，这个活也是我们的享受。我们昼夜都可以享受祂借着我们而活。

那么我们为什么受苦？因为我们的己、自我、天然的人仍在这里，需要受对付。赞美祂，没有一个对付是徒然的。每个从神来的对付，都是破碎我们天然的人，使我们更多享受祂作我们的恩典。为此，我们有亚伯拉罕和以撒；有损失的痛苦，也有得着的享受。这不是得着外面的东西；乃是得着内住的那位，就是恩典的灵和生命的恩典。我再说，神所赐给我们外面的恩赐，充其量不过是祝福。当这恩赐作到我们里面，成了我们里面生命的元素，那就是恩典。祝福必须成为恩典。在旧约里，神赐给祂子民许多东西当作祝福，但那些东西仅仅是外面的祝福。在基督来临之前，这些祝福都没有作到神子民里面。基督来不仅为我们死在十字架上，更在死后成了赐生命的灵进到我们里面。所以在新约里有“在基督里”和“基督在你们里面”的辞。现今祂在我们里面，我们也在祂里面。神在基督里所赐给我们的，已经作到我们里面，成为恩典，就是我们的享受。现今我们不仅在祂的祝福之下，我们更在祂的恩典里面，祂的恩典也在我们里面。今天你享受什么——祝福还是恩典？新约从未说，“愿祝福与你们同在”，却一再说，“愿恩典与你们同在”（创世记生命读经，一〇〇二至一〇〇四页）。

参读：亚伯拉罕以撒雅各的神，第七章。

enjoy God as our life and our everything, even as our living. This is why every one of Paul's Epistles ends with the words, "Grace be with you." For example, 2 Corinthians 13:14 says, "The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all." Grace is not outside of us; it is in us. Whatever we call it, the Spirit of grace or the grace of life, it is something living and divine in our spirit. We do have such a divine reality, the Triune God Himself, in our spirit as our grace and enjoyment. When He loves others through us, this love is our enjoyment. When He lives Himself out through us, this living is also our enjoyment. Day and night we may enjoy His living through us.

Why then do we suffer? Because the self, the ego, the natural man, is still here and must be dealt with. Praise Him that no dealing is in vain. Every dealing from God is a breaking of our natural man that we may enjoy more of Him as our grace. Thus, we have Abraham and Isaac; we have the suffering of the loss and the enjoyment of the gain. This gain is not the gain of outward things; it is the gain of the indwelling One, that is, the Spirit of grace and the grace of life. Again I say, whatever God gives as a gift outside of us is, at the most, a blessing. When this gift is wrought into our being, becoming the life element within us, it is grace. The blessing must become the grace. In the Old Testament, God gave many things to His people as blessings, but all those things were merely outward blessings. Before Christ came, none of those blessings had been wrought into God's people. Christ came not only to die on the cross for us, but, after His death, to become the life-giving Spirit to enter into our being. Thus, in the New Testament, we have the terms "in Christ" and "Christ in you." Now He is in us and we are in Him. Whatever God gives us in Christ has been wrought into our being and has become grace, our enjoyment. Now we are not merely under His blessing; we are in His grace and His grace is in us. What are you enjoying today—blessing or grace? The New Testament never says, "Blessing be with you." Rather, it says repeatedly, "Grace be with you." (Life-study of Genesis, pp. 831-832)

Further Reading: CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 7

来四 16 “所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

启二二 1 “天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

我们的灵是我们能经历恩典唯一的地方。正如我们使用电只需要打开开关，我们要接触运行并涂抹的那灵，也唯有在我们的灵里。你若想接受恩典并享受恩典，不要运用你的心思、情感或意志。反之，要转向你的灵并运用你的灵。

毫无疑问，今天〔主〕一方面在天上的宝座上，但另一方面祂在我们的灵里给我们经历。〔在〕希伯来四章十六节，...施恩的宝座不只在天上，也在我们灵里。...我一转向我的灵，呼喊“主耶稣”，我就立刻感觉到施恩的宝座乃是在我的灵里（加拉太书生命读经，四〇二至四〇三页）。

信息选读

每当我们转到灵里，呼求主名，来到施恩的宝座前，我们就应当让主登宝座。我们必须让祂在我们里面有元首的权柄、君王的权柄和主权。...我们只要不让主登宝座，恩典的流就立刻停止。就在我们祷告的时候，我们需要让主在我们里面登宝座，尊崇祂为元首、为主、为王。这样，恩典在我们里面才会涌流如同江河。...启示录二十二章一至二节给我们看见，生命水的河从神和羔羊的宝座流出来。因此，神的宝座是涌流恩典的源头。叫主下宝座，把宝座从祂挪去，就是忽视恩典的源头。这就使恩典的流停止。这不仅是个教训，更是在经历上非常真实的

Morning Nourishment

Heb. 4:16 "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help."

Rev. 22:1 "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street."

Our spirit is the only place we can experience grace. Just as electricity can be applied only by turning on the switch, so we can contact the moving, anointing Spirit only in our spirit. If you wish to receive grace and enjoy grace, do not exercise your mind, emotion, or will. Instead, turn to your spirit and exercise it.

There can be no doubt that, on the one hand, [the Lord] is on the throne in heaven. But, on the other hand, for our experience He is in our spirit. [In] Hebrews 4:16...the throne of grace is not only in heaven; it is also in our spirit....When I turn to my spirit and call, "Lord Jesus," I immediately have the sense that the throne of grace is in my spirit. (Life-study of Galatians, pp. 327-328)

Today's Reading

Whenever we approach the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord. We must give Him the headship, kingship, and lordship in us....Whenever we fail to enthrone the Lord, the flow of grace stops. At the very time we are praying, we need to allow the Lord to be on the throne within us, honoring Him as the Head, the Lord, and the King. Then grace will flow within us as a river. In Revelation 22:1 and 2 we see that the river of water of life proceeds out of the throne of God and of the Lamb. God's throne is thus the source of the flowing grace. To dethrone Him, to take the throne away from Him, is to disregard the source of grace. This causes the flow of grace to cease. This is not a mere doctrine but something very experiential. Many of us can testify

事。我们当中许多人可以见证，只要我们不让主登宝座，我们在祷告的时候就不能领受多少恩典。

操练转到灵里并留在灵里最好的路，乃是有定时的祷告。若是你每早晨拨出十分钟祷告接触主，在这段时间，你唯一当作的事，就是操练转向灵，并且留在灵里。不要担心你那一天必须作什么。要拒绝你天然的心思、情感与意志，并且要运用你的灵来接触主。

当我们转回灵里并且留在灵里时，我们需要承认主是元首、是王，并要让祂登宝座。我们需要尊崇祂的地位，尊重祂的权柄，并且承认我们没有权利凭自己说什么或作什么。我们里面所有的地位都必须交给这位王。我们若让主在我们里面登宝座，生命水的河就会从宝座上流出来供应我们。这样，我们就会接受恩典并享受恩典。

恩典一点不差就是三一神成了我们的享受。父具体化身在子里，子实化为那灵。这灵乃是三一神的终极完成，现今住在我们的灵里。我们今天的需要乃是转回到这灵里，并且留在灵里，让主登宝座。这样，我们的灵就实际地连于三层天。我们就会在经历里明白，至圣所一面是在天上，另一面也在我们灵里。这指明当我们留在灵里，我们实际上就摸着了天。我们若让主耶稣在我们里面登宝座，作为生命水的那灵就会从宝座上流出来供应我们。这就是恩典，也是接受恩典并享受恩典的路（加拉太书生命读经，四〇三至四〇五页）。

以撒也在恩典里成为承受者（创二一9~12）。他父亲一切所有的都是他的，因为亚伯拉罕把一切的丰富都给了这唯一的承受者。同样，我们不该在我们自己里面有享受。一切对产业的享受必须是在恩典里（创世记生命读经，一〇〇五页）。

参读：加拉太书生命读经，第三十七篇；亚伯拉罕以撒雅各的神，第八章。

that whenever we fail to enthrone the Lord, we do not receive much grace in our times of prayer.

The best way to practice turning to the spirit and staying in the spirit is to have fixed times for prayer. Suppose you set aside ten minutes in the morning to contact the Lord in prayer. During this time, the only thing you should do is exercise yourself to turn to the spirit and stay in the spirit. Do not be concerned about all the things you must do that day. Reject your natural mind, emotion, and will and exercise your spirit to contact the Lord.

When we turn to the spirit and stay there, we need to recognize the Lord as the Head and the King and enthrone Him. We need to respect His position, honor His authority, and confess that we have no right to say or do anything on our own. All the ground within us must be given over to the King. If we enthrone the Lord within us, the river of water of life will flow out from the throne to supply us. In this way we shall receive grace and enjoy grace.

Grace is nothing less than the Triune God becoming our enjoyment. The Father is embodied in the Son, and the Son is realized as the Spirit. This Spirit, the ultimate consummation of the Triune God, now dwells in our spirit. Our need today is to turn to this spirit and remain there, enthroning the Lord. Then in a very practical way our spirit will be joined to the third heaven. We shall realize in our experience that, on the one hand, the Holy of Holies is in heaven and that, on the other hand, it is also in our spirit. This indicates that when we remain in our spirit, we actually touch the heavens. If we enthrone the Lord Jesus within us, the Spirit as the water of life will flow from the throne to supply us. This is grace, and this is the way to receive grace and enjoy grace. (Life-study of Galatians, pp. 328-330)

Isaac also became the heir in grace (Gen. 21:9-12). All that his father had was his, for Abraham gave all his riches to this unique heir. Likewise, we should have no enjoyment in ourselves. All the enjoyment of the inheritance must be in grace. (Life-study of Genesis, p. 833)

Further Reading: Life-study of Galatians, msg. 37; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 8

创二四 36 “我主人的妻子撒拉年老的时候，给我主人生了一个儿子；我主人也将一切所有的都给了这个儿子。”

二二 9 “他们到了神所指示的地方，亚伯拉罕在那里筑坛，把柴摆好，就捆绑他的儿子以撒，放在坛的柴上。”

以撒从他父亲承受了一切（创二四 36，二五 5）。以撒成为他父亲之丰富的继承者，不是凭着他的努力，乃是凭着恩典。人没有要求他作什么来承受父亲的丰富，他也没有作什么来得着产业。这是绝对而无条件的恩典。

在新约中，所有蒙召的信徒都是神绝对而无条件之恩典的承受者。神已呼召了我们，在基督里用各种属灵的福分，祝福了我们（弗一 3）。祂在基督里已把我们放在恩典里，使我们成为恩典的承受者，承受神圣丰满的一切丰富，作我们的享受。我们基督徒的生活必须像以撒的生活，不凭自己作什么，单单承受并享受父亲所有的一切。在恩典的承受中，我们必须停下天然生命的努力，使自己敞开，并预备好享受恩典（创世记生命读经，一〇〇六页）。

信息选读

以撒也在恩典里顺从（创二二 5~10）。已往我读创世记二十二章，不懂以撒这个青年人怎能这样顺从。至终我看见，他所以顺从，是因他被恩典浸透了。他完全在恩典里，他的顺从也在恩典里。这个顺从带来神的供备。今天我们也是这样。什么时候我们在恩典里顺从，我们就要看见神的供备。

Morning Nourishment

Gen. 24:36 "And Sarah my master's wife bore a son to my master after she had become old. And he has given all that he has to him."

22:9 "And they came to the place of which God had told him. And Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar on top of the wood."

Isaac inherited all things from his father (Gen. 24:36; 25:5). It was by grace, not by his effort, that he became the heir of the father's riches. He was not required to do anything that he might inherit the father's riches, and he did not do anything for the inheritance. It was absolutely and unconditionally of grace.

In the New Testament, all the called believers are heirs of God's absolute and unconditional grace. God has called us and has blessed us with all the spiritual blessings in Christ (Eph. 1:3). In Christ He has put us into grace that we might become the heirs of grace, inheriting all the riches of the divine fullness as our enjoyment. Our Christian life must be like Isaac's, doing nothing by himself, but inheriting and enjoying all that the father has. In the inheriting of grace, we must cease from the effort of our natural life that we may keep ourselves open and available for the enjoyment of grace. (Life-study of Genesis, pp. 833-834)

Today's Reading

Isaac also obeyed in grace (Gen. 22:5-10). In my reading of Genesis 22 in the past, I could not understand how Isaac, a young man, could have been so obedient. Eventually, I saw that he was obedient because he was saturated with grace. He was absolutely in grace, and his obedience was also in grace. That obedience brought in God's provision. It is the same with us today. Whenever we obey in grace, we shall meet the provision of God.

神的恩典是有能力的，使我们能忍受一切事。保罗告诉提摩太，要在基督的“恩典上得着加力”（提后二1）。恩典甚至能作王管理一切（罗五21），我们不该从恩典中坠落（加五4），反要靠恩典得坚固（来十三9）。我们越在恩典里忍受，就越看见并有分于恩典的供备。

〔创世记二十六章十三节说，〕以撒“昌大，越发昌盛，成了巨富”。他凭着尽责的撒种，并借着神的赐福，成了巨富。这也是一件享受的事，但这享受不是在正确的立场上。以撒也许会对自己说，“我的立场定规是对的，如果不对，神怎么会用这些财富祝福我？”但神也许说，“以撒，你定居在这里，得了许多财富，但我不赞同你的立场。我要兴起环境来，逼你离开这里。”愿圣灵在这里给我们看见这样一幅生动的图画。一面有正当的享受；另一面有不正确的立场。即使我们没有正确的立场，我们仍能继续有享受。但不要认为这种享受称义你的立场。只要有享受，我们的需要就得着了满足。但为着完成神永远的定旨，我们需要站在正确的立场上。然而，即使我们不在正确的立场上，神仍将祂丰富的供备赐给我们。这是奇妙的事。多么奇妙的神！多么奇妙的供备！我们是命定要享受的。即使我们的立场错了，仍然有丰富的享受。然而神不会让我们过去，祂会利用环境把我们带回到正确的立场上，使祂的定旨得以完成。

以撒在回到别是巴之前，他享受再享受，恩典加恩典。他得着了百倍收成之后，又找到了“活水井”，并且来到“宽阔之地”，“宽阔之路”（利河伯—15~22）。他虽有这样丰富的享受，但他的立场不正确，所以他被迫离开宽阔之路，回到别是巴（创世记生命读经，一〇二〇至一〇二一页）。

参读：创世记生命读经，第六十三篇。

God's grace is powerful, enabling us to bear anything. Paul told Timothy to “be empowered in the grace” of Christ (2 Tim. 2:1). Grace can even reign over all things (Rom. 5:21). We should not fall from grace (Gal. 5:4) but rather be confirmed by it (Heb. 13:9). The more we bear in grace, the more provision of grace we meet and participate in.

[Genesis 26:13 says that] Isaac “became rich and continued to grow richer until he became very rich.” He became rich by fulfilling the regular duty of sowing and through the Lord's blessing. This also was a matter of enjoyment, but this enjoyment was not on the proper standing. Isaac might have said to himself, “My standing must be right. If it were not right, how could the Lord have blessed me with all these riches?” But God might have said, “Isaac, you are settled here and have gained great riches, but I do not agree with your standing. I shall raise up the circumstances to force you to leave this place.” May the Holy Spirit show us such a vivid picture here. On the one hand, there is the proper enjoyment; on the other hand, there is the improper standing. Even if we lack the proper standing, we may continue to have the enjoyment. But do not think that this enjoyment justifies your standing. As long as we have the enjoyment, our need is met. But for the fulfillment of God's eternal purpose, we need to get on the proper standing. Nevertheless, even if we are not on the proper standing, God still grants us His rich provision. This is wonderful. What a wonderful God! What a wonderful provision! We have been destined for the enjoyment. Even when we are wrong in our standing, we may still have the rich enjoyment. But God will not let us go. He will use our circumstances to bring us back to the proper standing that the fulfillment of His purpose might be realized.

Before Isaac came back to Beer-sheba, he had enjoyment after enjoyment, grace upon grace. After receiving the hundredfold harvest, he found the “well of springing water” and came into the “broad places,” the “broad ways” (Rehoboth, 26:15-22). Although he had enjoyment in such a rich way, his standing was not right and he was forced to leave the broad ways and to come back to Beer-sheba. (Life-study of Genesis, pp. 833, 845-846)

Further Reading: Life-study of Genesis, msg. 63

创二六 24~25 “当夜耶和华向他显现，说，我是你父亲亚伯拉罕的神，不要惧怕，因为我与你同在，必赐福给你，并要为我仆人亚伯拉罕的缘故，使你的后裔繁增。以撒就在那里筑了一座坛，呼求耶和华的名，并且支搭帐棚；他的仆人便在那里挖了一口井。”

虽然以撒享受神无条件的恩典，在他所到之处都带着享受和满足（由井所表征—创二五 11，二六 15~22），别是巴却是他经历神的显现、接受神的应许、筑坛、呼求耶和华的名并且支搭帐棚作见证的唯一地方。神所呼召的人不论他们的立场如何，都被命定要享受神的恩典，然而这享受不能称义他们的立场。我们若渴望得着神的显现、承受祂的应许并过一种完成神永远定旨的生活，就必须来到神所拣选独一的地方，并且留在那里。这独一的地方由别是巴所表征，有井作生命的供应，并有垂丝柳树作生命丰富之涌流的彰显（二一 25、33）（圣经恢复本，创二六 24 注 1）。

信息选读

以撒是个满有安息的人。即使面临和非利士人争井的难处，他也总是安息的。以撒虽然面临若干难处，他自己并不感觉为难。

有人听到以撒无论去哪里都有一口井，就以为这种享受既是他们的定命，他们要去哪里，就可以去哪里。请不要有这样的想法。你也许有一口井作你的享受，但你会失去主的显现，无法完成神永远的定旨。...神的定旨绝不能在庇耳拉海莱、埃色、西提拿甚至利河伯完成。神的定旨只能在别是巴完成，我们必须留在那里。我们若留在那里，就要经历主的显现，并且

Morning Nourishment

Gen. 26:24-25 "And Jehovah appeared to him the same night and said, I am the God of Abraham your father. Do not be afraid, for I am with you, and I will bless you and multiply your seed for My servant Abraham's sake. And he built an altar there and called upon the name of Jehovah and pitched his tent there. And there Isaac's servants dug a well."

Although Isaac enjoyed God's unconditional grace, finding enjoyment and satisfaction (signified by a well) in every place that he went (Gen. 25:11; 26:15-22), Beer-sheba was the unique place in which he experienced God's appearing, received His promise, built an altar, called on the name of the Lord, and pitched a tent as a testimony. God's called ones are destined to enjoy God's grace regardless of their standing, but this enjoyment does not justify their standing. If we desire to have God's appearing, inherit His promises, and live a life for the fulfillment of His eternal purpose, we must come to the unique place that God has chosen and remain there. This unique place is signified by Beer-sheba, with the well for life supply and the tamarisk tree as the expression of the rich flow of life (21:25, 33). Cf. footnotes 1 on Deuteronomy 12:5 and 17. (Gen. 26:24, footnote 1)

Today's Reading

Isaac was a very restful person. In spite of the troubles he encountered with the Philistines over the wells, he was always at rest. Although Isaac faced some troubles, he himself was not troubled.

When some hear that Isaac had a well wherever he went, they may think that, since this enjoyment is also their destiny, they may go wherever they want. Do not think like this. You may have a well for your enjoyment, but you will miss the Lord's appearing and be unable to fulfill God's eternal purpose....God's purpose can never be fulfilled in Lahai-roi, Esek, Sitnah, or even in Rehoboth. It can only be fulfilled in Beer-sheba, and we must remain there. If we do, we shall experience the Lord's appearing and have the ground

有立场承受应许，以完成神永远的定旨。在别的地方，我们虽然也有井，甚至有“一口活水井”（创二六 19），但这些井不能使我们完成神永远的定旨。神的定旨只能在靠近别是巴垂丝柳树的井旁完成。

以撒虽然在每一个地方都有一口井，都有一些享受，但神不满意，神用环境逼使以撒回到别是巴。神似乎说，“以撒，你是定居下来了，但你没有定居在对的地方。我要激起争执，逼你回到别是巴。”

当以撒回到别是巴（23~33），神立即向他显现，向他说话，坚定祂的应许〔24〕。...于是在别是巴这里，以撒开始有正确的见证。他筑了一座坛，呼求耶和華的名，并且支搭帐棚（25）。在别是巴这里，他有了一种为着完成神永远定旨的生活。至终，在别是巴这里，反对者被征服了（26~31）。别是巴是正确的地方，在这里我们能有的立场。正确的立场，无论对神或对我们，都有重大的意义。

以撒不但承受他父亲一切所有的，也承受神给他父亲关于美地和独一后裔的应许；这后裔就是基督，地上万国都要因祂得福（3~5）。这应许实际上是为着完成神的定旨，使神在地上能得着一个国度，在其中借着一班团体的人彰显祂自己。美地和后裔都是为着神在地上形成一个国度。在这国度里神能在后裔中得着完全的彰显。神要把祂自己作到这班后裔里面，他们要变化成为祂的形像。这就是亚伯拉罕所得着，以撒所承受的应许。今天在我们身上，这应许要得着成就。今天我们在享受三一神作我们的恩典，借着我们享受恩典，神的国要得着实现，神在基督里要得着完全的彰显，直到永远（创世记生命读经，一〇一一、一〇一六至一〇一七、一〇二一至一〇二二、一〇〇六至一〇〇七页）。

参读：创世记生命读经，第六十四篇。

to inherit the promises to fulfill God's eternal purpose. Although we may have wells, even “a well of living water” (Gen. 26:19, Heb.), in other places, those wells cannot enable us to fulfill God's eternal purpose. His purpose can only be fulfilled at the well near the tamarisk tree in Beer-sheba.

Although Isaac had some enjoyment at every place where there was a well, God was not satisfied and used the environment to force Isaac to return to Beer-sheba. God seemed to say, “Isaac, you are settled, but you are not settled in the right place. I shall stir up contention that will force you to go back to Beer-sheba.”

When Isaac returned to Beer-sheba (26:23-33), the Lord immediately appeared to him, speaking to him and confirming His promise [v. 24]...In Beer-sheba Isaac began to have the proper testimony. He built an altar, called upon the name of the Lord, and pitched his tent (26:25). Here in Beer-sheba he had a life for the fulfillment of God's eternal purpose. Eventually, here in Beer-sheba the opposers were subdued (26:26-31). Beer-sheba is the right place, the place where we can have the proper standing, and the proper standing means a great deal both to God and to us.

Isaac inherited not only all that his father had, but also the promise which God had given to his father concerning the good land and the unique seed, which is Christ in whom all the nations of the earth will be blessed (26:3-5). This promise was actually for the fulfillment of God's purpose that God might have a kingdom on the earth in which to express Himself through a corporate people. Both the good land and the seed are for the formation of a kingdom for God on the earth. In this kingdom God can be fully expressed in the seed, into which He will work Himself and which will be transformed into His image. This was a promise given to Abraham and inherited by Isaac. But it is a fulfillment with us today. Today we are enjoying the Triune God as our grace. Through our enjoyment of grace the kingdom of God will be realized and God in Christ will be fully expressed for eternity. (Life-study of Genesis, pp. 837, 841-842, 846, 834)

Further Reading: Life-study of Genesis, msg. 64

羡慕 — 在主里的长进

298

8 6 8 6 副 (英 395)

降 E 大调

6/4

3 3 3 4 - 4 | 5 4 3 2 3 4 | 5 1 4 3 - 2 | 1 - - 1 - 0 |
 一 哦主,求你长在我心,你外再无他求!
 3 3 3 4 - 4 | 5 4 3 2 3 4 | 5 1 4 3 - 2 | 1 - - 1 0
 使我逐日与你更亲,逐日向罪自由。
 5 | 5 3 5 i - 5 | 5 3 5 5 - 5 | 6 - 5 5 4 3 | 3 - - 2 - 0 |
 愿你逐日维持的力,仍然顾我软弱,
 3 3 3 4 - 4 | 5 4 3 2 3 4 | 5 1 4 3 - 2 | 1 - - 1 - 0 ||
 你的亮光除我阴翳,生命吞我死涸。

- 二 当你荣光照我心头, 所有恶念都消;
 “我是无有, 你是万有”, 我愿常受此教。
- 三 你这圣洁、荣耀的主, 让我更多瞻仰;
 无论快乐或是艰苦, 我愿作你活像。
- 四 天上喜乐, 求你膏我, 灵力, 求你助我;
 但愿你的热切爱火, 从我全人射过。
- 五 可怜的己, 愿其消沉, 唯你作我目标,
 使我逐日借着你的恩, 更配与你相交。

第一节的“长”,意思是生长、长大。

<< WEEK 9 — HYMN

Hymns, #395

1

O Jesus Christ, grow Thou in me,
 And all things else recede;
 My heart be daily nearer Thee,
 From sin be daily freed.
 Each day let Thy supporting might
 My weakness still embrace;
 My darkness vanish in Thy light,
 Thy life my death efface.

2

In Thy bright beams which on me fall,
 Fade every evil thought;
 That I am nothing, Thou art all,
 I would be daily taught.

3

More of Thy glory let me see,
 Thou Holy, Wise, and True;
 I would Thy living image be,
 In joy and sorrow too.

4

Fill me with gladness from above,
 Hold me by strength divine;
 Lord, let the glow of Thy great love
 Through all my being shine.

5

Make this poor self grow less and less,
 Be Thou my life and aim;
 Oh, make me daily through Thy grace
 More meet to bear Thy name.

- 六、奥秘大巴比伦,她乃是众淫妇的母亲,
我们极其憎恶她所装满的污秽邪淫;
但神已加倍刑罚她,因此我们灵欢欣,
基督已经得胜!
- 七、救恩、荣耀、权能,都属我们的神,赞美主!
祂凭真实公义,讨罪伸冤,审判了淫妇。
看!那烧她的烟直往上冒,让我们欢呼!
基督已经得胜!
- 八、“神的众仆,无论大小,当赞美神”,祂嘱咐;
如同众水声音,又如雷鸣,群众同欢呼:
“阿利路亚!我们的神全能者作王作主!”
基督已经得胜!
- 九、现在我们应当欢喜快乐向神归荣耀;
羔羊婚娶时候到了,新妇也已预备好,
蒙了救恩穿上光明洁白的细麻义袍,
基督已经得胜!
- 十、魔鬼身在火湖,这是约翰目睹的事实,
今后不要怕他信口雌黄,或造谣生事,
大胆宣告他的判辞,是圣徒得胜之路!
基督已经得胜!
- 十一、看哪!最大的奇景—新耶路撒冷由天降!
基督新妇妆饰整齐模成基督的模样;
神人调和建造一起显出神荣耀形像,
基督已经得胜!
- 十二、这是神在人间支搭帐幕,神人永同住,
神的圣洁、荣耀,从人身上完全地显出!
听哪!主在宣告:“都成了!”神已心满意足,
基督已经得胜!
- (副) 阿利路亚!阿利路亚! 阿利路亚!阿利路亚!
阿利路亚!阿利路亚! 基督已经得胜!

- 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!

二〇一三年冬季训练

创世记结晶读经（二）

第十篇

两个井—两种生活的源头

读经：创二—15～34

周一

壹 井表征人生活的源头；创世记二十一章十五至三十四节的两个井，表征两种生活的源头：

一 一个井是在我们魂的旷野里天然的源头；这源头是由住在旷野并联于埃及的以实玛利所代表—19～21节。

二 另一个井是在我们灵的园子里蒙救赎的源头；这源头是由住在别是巴并被带到摩利亚山的以撒所代表—25、31节，参二二2。

三 今天有两种基督徒：

1 一种象以实玛利，在魂的旷野为自己而活，并联于世界—约壹二15～17。

2 另一种象以撒，在灵里且在召会生活中为神而活，并被带到锡安—罗八4，十二4～5，十六1，启十四1。

3 连我们真基督徒都可能象以实玛利，在自己里面且为自己而活，并联于世界，除非我们象以撒所预表的，活在灵里且活在召会生活中，使我们能达到神

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Ten

Two Wells—Two Sources of Living

Scripture Reading: Gen. 21:15-34

Day 1

I. A well signifies the source of one's living; the two wells in Genesis 21:15-34 signify two sources of living:

A. *One well is the natural source in the wilderness of our soul; this source is represented by Ishmael, who lived in the wilderness and was joined to Egypt—vv. 19-21.*

B. *The other well is the redeemed source in the garden of our spirit; this source is represented by Isaac, who lived at Beer-sheba and was brought to Mount Moriah—vv. 25, 31; cf. 22:2.*

C. *Today there are two kinds of Christians:*

1. *One kind is like Ishmael, living for themselves in the wilderness of their soul and being joined to the world—1 John 2:15-17.*

2. *The other kind is like Isaac, living for God in their spirit and in the church life and being brought to Zion—Rom. 8:4; 12:4-5; 16:1; Rev. 14:1.*

3. *Even we, real Christians, may be like Ishmael, living in and for ourselves and being joined to the world, unless, as typified by Isaac, we live in our spirit and in the church life so that we might reach God's goal—21:2; 22:16a.*

的目标—二一 2，二二 16 上。

貳 以实玛利的井，就是他生活的源头，是在旷野—神所弃绝的地方—创二一 19～21，二五 12、18：

一 以实玛利的井，就是他生活的源头，使他成为弓箭手—二一 20：

- 1 就如十章八至十二节的宁录，弓箭手是凶猛的猎人，是旷野中的杀手。
- 2 我们若留在魂的旷野，并喝以实玛利井（他生活的源头）的水，我们就会为着建立我们自己的国，成为用弓箭杀害生命的弓箭手，而不是为着建立神的国，栽培生命的栽种者。

二 以实玛利的井（他生活的源头）使他联于埃及，就是世界—二一 21：

- 1 夏甲从埃及，从她自己的源头，为以实玛利娶了一个妻子，给他印上了埃及的事物。
- 2 有一口井，有一种生活的源头，能使我们成为杀害生命的凶猛猎人，并使我们联于世界。

周 二、周 三

叁 以撒的井，就是他生活的源头，是在别是巴—25、31 节：

一 在圣经中有许多经节说到这口井，就是神圣的源头：

- 1 在以琳那里“有十二股水泉，七十棵棕树”—出十五 27：

II. Ishmael's well, the source of his living, was in the wilderness, a place rejected by God—Gen. 21:19-21; 25:12, 18:

A. Ishmael's well, the source of his living, made him an archer—21:20:

1. An archer is a wild hunter like Nimrod in 10:8-12, a killer in the wilderness.
2. If we stay in the wilderness of our soul and drink water out of the well for Ishmael, the source of his living, we will be made an archer using the bow to kill life for building up our own kingdom, not a planter growing life for the building up of God's kingdom.

B. Ishmael's well, the source of his living, joined him to Egypt, to the world—21:21:

1. Hagar took a wife for Ishmael from Egypt, her own source, sealing him with the things of Egypt.
2. There is a well, a source of living, that can make us a wild hunter who kills life and that can join us to the world.

Day 2&Day 3

III. Isaac's well, the source of his living, was in Beer-sheba—vv. 25, 31:

A. Many verses in the Bible refer to this well, the divine source:

1. At Elim “there were twelve springs of water and seventy palm trees”—Exo. 15:27:

a 在圣经里，水泉表征生命在复活里从神流出—约四 10、14，七 37～39，启二二 1。

b 棕树表征生命发旺、在满足中欢乐并且胜过患难—诗九二 12，利二三 40，尼八 15，约十二 13，启七 9。

2 “当时，以色列人唱这歌说，井啊，涌上水来！你们要向这井歌唱！这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的”—民二一 17～18：

a 在比珥的井预表基督在我们里面—16 节，约四 11～12、14。

b 挖井表征挖去“脏污”，就是我们心—心思、情感、意志和良心—中的阻碍，使那灵作活水能从我们里面涌上来，并涌流通畅—参创二六 15、18。

3 “你是园中的泉，活水的井，从利巴嫩流下来的溪水”—歌四 15：

a 园中的泉，以及赐生命之灵活水的井，乃是从复活与升天生命（利巴嫩—8 节）流下来的溪水—约七 38～39。

b 泉和井从得胜者流出来，从他们的所是和他们的所在流出来。

二 以撒的井乃是赎回的井—创二一 28～32：

1 亚伯拉罕以七只母羊羔的代价，赎回那口井。

2 在预表上，这些羊羔表征基督完全的救赎，这指明神圣的活水已借基督完全的救赎被赎回、买回—弗一 7，彼前一 18～19，约十九 34：

a. In the Bible a spring signifies life that flows out of God in resurrection— John 4:10, 14; 7:37-39; Rev. 22:1.

b. Palm trees signify life that is flourishing, rejoicing in satisfaction, and victorious over tribulation—Psa. 92:12; Lev. 23:40; Neh. 8:15; John 12:13; Rev. 7:9.

2. “Then Israel sang this song: Spring up, O well! Sing to it! / The well, which the leaders sank, / Which the nobles of the people dug, / With the scepter, with their staffs”—Num. 21:17-18:

a. The well here at Beer typifies Christ within us—v. 16; John 4:11-12, 14.

b. The digging of the well signifies the digging away of the “dirt,” the barriers in our heart—our mind, emotion, will, and conscience—so that the Spirit as the living water may spring up within us and flow freely—cf. Gen. 26:15, 18.

3. “A fountain in gardens, / A well of living water, / And streams from Lebanon”—S. S. 4:15:

a. The fountain in gardens and the well of living water of the life-giving Spirit are streams from the resurrection and ascension life (Lebanon, v. 8)— John 7:38-39.

b. The fountain and the spring stream out from the overcomers, flowing out from what they are and from where they are.

B. The well for Isaac was a redeemed well— Gen. 21:28-32:

1. Abraham redeemed this well at the cost of seven ewe lambs.

2. In typology these lambs signify the full redemption of Christ, indicating that the divine living water has been redeemed, bought back, by Christ’s full redemption—Eph. 1:7; 1 Pet. 1:18-19; John 19:34:

- a 今天全人类都是凭着未蒙救赎的源头活着，我们却是凭着蒙救赎的源头活着。
- b 今天我们所喝的活水不是天然的，乃是用极大的代价所赎回来的。

- a. Today the whole human race is living by a source that is without redemption; we are living by a redeemed source.
- b. The living water that we are drinking today is not natural; it is water that has been redeemed at a great cost.

三 以撒的井也需要约—创二— 31 ~ 32 :

C. *The well for Isaac also needed a covenant— Gen. 21:31-32:*

- 1 这里的约与赎回别是巴的井有关，乃是那借着基督救赎的血所立定之新约的种子—太二六 28，路二二 20，来八 8 ~ 13。
- 2 以撒喝赎回的水，立约的水；照样，新约信徒今天所喝的活水，乃是经过救赎和立约的水—约四 14，来八 10 ~ 13。

- 1. The covenant here, involving the redeeming of the well at Beer-sheba, is a seed of the new covenant, enacted through Christ's redeeming blood—Matt. 26:28; Luke 22:20; Heb. 8:8-13.
- 2. Isaac drank of redeemed water, the water of the covenant; likewise, the living water that the New Testament believers drink today is redeemed and covenanted water—John 4:14; Heb. 8:10-13.

周 四

Day 4

肆 “亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和华永远之神的名”—创二— 33:

IV. “Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God”—Gen. 21:33:

一 生命树如何是创世记二章的中心，垂丝柳树也照样是创世记二十一章的中心：

A. *As the tree of life is the center of Genesis 2, the tamarisk tree is the center of Genesis 21:*

- 1 垂丝柳树有细长的枝条，叶子很细，描绘生命之丰富的涌流，就是经历生命树的结果；因此，垂丝柳树表征被人经历并得着彰显的生命树—二 9 ~ 10。
- 2 亚伯拉罕为别是巴的井立约以后，栽上一棵垂丝柳树，这指明他所喝的是丰富涌流的水—二— 32 ~ 33，参约七 37 ~ 39。
- 3 今天召会生活乃是在别是巴的井旁；我们喝这水，并且凭这水活着，我们就象一棵涌流生命丰富的垂丝柳树：

- 1. A tamarisk tree, having slender branches and very fine leaves, portrays the flow of the riches of life, the issue of the experience of the tree of life; thus, the tamarisk tree signifies the tree of life experienced and expressed—2:9-10.
- 2. The fact that Abraham planted a tamarisk tree after making the covenant for the well at Beer-sheba indicates that the water of which he drank was flowing in a rich way—21:32-33; cf. John 7:37-39.
- 3. The church life today is by the well in Beer-sheba; when we drink of this water and live by it, we will be like a tamarisk tree flowing with the riches of life:

- a 召会该在誓约的井这里，也该满了垂丝柳树，就是我们所经历的生命树——4，十10。
- b 我们的基督徒生活和正当的召会生活，都是一棵垂丝柳树，彰显我们所凭以活着的生命树——六57下。

周 五

二 亚伯拉罕在别是巴垂丝柳树那里，呼求耶和 华永远之神的名——创二—33：

- 1 在这里我们看见神另一特殊的名称——耶和華伊勒俄拉姆 (El Olam)；伊勒，意，大能者；俄拉姆，意，永远的或永远，原文字根意，隐藏、遮藏：
 - a 亚伯拉罕经历神是永远者，是隐密且奥秘的一位。
 - b 神的存在是永远的，因祂无始也无终；祂是永远的神——诗九十2，赛四十28。
 - c 伊勒俄拉姆这神圣的称呼，含示永远的生命——约壹一2，二25，五11~13。
- 2 在创世记二十一章亚伯拉罕经历神是永远的生命，就是一位隐蔽、遮藏、隐藏、奥秘、隐密，却又是真实、永在、永活、无始无终的神圣者——出三14，约三16：

周 六

- a 永远的生命就是“那真实的生命”——提前六19下。
- b 生命乃是三一神分赐到我们里面，并活在我们里面：
 - (-) 父神是生命的源头（约五26），子神是生命的具体化身（一4），灵神是生命的涌流（四14下）。

- a. The church should be at the well of an oath with a covenant and should also be full of tamarisk trees, the tree of life experienced by us—1:4; 10:10.
- b. Our Christian life and the proper church life are both a tamarisk tree, expressing the tree of life by which we live —6:57b.

Day 5

B. *There in Beer-sheba by the tamarisk tree Abraham called on the name of Jehovah, the Eternal God— Gen. 21:33:*

- 1. Here we have a special title of God—Jehovah, El Olam; El means “the Mighty One,” and Olam, meaning “eternal” or “eternity,” comes from a Hebrew root meaning “to conceal,” “to hide”:
 - a. Abraham experienced God as the Eternal One, as the secret and mysterious One.
 - b. God’s existence is eternal, for He has neither beginning nor ending; He is the Eternal God—Psa. 90:2; Isa. 40:28.
 - c. The divine title El Olam implies eternal life —1 John 1:2; 2:25; 5:11-13.
- 2. In Genesis 21 Abraham experienced God as the eternal life, as the divine person who is concealed, veiled, hidden, mysterious, secret, and yet real, ever-existing, and ever-living, without beginning or ending—Exo. 3:14; John 3:16:

Day 6

- a. The eternal life is the life “which is really life”—1 Tim. 6:19b.
- b. Life is the Triune God dispensed into us and living in us:
 - 1) God the Father is the source of life (John 5:26), God the Son is the embodiment of life (1:4), and God the Spirit is the flow of life (4:14b).

(二) 父神是生命的光 (启二一 23, 二二 5), 子神是生命树 (2), 灵神是生命河 (1)。

c 永远的生命就是子, 在永远里不仅与父同在, 并且在与父的交通里生活行动—约壹—1 ~ 2, 约—1 ~ 2。

d 永远的生命显现与使徒们, 他们看见、作见证, 又将这生命传与人; 永远生命的显现包含将生命启示并分赐给人, 为要把人带进永远的生命里, 带进与父的联结并交通里—约壹—1 ~ 3。

e 永远的生命是神所应许的, 借着基督的死释放出来, 并借着基督的复活分赐给信徒—二 25, 约三 14 ~ 15, 十二 24, 参路十二 49 ~ 50, 彼前一 3。

f 永远的生命已经为信徒借着相信子所得着; 信徒得着永远的生命之后, 这生命就成了他们的生命—约三 15 ~ 16、36 上, 西三 4 上, 约—12 ~ 13。

2) God the Father is the light of life (Rev. 21:23; 22:5), God the Son is the tree of life (v. 2), and God the Spirit is the river of life (v. 1).

c. The eternal life, which is the Son, not only was with the Father but also was living and acting in communion with the Father in eternity—1 John 1:1-2; John 1:1-2.

d. The eternal life was manifested to the apostles, who saw, testified, and reported this life to people; the manifestation of the eternal life includes the revelation and impartation of life to men, with a view to bringing man into the eternal life, into its union and communion with the Father—1 John 1:1-3.

e. The eternal life was promised by God, released through Christ's death, and imparted to the believers through Christ's resurrection—2:25; John 3:14-15; 12:24; cf. Luke 12:49-50; 1 Pet. 1:3.

f. The eternal life was received by the believers through believing in the Son; after the believers receive eternal life, this life becomes their life — John 3:15-16, 36a; Col. 3:4a; John 1:12-13.

罗八4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

约壹二15 “不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了。”

从亚伯拉罕产生了两种人：一种由住在旷野，并联于埃及的以实玛利所代表；另一种由住在别是巴，并被带到摩利亚山的以撒所代表。今天也有两种基督徒：一种像以实玛利，在魂的旷野为自己而活，并联于世界；另一种像以撒，在灵里且在召会中为神而活，并被带到锡安。所以连真基督徒都可能像以实玛利，在自己里面且为自己而活，并联于世界。我们必须像以撒所预表的，活在灵里且活在召会中，使我们能达到神的目标（创世记生命读经，九〇七页）。

信息选读

〔创世记二十一章十五至三十四节的两个井，表征两种生活的源头。〕以实玛利所喝的源头使他成为弓箭手，就是为自己狂野而活的人。但以撒生活的源头使他成为燔祭，就是为着神的满足而献给神的人〔二二2、9〕。

这生活的源头引导以撒上摩利亚，不是下埃及（2）。以实玛利生活的源头引导人向下，但以撒的源头引导人向上直到摩利亚山，就是后来建造耶路撒冷的地方。上摩利亚使神的子民离开非利士人。我们也需要从别是巴上耶路撒冷，不仅在别是巴，也在耶路撒冷有召会生活。最终，这生命正确的源头使我们众人成为以撒，并把我們带到新耶路撒冷。

Morning Nourishment

Rom. 8:4 "That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit."

1 John 2:15 "Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him."

Out of Abraham two kinds of people came into existence. One is represented by Ishmael who lived in the wilderness and who was joined to Egypt; the other is represented by Isaac who lived at Beer-sheba and who was brought to Mount Moriah. Today there are also two kinds of Christians. One kind is like Ishmael, living for themselves in the wilderness of their soul and being joined to the world. The other kind is like Isaac, living for God in their spirit and in the church and being brought to Zion. Even we, the real Christians, may be like Ishmael, living in and for ourselves and being joined to the world, unless, as typified by Isaac, we live in our spirit and in the church that we might reach God's goal. (Life-study of Genesis, p. 751)

Today's Reading

[The two wells in Genesis 21:15-34 signify two sources of living.] The source from which Ishmael drank made him an archer, one who lived wildly for himself. But Isaac's source of living made him a burnt offering, one who was offered to God for His satisfaction [22:2, 9].

This source of living led Isaac up to Moriah, not down to Egypt (22:2). Ishmael's source of living leads people downward, but Isaac's source leads people upward to the mountain in Moriah where Jerusalem was later built. This going up to Moriah kept God's people from the Philistines. We also need to go up from Beer-sheba to Jerusalem, not only having the church life at Beer-sheba but also in Jerusalem. Ultimately, this proper source of life will make all of us Isaacs and will lead us to the New Jerusalem.

在这里有另一粒神圣启示的种子。以实玛利住在旷野，并居于埃及；但以撒住在栽种之地，并被引到摩利亚。摩利亚山最终成了锡安山，神的殿建造在其上（代下三1），因此成了神赐给亚伯拉罕和他后裔之美地的中心。他的后裔随从以实玛利的路，下了埃及之后，神将他们从那地领出来，用意是要将他们领进迦南美地。但他们的不信，使他们在以实玛利所住的旷野飘流。最终，神将他们的儿女领进美地，并拣选建造在摩利亚山上的耶路撒冷，作他们敬拜神的唯一中心。

以实玛利的井，就是他生活的源头，是在旷野，靠近埃及（创二一19~21，二五12、18）。在圣经里，旷野总是代表神所弃绝的地方。神绝不悦纳旷野。只要我们在旷野，我们就是祂所弃绝的。这事最好的例证乃是以色列人在旷野的飘流。在表号上，旷野也表征我们的魂。倘若我们活在魂里，我们就是迷失在神所弃绝的旷野里。以实玛利井所在的旷野，靠近埃及。他很容易就会从那里飘进埃及。这意思是，当我们在魂里，在天然的所是里，我们就是在旷野飘流，并且很容易飘到世界里。

以实玛利生活的源头最终使他居于埃及，就是世界（二一21）。夏甲从埃及，从她自己的源头，为以实玛利娶了一个妻子。夏甲是埃及人，渴望得着埃及女子作她的媳妇。夏甲从埃及地为以实玛利娶了一个妻子，借此给他印上了埃及的事物。我们从这一切看见，有一口井，就是生活的源头，能使我们成为杀害生命的凶猛猎人，并使我们居于世界（创世记生命读经，九〇六至九〇七、八九九至九〇〇页）。

参读：创世记生命读经，第四十六篇。

Here we have another seed of the divine revelation. Ishmael lived in the wilderness and was joined to Egypt, but Isaac lived in a planted place and was led to Moriah. The mountain in Moriah eventually became Mount Zion upon which God's temple was built (2 Chron. 3:1), thus becoming the center of the good land that God gave to Abraham and his descendants. After his descendants followed the way of Ishmael and went down to Egypt, God brought them out of that land with the intention of bringing them into the good land of Canaan. But their unbelief kept them wandering in the wilderness where Ishmael lived. Eventually, God brought their children into the good land and chose Jerusalem, which was built on Mount Moriah, as the unique center for them to worship Him.

Ishmael's well, the source of his living, was in the wilderness close to Egypt (Gen. 21:19-21; 25:12, 18). In the Bible, the wilderness always represents a place rejected by God. God never accepts the wilderness. As long as we are in the wilderness, we are rejected by Him. The best illustration of this is the wandering in the wilderness by the children of Israel. In figure, the wilderness also signifies our soul. If we live in our soul, we are straying in the wilderness that is rejected by God. The wilderness where Ishmael's well was located was close to Egypt. He could easily drift from there into Egypt. This means that when we are in our soul, in our natural being, we are wandering in the wilderness and can easily drift into the world.

Ishmael's source of living eventually joined him to Egypt, that is, to the world (21:21). When Hagar took a wife for Ishmael, she took a wife from Egypt, from her own source. Being an Egyptian, she desired to have an Egyptian woman as her daughter-in-law. By taking a wife out of the land of Egypt for Ishmael, Hagar sealed him with the things of Egypt. We see from all this that there is a well, a source of living, that can make us a wild hunter who kills life and that can join us to the world. (Life-study of Genesis, pp. 750-751, 744-745)

Further Reading: Life-study of Genesis, msgs. 46, 56

创二一 30~32 “他说，你要从我手里接受这七只母羊羔，作我挖这口井的证据。所以他称那地方为别是巴，因为他们二人在那里起了誓。他们在别是巴立了约…”

路二二 20 “饭后，也照样拿起杯来，说，这杯是用我血所立的新约，这血是为你们流出来的。”

赞美主，有另一口井，就是以撒的井（创二一 22~34）。在圣经中有许多经节说到这口正面的井。诗篇三十六篇八节说，“你也必叫他们喝你乐河的水。”主喜欢叫我们喝祂乐河的水。主耶稣在约翰四章十四节说，“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”这意思是神自己要作我们的生命。主耶稣在七章三十七至三十八节也说到喝：“人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。”不仅如此，在林前十二章十三节使徒保罗也说，我们都得以喝一位灵，就是喝一口井的水。甚至圣经末了一章也有一句与喝有关的话：“那灵和新妇说，来！...口渴的人也当来；愿意的都可以白白取生命的水喝。”（启二二 17）这口神圣的井必须是我们生活的源头（创世记生命读经，九〇〇页）。

信息选读

虽然基督已经生出，已经长大，但在召会生活中，我们还必须晓得有两个源头或两种生活。你所有的是怎样的生活？是以实玛利的生活，还是以撒的生活？仅仅说你有以撒的生活还不够。你必须察验，

Morning Nourishment

Gen. 21:30-32 "And he said, These seven ewe lambs you shall take from my hand, that it may be a witness for me that I dug this well. Therefore he called that place Beer-sheba, because there the two of them swore an oath. So they made a covenant at Beer-sheba..."

Luke 22:20 "And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you."

Praise the Lord that there is another well—the well for Isaac (Gen. 21:22-34). Many verses in the Bible speak of this positive well. Psalm 36:8 says, “You cause them to drink of the river of Your pleasures.” The Lord likes to make us drink of His river of pleasures. In John 4:14 the Lord Jesus said, “Whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.” This means that God Himself will be our life. In John 7:37 and 38 the Lord Jesus also spoke of drinking: “If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.” Moreover, in 1 Corinthians 12:13, the apostle Paul says that we have all been made to drink of one Spirit, that is, of one well of water. Even the last chapter of the Bible contains a word about drinking: “And the Spirit and the bride say, Come!...Let him who is thirsty come; let him who wills take the water of life freely” (Rev. 22:17). This divine well must be the source of our living. (Life-study of Genesis, pp. 745-746)

Today's Reading

Although Christ has been brought forth and has grown up, in the church life we still must learn that there are two sources or two kinds of living. What kind of living do you have—the living of Ishmael or the living of Isaac? It is insufficient merely to say that you have the living of Isaac. You must examine the kind of

你天天所喝的是怎样的水。你是喝以实玛利井的水么？若是这样，那井就会使你成为以实玛利，并把你飘到世界里。你是喝以撒井的水么？这井象征神圣的井，基督的井，那灵的井。你若喝这井的水，从这井所流出神圣的水就要大有成就。

以撒的井乃是赎回来的井（创二一 28~30）。亚伯拉罕所挖的这井失去了，为亚比米勒的仆人所霸占（25）。然后亚伯拉罕以七只母羊羔的代价赎回来。在预表里，这些羊羔象征基督完全的救赎，指明神圣的活水已借基督完全的救赎被赎回、买回。今天全人类都是凭着未蒙救赎的源头活着，我们却是凭着蒙救赎的源头活着。今天我们所喝的活水不是天然的，乃是基督完全救赎的代价所赎回来的。

以撒的井也需要约（31~32）。这里的约乃是新约的种子。今天我们的活水不仅是经过救赎的水，也是立约的水。以实玛利喝野水，那是没有经过救赎，没有立约的水。以撒所喝的水，都是赎回的水，立约的水。我们既已开始认识基督，我们生活的源头也就是经过救赎并立约的水。

这一段话清楚地启示出两种生活的源头。一种是在我们魂的旷野里天然的源头，另一种是在我们灵的园子里蒙救赎的源头。亚伯拉罕在别是巴曾经为着被霸占的井争论，今天我们需要为神圣的井争战，使我们能为基督徒生活，和正当的召会生活，得着这井（创世记生命读经，九〇一至九〇三页）。

参读：创世记生命读经，第四十六篇。

water you are drinking day by day. Are you drinking of the well for Ishmael? If you are, that well will make you an Ishmael and will cause you to drift into the world. Are you drinking of the well for Isaac, the well which signifies the divine well, the well of Christ, the well of the Spirit? If you are drinking of this well, the divine water which flows out of it will accomplish a great deal.

The well for Isaac was a redeemed well (Gen. 21:28-30). This well, which Abraham had dug, was lost, having been violently taken away by Abimelech's servants (v. 25). Then Abraham redeemed it at the cost of seven ewe lambs. In typology, these lambs signify the full redemption of Christ, indicating that the divine living water has been redeemed, bought back, by Christ's full redemption. Today, while the whole human race is living by a source which is without redemption, we are living by a redeemed source. The living water which we are drinking today is not natural; it has been redeemed at the cost of Christ's complete redemption.

The well for Isaac also needed a covenant (vv. 31-32). The covenant here is a seed of the new covenant. Our living water today is not only redeemed water but also covenanted water. Ishmael drank of wild water, water that was without redemption and covenant. But all the water which Isaac drank was redeemed water, the water of the covenant. Since we have begun to know Christ, the source of our living has also been the redeemed and covenanted water.

In this section of the Word it is clearly revealed that there are two sources of living. One is the natural source in the wilderness of our soul, whereas the other is the redeemed source in the garden of our spirit. At Beer-sheba, Abraham was contending for the well which had been so violently taken away. Today we also need to fight for the divine well that we may have it for both the Christian life and the proper church life. (Life-study of Genesis, pp. 746-748)

Further Reading: Life-study of Genesis, msg. 46

民二一 17~18 “当时，以色列人唱这歌说，井啊，涌上水来！你们要向这井歌唱！这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的…”

在民数记二十章里，被击打的磐石预表被击打、裂开的基督，流出活水来（林前十 4）。然后在民数记二十一章里，神的子民挖掘了一口井，其中涌出水来。因此，〔在这〕两章里，先有一块磐石必须被击打，让活水流出来，然后有一口井必须被挖掘，好涌出水来。

磐石和井都是基督的预表，启示出基督的两方面。磐石预表十字架上的基督，被神击打，好让活水，就是生命之灵，能流进我们里面。井启示出另一方面。磐石是十字架上的基督，而井是我们里面的基督（约四 14）。对相信的人来说，不是磐石的问题，而是井的问题。作为磐石的基督已经在十字架上完成了祂的工作，成了生命的水流到我们里面；但是，基督今天在我们里面是活水井，不断地涌流，则是另一回事，这与现在挖掘的过程，关系非常密切（神的经营，九七页）。

信息选读

到现在为止，许多人还没有让活水自由地涌流。我们的祷告不是那么自由，我们的见证不是那么刚强，并且我们常有失败，不是那么得胜。这是因为一件事：属灵生命的水流，或活水的泉源，在我们里面并不自由。我们里面有许多泥土，必须挖掘出来。你也许会问：“泥土是什么？”那就是我们良心、情感、意志、心思里的污秽。我们的心有许多污秽，必须挖掘出来，甚至我们灵里也有一些污秽，必须受对付。

Morning Nourishment

Num. 21:17-18 "Then Israel sang this song: Spring up, O well! Sing to it! The well, which the leaders sank, which the nobles of the people dug, with the scepter, with their staffs..."

In Numbers 20 the smitten rock, which typifies Christ as smitten and riven, flowed with living water (cf. 1 Cor. 10:4). Then in Numbers 21 the well dug by the people of God sprang up with water. Therefore, in these two chapters of [Numbers] there is first a rock that must be smitten for the living water to flow out and then a well that must be dug for the water to spring up.

Both the rock and the well are types of Christ, revealing Him in two different aspects. The rock typifies Christ on the cross, smitten by God so that the living water, which is the Spirit of life, may flow out into us. The well shows a different aspect. Whereas the rock is Christ on the cross, the well is Christ within us (John 4:14). For believers, it is not a matter of the rock but the well. Christ as the rock has already accomplished His work on the cross, which issued in the water of life flowing into us, but today Christ as the well of living water springing up continuously within us is something else and has much to do with the present process of digging. (The Economy of God, p. 91)

Today's Reading

Even up to the present moment most of us do not have the free flow of living water. Our prayers are not so free, our testimonies are not so strong, and in many ways we have been defeated and are not so victorious. This is due to one thing: the flow of the spiritual life, or the spring of the living water, is not free within us. There is much dirt within us that must be dug out. You may ask, "What is this dirt?" It is the dirt in our conscience, our emotion, our will, and our mind. Our heart has much dirt, which needs to be dug out, and even in our spirit there is some dirt, which must be dealt with.

...倘若我们要经历里面那灵自由的涌流，首先，必须对付并纯净我们的良心。我们必须每天到主面前好几次，才能把泥土挖去。我建议我们这一周，要一再地到主面前去，甚至走在街上的时候，也要这样作。我们必须在灵里就近主，在祂面前被挖掘。借着圣灵的帮助，我们必须把所有的污秽全挖去。

对付良心的控告之后，我们也必须挖去我们心里主所定罪的许多事物。心里纯净、单单追求主自己的弟兄姊妹并不多。许多人一面追求主和主的道路；另一面还在主以外追求太多其他的事物，于是，他们的心变得非常复杂，不自由，也不纯净了。我们必须再到主面前去，挖除我们心里所有基督以外的事物。

要寻求主的同在，求祂将你带进光中，然后顺从祂的光...。你越把污秽除去，你就越活。...你必须维持活水的涌流—就是生命的交通在你里面自由涌流。当活水在你里面自由涌流时，你就得胜了。所有的问题就要自然而然，甚至不知不觉地解决了。...这活水的涌流完完全全在乎我们的挖掘。

唯有借着祷告，才能完成挖掘的工作。我们必须更多花时间亲近主，并且按着祂在里面的引导来祷告。我们必须照着那引导认罪，并且将里面所有的污秽挖去。...有时候我们需要与别人一同祷告，但是个人的祷告使挖掘更奏效。个人更多花时间亲近主是非常需要的。所有良心、心、心思、意志和情感里的污秽，都必须借着祷告来挖除。你可能说，“我太忙了。”即使我们天天忙，从早忙到晚，我们还能够接触主，并且挖去污秽。许多时候，我在工作中也操练挖掘。我们应当学习祷告，接触主，并挖去里面所有的污秽（神的经营，九七至九九、一〇三至一〇四页）。

参读：神的经营，第十章。

If we would experience a free, inward flow of the Spirit, our conscience must first be dealt with and purified. The dirt can only be dug away by going to the Lord several times each day. I would suggest that during this week we go to the Lord again and again, even while we are walking along the street. We have to go to the Lord in our spirit and be dug in His presence. By the help of the Holy Spirit we must dig away all the dirt.

After dealing with the accusations in our conscience, we must also dig away the many things condemned by the Lord in our heart. Not many brothers and sisters have a pure heart in seeking only the Lord Himself. On one hand, many are seeking the Lord and His way, but on the other, they are still seeking too many things other than the Lord Himself. The heart then becomes complicated and is not free and pure. We must go to the Lord once again to dig away all the things other than Christ in our heart.

Seek the Lord's presence, and ask Him to bring you into His light. Then follow His light...The more you dig away the dirt, the more you will be alive...You must maintain the flow of living water, that is, the fellowship of life flowing freely within you. When the living water flows freely within you, then there is victory. All the problems will be solved spontaneously and even unconsciously...This flowing of the living water is entirely dependent upon your digging.

This digging is accomplished only by prayer. We have to spend more and more time with the Lord and pray according to His inner leading. According to that leading, we must confess and dig away all the dirt within us...Sometimes we need to pray with others, but the digging prayer is more prevailing in privacy. It is extremely necessary to spend more private time with the Lord. All the dirt within the conscience, heart, mind, will, and emotion must be dug away by our prayers. You may say, "I am so busy." But although we are busy with the duties of the day, we can still touch the Lord and dig away the dirt. Many times while I am working, I apply myself to the digging exercise. We should learn to pray, to contact the Lord, and to dig away all the inward dirt. (The Economy of God, pp. 91-93, 96)

Further Reading: The Economy of God, ch. 10

创二一 33 “亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和華永远之神的名。”

约十 10 “...我来了，是要叫羊〔人〕得生命，并且得的更丰盛。”

六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

亚伯拉罕在别是巴栽上一棵垂丝柳树（创二一 33）。垂丝柳树是柳树的一种，叶子很细，常常生长在水边，给人生命丰富之涌流的印象。亚伯拉罕为别是巴的井立约以后，栽上一棵垂丝柳树，指明他所喝的是丰富涌流的水。主耶稣说，信入祂的人，从他腹中要流出活水的江河来。

你喝这井，并且凭这井活着，你就像一棵涌流生命丰富的垂丝柳树。人到你这里，绝不会觉得枯干，乃要为生命的水所复苏。别是巴，意思是“盟誓的井”，乃是召会该在的地方。召会该在誓约的井这里，也该满了垂丝柳树。我们都必须是涌流的垂丝柳树。...赞美主，在地方召会中有些真正的垂丝柳树！（创世记生命读经，九〇二至九〇三页）。

信息选读

创世记二章启示的中心是生命树。照样，二十一章第二段启示的中心是垂丝柳树。我们若有属灵的身体认与神圣的光，会看见这里的垂丝柳树，就是我们所经历并彰显的生命树。生命树在没有被我们经历或彰显的时候，仅仅是生命树；一旦被我们经历并彰显，就成了垂丝柳树。垂丝柳树的枝条纤长，

Morning Nourishment

Gen. 21:33 "And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God."

John 10:10 "...I have come that they may have life and may have it abundantly."

6:57 "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me."

In Beer-sheba Abraham planted a tamarisk tree (Gen. 21:33). A tamarisk, a type of willow tree, has very fine leaves, often grows near water, and gives the impression of the flowing of the riches of life. That Abraham planted a tamarisk after making the covenant for the well at Beer-sheba indicates that the water of which he drank was flowing in a rich way. The Lord Jesus said that whoever believes in Him will have rivers of living water flowing out of his innermost being.

When you drink of this well and live by it, you will be like a tamarisk flowing with the riches of life. Whenever people come to you, they will never sense dryness but will be refreshed by the water of life. Beer-sheba, which means “the well of an oath,” is the place where the church should be. The church should be at the well of an oath with a covenant and should also be full of tamarisk trees. We all need to be a flowing tamarisk....Praise the Lord that there are some real tamarisks in the local churches! (Life-study of Genesis, pp. 747-748)

Today's Reading

The center of the revelation in Genesis 2 is the tree of life. Likewise, the center of the revelation in the second part of Genesis 21 is the tamarisk tree. If we have the spiritual realization with the divine light, we shall see that the tamarisk tree here is the tree of life experienced and expressed. When the tree of life is not experienced or expressed by us, it is simply the tree of life. But once we experience and express it, it becomes a tamarisk tree. A tamarisk

叶子细小，显出生命丰富的涌流。因此，在别是巴盟誓的井旁栽种的垂丝柳树，描绘出生命丰富的涌流，这是经历生命树的结果。在你的经历中，生命树是一棵垂丝柳树么？每当你来到聚会中，生命树必须成为一棵垂丝柳树。

在以实玛利那里，没有涌流生命丰富的树，只有一张弓。以实玛利生活的标记是杀害生命的弓，以撒生活的标记却是涌流生命的树。你这基督徒是神的儿女，是亚伯拉罕的后裔，你的标记是什么？是一张弓，还是一棵垂丝柳树？你是杀害生命呢，还是让生命连同这生命的一切丰富在你里面涌流？

照着我们的意见，栽种垂丝柳树没有什么意义，也许不过是古时的一种造景。但圣经把栽种垂丝柳树，与呼求耶和华永远之神这新名联在一起。请注意创世记二十一章三十三节，那里用连接词“又”字连接这两项。亚伯拉罕栽了一棵垂丝柳树，又在那里呼求耶和华伊勒俄拉姆的名。照着我们的思想，种树与呼求主的名拉不上关系，尤其与当时启示出来的这样一个新的名称没有关系。但在圣经这里，给我们正确呼求主名的立场。我们若要呼求主的名，需要一棵垂丝柳树。我们若没有这棵垂丝柳树的经历，就只能呼求神旧有的名称——耶和华，不能呼求祂新揭示的名称——伊勒俄拉姆。

我们需要想想自己的经历。每当我们有了神圣生命之丰富的涌流，那就是我们以新的体认呼求主耶稣之名的时候。我们呼求同一位主，但在我们的呼求里，我们有新鲜的感觉。试想你若手中拿着杀死生命的弓，你能呼求主的名么？不能，你倒会去找一个埃及妻子（创世记生命读经，九〇八至九一一页）。

参读：创世记生命读经，第五十六至五十七篇。

tree has slender branches and very fine leaves showing the flow of the riches of life. Thus, the tamarisk tree planted by the well of an oath in Beer-sheba pictures the flow of the riches of life, the issue of the experience of the tree of life. Is the tree of life a tamarisk tree in your experience? Whenever we come to the meetings, the tree of life must become a tamarisk tree.

With Ishmael there was not a tree flowing with the riches of life; there was a bow. While the sign of Ishmael's life was a life-killing bow, the sign of Isaac's life was a life-flowing tree. As a Christian, a child of God and a descendant of Abraham, what is your sign—a bow or a tamarisk tree? Are you killing life, or is life with all its riches flowing in you?

According to our opinion, the planting of a tamarisk tree may be insignificant, perhaps being only an ancient type of landscaping. But the Bible connects the planting of the tamarisk tree with calling on a new title of the Lord, the Eternal God. Notice how the conjunction “and” is used to connect these two items in 21:33. Abraham planted a tamarisk tree and there called on the name of Jehovah, El Olam. According to our human thought, planting a tree is unrelated to calling on the name of the Lord, especially to such a new and recently revealed title. But in the Bible here it gives us the ground for the proper calling on the Lord. If we would call on the name of the Lord, we need a tamarisk tree. If we do not have this tamarisk tree experience, we can only call on the old title of God, Jehovah, not on His newly unveiled title, El Olam.

We need to consider our own experience. Whenever we have had the flow of the riches of the divine life, that was the time when we called on the name of the Lord Jesus with a new realization. We called on the same Lord, but in our calling we had a fresh sense. Do you think that if you held the life-killing bow in your hand, you would be able to call on the Lord's name? No, rather you would go to find an Egyptian wife. (Life-study of Genesis, pp. 753-755)

Further Reading: Life-study of Genesis, mgs. 56-57

创二一 33 “亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和华永远之神的名。”

诗九十 2 “...从亘古到永远，你是神。”

约壹五 11 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子面。”

创世记二十一章三十三节告诉我们，亚伯拉罕在别是巴栽了一棵垂丝柳树，他“在那里呼求耶和华永远之神的名”。在这里我们看见神另一特殊的名称—耶和华伊勒俄拉姆 (El Olam)。...希伯来文的俄拉姆，意思是永远的或永远。然而，原文字根的意思是隐藏、遮藏或遮藏不见。任何事物受到遮藏，自然而然就成为隐密的。亚伯拉罕最终经历神是永远者，是隐密且奥秘的一位。我们不能看见或摸着祂，但祂是这样的真实。祂的存在是永远的，因祂无始也无终。祂是永远的神 (诗九十 2，赛四十 28) (创世记生命读经，九〇四页)。

信息选读

〔在创世记二十一章〕我们看见另一粒在新约中得着发展的种子。亚伯拉罕在创世记二十一章所经历的神，与约翰一章一节、四节所启示的相同：“太初有话，...话就是神。...生命在祂里面。”这生命就是伊勒俄拉姆。在永远里奥秘的神，是我们永远的生命。永远的生命乃是一位神圣者，祂是这样的隐蔽、遮藏、隐藏、奥秘、隐密，却又是这样的真实、永在、永活、无始无终。伊勒俄拉姆这名称含示永远的生命。在这里神不是向亚伯拉罕启示出来，乃是给他经历为永活、隐密、奥秘的一位，祂就是永远的生命。换句话说，在创世记二十一章，亚伯拉罕经历神是永远的生命。凭着在别是巴的垂丝柳树，亚伯拉罕能向全宇

Morning Nourishment

Gen. 21:33 "And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God."

Psa. 90:2 "...Indeed from eternity to eternity, You are God."

1 John 5:11 "And this is the testimony, that God gave to us eternal life and this life is in His Son."

Genesis 21:33, which tells us that Abraham planted a tamarisk tree in Beer-sheba, also says that “there he called on the name of Jehovah, the Eternal God.” Here we see another special title of God—Jehovah, El Olam....The Hebrew word olam means eternity or eternal. However, the root of this Hebrew word means to conceal, hide, or veil from sight. Anything which is veiled spontaneously becomes secret. Abraham eventually experienced God as the Eternal One, as the secret and mysterious One. We cannot see or touch Him, yet He is so real. His existence is eternal, for He has neither beginning nor ending. He is the Eternal God (Psa. 90:2; Isa. 40:28). (Life-study of Genesis, pp. 748-749)

Today's Reading

[In Genesis 21] we find another seed which is developed in the New Testament. The God whom Abraham experienced in chapter 21 is the same as the One revealed in John 1:1, 4: “In the beginning was the Word,...and the Word was God....In Him was life.” This life is the very El Olam. The mysterious God in eternity is our eternal life. Eternal life is a divine person who is so concealed, veiled, hidden, mysterious, secret, and yet so real, ever-existing, and ever-living, without beginning or ending. The title El Olam implies eternal life. Here God was not revealed to Abraham but was experienced by him as the ever-living, secret, mysterious One who is the eternal life. In other words, in Genesis 21 Abraham experienced God as the eternal life. By the tamarisk tree in Beer-sheba, Abraham could testify to the whole universe that he was experiencing the hidden, ever-

宙见证他经历隐藏、永活的一位作他奥秘的生命。在别是巴那里，他呼求耶和华伊勒俄拉姆的名。在十二章，他只呼求耶和华的名，还没有经历祂是奥秘、永活的神。但在二十一章这里，有了这么多的经历以后，同着以撒在别是巴垂丝柳树底下，他经历了永活、奥秘的一位是他内里的生命，就呼求说，“哦，耶和华伊勒俄拉姆！”虽然没有人能看见这奥秘的一位，但祂在经历中对亚伯拉罕却是真实的。今天我们里面所有的，乃是伊勒俄拉姆，就是那隐藏、隐密、隐蔽、奥秘、永活的一位。祂是我们的生命。我们只要呼求“哦，主耶稣”，就能与亚伯拉罕有同样的享受。

当亚伯拉罕寄居在别是巴的时候，必定作了许多事。但在这里圣经只告诉我们一件事，就是亚伯拉罕在别是巴栽了一棵垂丝柳树，并且呼求耶和华伊勒俄拉姆的名。借着这段简短的记载，我们能看见两件事：第一，栽种垂丝柳树必定非常有意义；第二，栽种垂丝柳树与呼求耶和华伊勒俄拉姆的名有关。我们曾经指出，创世记一章和二章不仅是神创造的记载，也是以生命树为中心之生命的记载。照样，这段话不仅是亚伯拉罕历史的记载，也是生命的记载，表明亚伯拉罕是凭什么源头而活。他是凭呼求耶和华伊勒俄拉姆，凭经历永远、隐藏的神作生命而活。用新约的说法，他是经历永远的生命，带着这生命一切丰富的涌流，好像一棵垂丝柳树，彰显所凭以活着之井的丰富。生命树如何是创世记一章和二章记载的中心，垂丝柳树也照样是这里记载的中心。可以说，垂丝柳树就是我们所经历的生命树。这是生命树的彰显。我们的基督徒生活和正当的召会生活，都是一棵垂丝柳树，彰显我们所凭以活着的生命树。这与呼求主的名并行；主是我们永远的生命，是我们的耶和华伊勒俄拉姆（创世记生命读经，九〇四至九〇六页）。

参读：创世记生命读经，第五十六至五十七篇。

living One as his mysterious life. There, at Beer-sheba, he called on the name of Jehovah, El Olam. In chapter 12 he only called upon the name of Jehovah, not yet experiencing Him as the God who is the mysterious, ever-living One. But here in chapter 21, after having so much experience, with Isaac at Beer-sheba under the tamarisk tree he experienced the ever-living, mysterious One as his inner life and called, “O Jehovah, El Olam!” Although no one could see this mysterious One, He was real to Abraham in his experience. The One we have within us today is the very El Olam, the hidden, secret, concealed, mysterious, ever-living One. He is our life. We may have the same enjoyment Abraham had simply by calling, “O Lord Jesus.”

While Abraham was sojourning in Beer-sheba, he must have done many things. But here the Scripture only tells us of one thing—that Abraham planted a tamarisk tree at Beer-sheba and called on the name of Jehovah, El Olam. By this brief record we can see two things. One is that the planting of the tamarisk tree must have been very significant; the other is that this planting of the tamarisk tree is connected with calling on the name of Jehovah, El Olam. As we have pointed out, Genesis 1 and 2 are not merely a record of God's creation but a record of life, with the tree of life as its center. Likewise this section of the Word is not merely a record of Abraham's history; it also is a record of life, showing by what source Abraham was living. He lived by calling on Jehovah, El Olam, by experiencing the eternal, hidden God as his life. In New Testament terms, he was experiencing the eternal life flowing with all its riches like a tamarisk tree which expresses the riches of the well by which it lives. As the tree of life is the center of the record in chapters 1 and 2, the tamarisk tree is the center of the record here. We may say that the tamarisk tree is the tree of life experienced by us. It is the expression of the tree of life. Our Christian life and the proper church life are both a tamarisk tree, expressing the tree of life by which we live. This goes together with the calling on the Lord who is our eternal life, our Jehovah, El Olam. (Life-study of Genesis, pp. 749-750)

Further Reading: Life-study of Genesis, msgs. 56-57

约壹一 2 “这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”

约三 36 “信入子的人有永远的生命；不信从子的人不得见生命...”

西三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

永远的生命就是神的生命（弗四 18，彼后一 3）。...这生命实际上就是神自己，连同神圣的爱和神圣的光为内容。并且这生命是属于神的灵（罗八 2），特别是当它成了我们的生命，给我们享受时。

永远的生命也是神的儿子。这生命不仅仅是一件事物；这生命乃是一个人位。神圣的生命乃是神自己在祂的儿子中彰显出来。约壹五章十二节说，“人有了神的儿子，就有生命。”在我们的经历中，我们知道永远的生命就是神的儿子自己（约翰一书生命读经，四一页）。

信息选读

约壹一章二节说，永远的生命原与父同在。“与...同在”，原文含示在与父的联结并交通里生活行动。那是子的永远生命，在永远里不仅与父同在，并且在与父的联结并交通里生活行动。...父是永远生命的源头，子从父并同父显现出来，成为永远生命的彰显，给父所拣选的人有分并享受。

我们该把永远生命的这些方面，当作属灵大餐中一道道的菜来享受，而不是想要分析。永远的生命是神的生命，是神的儿子，且在永远里与父同在。这里至少有四道菜给我们享受：神、神的儿子、父、永远。

Morning Nourishment

1 John 1:2 "(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us)."

John 3:36 "He who believes into the Son has eternal life; but he who disobeys the Son shall not see life..."

Col. 3:4 "When Christ our life is manifested, then you also will be manifested with Him in glory."

Eternal life is the life of God (Eph. 4:18; 2 Pet. 1:3). We may say that this life is actually God Himself with the contents of divine love and divine light. And this life is of the Spirit of God (Rom. 8:2), especially when it becomes our life for our enjoyment.

Eternal life is also the Son of God. This life is not simply a matter or a thing; this life is a person. The divine life is God Himself expressed in His Son. First John 5:12 says, "He who has the Son has the life." In our experience we know that eternal life is the Son of God Himself. (Life-study of 1 John, p. 35)

Today's Reading

First John 1:2 says that eternal life was with the Father. The Greek word rendered "with" is pros (used with the Greek accusative case). It is a preposition of motion, implying living, acting, in union and communion with. The eternal life which is the Son was not only with the Father but was living and acting in union and communion with the Father in eternity....The Father is the source of the eternal life, from whom and with whom the Son was manifested as the expression of the eternal life for those the Father has chosen to partake of and enjoy this life.

Instead of trying to analyze these aspects of eternal life, we should enjoy them as "courses" of a spiritual meal. Eternal life is the life of God, it is the Son of God, and it was with the Father in eternity. Here we have at least four courses for our enjoyment: God, the Son of God, the Father, and eternity.

...按照我的经历，享受这〔一道道奇妙的〕菜最好的路，就是祷读主的话。例如祷读以弗所四章十八节“神的生命”，你祷读的时候可以说，“哦，神的生命！阿们！就在现在，我享受神，我享受祂作我的生命。为着神，阿利路亚！为着生命，阿利路亚！为着神的生命，阿利路亚！为着享受神的生命，并为着享受神作生命，阿利路亚！”

约翰说那原与父同在的生命已经显现与使徒们。永远生命的显现包含将生命启示并分赐给人，为要把人带进永远的生命里，带进与父生命的联结并交通里。从前所隐藏的，已经显现与使徒们了。如今其中一位使徒约翰，将神圣的奥秘向我们开启。我们若借着祷读来吃主的话，就会得着永远生命之显现的益处。

永远的生命不仅是所应许，且显现出来的，也是借着基督的死释放出来的（约三 14~15）。神圣的生命在基督里是隐藏、受限制的，但借着祂的死，这神圣的生命从祂里面释放了出来。...那借着基督的死从祂里面释放出来的永远生命，已经借着祂的复活，分赐到信徒里面。彼前一章三节论到这事说，“我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”...那借着基督的死释放出来，又借着祂的复活分赐给人的永远生命，已经为信徒借着信入子所得着。按照约翰三章十五至十六节、三十六节，凡信入子的就有永远的生命。

信徒得着永远的生命之后，这生命就成了他们的生命（西三 4）。这是神救恩的目的，就是使祂的生命成为我们的生命，叫我们可以成为祂的儿女，有分于祂神圣的性质，好享受祂一切的所是，并过一种彰显祂的生活（约翰一书生命读经，四一至四四页）。

参读：约翰一书生命读经，第四篇；生命的基本功课，第七、十三课；认识生命与召会，第一至二篇；认识并经历神作生命，第二至四篇。

According to my experience, the best way to enjoy [these marvelous courses] is to pray-read the Word. For example, pray-read the words “the life of God” found in Ephesians 4:18. As you pray-read, you may say, “Oh, the life of God! Amen! Right now, I enjoy God, and I enjoy Him as my life. Hallelujah for God! Hallelujah for life! Hallelujah for the life of God! Hallelujah for the enjoyment of the life of God and for the enjoyment of God as life!”

John says that the life which was with the Father was manifested to the apostles. The manifestation of eternal life includes revelation and impartation of life to men, with a view to bringing man into the eternal life, into its union and communion with the Father. What was once hidden has been manifested to the apostles. John, one of the apostles, now opens to us the divine mysteries. If we eat the Word through pray-reading, we shall receive the benefit of the manifestation of eternal life.

Eternal life was not only promised and manifested; it was also released through Christ's death (John 3:14-15). The divine life was concealed, confined, in Christ. But through His death this divine life was released from within Him. The eternal life that was released from within Christ through His death has been imparted into the believers through His resurrection. Concerning this, 1 Peter 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.” The eternal life that has been released through Christ's death and imparted through His resurrection has been received by the believers through their believing in the Son. According to John 3:15-16 and 36, everyone who believes in the Son has eternal life.

After the believers receive eternal life, this life becomes their life (Col. 3:4). This is the purpose of God's salvation, that is, to make His life our life so that we may become His children, partaking of His divine nature to enjoy all that He is and to live a life that expresses Him. (Life-study of 1 John, pp. 35-37)

Further Reading: Life-study of 1 John, msg. 4; Basic Lessons on Life, lsns. 7, 13; Knowing Life and the Church, chs. 1-2; Knowing and Experiencing God as Life, chs. 2-4

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经历神 — 作生命

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C 大调

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||: 1 2 3 1 | 3 4 5 5 | i 7 6 5 3̣ | 2̣ 2̣ i - :||

一 何等荣耀! 何等神圣! 神是永远的生命!
 丰富、无限、坚强、有能、圣洁、慈仁 又光明!

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祂的本性、祂的丰盛, 全都在于这生命。

二 何等慈爱!何等恩典!	神之于人是生命!
祂要进入人的里面,	所以为人创造灵。
祂心对人所喜所愿,	乃在接祂作生命。
三 何等大爱!何等之恩!	神已流出作生命!
不再自藏,不再自隐,	已经向人来显明;
后成那灵,先在肉身,	给人接受作生命。
四 何等可亲!何等可近!	神在基督作生命!
基督乃是祂的化身,	祂在肉身的显明;
死而复活,给人相信,	到人里面作生命。
五 何等奇妙!何等可信!	神成那灵作生命!
那灵是祂又一化身,	是祂实际的显明;
感动人信,进入人心,	到人灵里作生命。
六 何等宝贵!何等真实!	三一之神作生命!
父先流出就是一子,	子再流出就是灵;
灵一流入就是恩赐,	在人里面作生命。
七 何等奥秘!何等实际!	神已流入作生命!
流入我心,与我合一,	在我灵里作生命。
阿利路亚,赞美不已,	神竟作了我生命!

1

O how glorious! O how holy!

God is the eternal life!

Full, unlimited, and pow'ful,

Pure, and merciful, and bright!

In this life are all His riches,

All His nature, love and light.

2

O how loving! O how gracious!

God Himself is life to man!

He in man hath made a spirit

That He might fulfill His plan.

'Tis His heart's delight and longing

E'er to be received by man.

3

O what love and grace unbounded!

God as life to man doth flow!

He no more is hid in secret

But Himself to man doth show,

First in flesh and then as Spirit

That His life all men may know.

4

How approachable! How near us!

God in Christ our life to be!

Christ is God in flesh incarnate,

Manifest for man to see.

Died and risen, now He enters

Into man, his life to be.

5

O what wonder! As the Spirit

God as life to man is shown!

'Tis His other transformation,

He as Spirit thus is known;

Men convicting and inspiring,

He within them makes His home.

6

O how glorious! O how precious!

Thus the triune God to know!

First the Father in the Son came,

Now the Son as Spirit flows.

When in man the Spirit enters

God as life He doth bestow.

7

How mysterious, yet how real!

God Himself now flows in me!

In my heart, with me in oneness,

He has come my life to be.

Hallelujah! Hallelujah!

I will praise unceasingly!

读经：创二二1～18，来十一17～19，罗四17

周 一

壹 神试验亚伯拉罕，指示他带着他独生的儿子以撒，把他献为燔祭—创二二1～2:

一 在别是巴的生活，产生了献给神的燔祭（以撒）：

1 以撒生活的源头使他成为燔祭，就是为着神的满足而献给神的人—2、7～9节：

a 燔祭，原文意，上升之物，指升到神面前的东西—利一3注1。

b 燔祭预表基督，主要的不是在于救赎人脱离罪，乃是在于过一种完全且绝对为着神并满足神的生活，并在于祂是使神子民能过这样一种生活的生命—9节，约五19、30，六38，七18，八29，十四24，林后五15，加二19～20。

c 燔祭乃是神的食物，使神可以享受并得着满足—民二八2。

2 正当的召会生活产生燔祭—利一1～2，罗十二1～2:

Scripture Reading: Gen. 22:1-18; Heb. 11:17-19; Rom. 4:17

Day 1

I. God tested Abraham by instructing him to take his only son, Isaac, and offer him as a burnt offering—Gen. 22:1-2:

A. The life at Beer-sheba produces a burnt offering (Isaac) that is offered to God:

1. Isaac's source of living made him a burnt offering, one who was offered to God for His satisfaction—vv. 2, 7-9:

a. The Hebrew word for burnt offering literally means “that which goes up” and denotes something that ascends to God—Lev. 1:3, footnote 1.

b. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction and in His being the life that enables God's people to have such a living—v. 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:15; Gal. 2:19-20.

c. The burnt offering is God's food that God may enjoy it and be satisfied—Num. 28:2.

2. The proper church life produces burnt offerings—Lev. 1:1-2; Rom. 12:1-2:

- a 在别是巴的生活、成长并呼求耶和華伊勒俄拉姆的名，都是为着产生燔祭—创二—33，二二1～2。
- b 我们越留在召会生活中，召会生活就越把我们从别是巴带到摩利亚。

周二

二 如同亚伯拉罕，我们需要学习一个功课，将神所赐给我们的献回给神—1～18节，罗十一36：

- 1 凡与以撒有关的都是出于神，且凭着神；神要求亚伯拉罕将以撒当作燔祭献回给祂—创二二1～2。
- 2 以撒预表基督是应许的后裔（加三16），由神赐给了亚伯拉罕，但神要亚伯拉罕把神所赐给他的，交还给神；这对亚伯拉罕必然是个试验—创二二1，来十一17。
- 3 这里我们看见在神经纶里一个基本的原则：凡神所赐给我们的，甚至是祂作到我们里面并借着我们作的，至终都必须献回给祂，好使我们过信心的生活，不抓住任何事物，甚至是神所赐的事物，而单单倚靠祂。
- 4 神最高的要求，就是将祂所赐给我们的还给祂。

周三

贰 在创世记二十二章一至十八节，我们看见亚伯拉罕信而顺从—来十一17～19：

- 一 亚伯拉罕没有照着他的观念发起任何事，或作任何事。
- 二 注入到亚伯拉罕里面的信心，把他带到摩利亚山（摩利亚山又名锡安山），并使他能将

- a. The living, growing, and calling on the name of Jehovah, El Olam, at Beer-sheba are all for the producing of a burnt offering—Gen. 21:33; 22:1-2.
- b. The more we stay in the church life, the more it will bring us from Beer-sheba to Moriah.

Day 2

B. Like Abraham, we need to learn the lesson of offering back to God what He has given to us—vv. 1-18; Rom. 11:36:

- 1. Everything concerning Isaac was of God and by God, and God required that Abraham offer Isaac back to Him as a burnt offering—Gen. 22:1-2.
- 2. Isaac, a type of Christ as the promised seed (Gal. 3:16), was given to Abraham by God, yet God asked Abraham to give back to God what God had given him; this surely was a test to Abraham—Gen. 22:1; Heb. 11:17.
- 3. Here we see a basic principle in God's economy: all that God has given us, even what He has wrought into us and through us, must eventually be offered back to Him, that we may live a life of faith, not holding on to anything, even to the things given by God, but relying only on Him.
- 4. The highest demand from God is to give back to Him what He has given us.

Day 3

II. In Genesis 22:1-18 we see Abraham's obedience of faith—Heb. 11:17-19:

- A. Abraham did not initiate anything or do anything according to his concept.*
- B. The faith that had been infused into Abraham brought him to Mount Moriah, which is another name for Mount Zion, and enabled him to*

以撒献为燔祭—创二二 1 ~ 2，代下三 1。

offer Isaac as a burnt offering—Gen. 22:1-2; 2 Chron. 3:1.

叁 亚伯拉罕将他献上以撒的那地方，起名叫耶和華以勒—创二二 14：

III. Abraham called the place where he offered Isaac Jehovahjireh—Gen. 22:14:

一 摩利亚的意思是“耶和華的异象”；在摩利亚山上，亚伯拉罕看见了神，神也看见了他—2 节。

A. Moriah means “the vision of Jah,” that is, the vision of Jehovah; on Mount Moriah Abraham saw God, and God saw him—v. 2.

二 二十四节下半可译作，在耶和華的山上必有预备，或，在耶和華的山上祂必被看见：

B. Verse 14b can be translated either, “On the mount of Jehovah it will be provided,” or “On the mount of Jehovah He will be seen”:

1 在摩利亚山那里，亚伯拉罕经历了神的预备，并且领受了清楚的异象。

1. On Mount Moriah Abraham experienced God’s provision and received a clear vision.

2 神的预备总是同着祂的异象，所以每当我们享受神的预备，我们就得着异象，在其中我们看见神，神也看见我们。

2. God’s provision is with His vision, so whenever we enjoy God’s provision, we have a vision in which we see God, and God sees us.

三 今天神的预备是在召会生活里；在召会生活里，我们有完全的预备和清楚的异象。

C. Today God’s provision is in the church life, where we have the full provision with the clear vision.

四 在主的恢复里，我们是在上摩利亚山，在那里我们要献上我们的以撒，享受神的预备，并得着透亮的异象。

D. In the Lord’s recovery we are journeying upward to Mount Moriah, where we will offer our Isaac, enjoy God’s provision, and have a transparent vision.

周 四

Day 4

肆 以撒被献上之后，又在复活里归还，以完成神的定旨—16 ~ 18 节，来十一 17 ~ 19，罗四 17：

IV. After Isaac was offered, he was returned in resurrection for the fulfillment of God’s purpose—vv. 16-18; Heb. 11:17-19; Rom. 4:17:

一 亚伯拉罕得回以撒，就相信并经历神是叫死人复活的神—复活的神—来十一 17 ~ 19，罗四 17，林后— 9。

A. In receiving Isaac back, Abraham believed in and experienced God as the One who gives life to the dead—the God of resurrection—Heb. 11:17-19; Rom. 4:17; 2 Cor. 1:9.

二 以撒在复活里归还以后，不再是天然的以撒，乃是复活的以撒。

三 以撒被献上之后，又在复活里归还亚伯拉罕，并且成为祝福—创二二 16 ~ 18。

四 我们生命中的每一件事，都必须经过死的最终试验，使复活的神有路—约十一 25，林后—9。

五 我们向神献上从祂所接受的之后，祂会在复活里将其归还我们—来十一 17 ~ 19：

- 1 我们从神所得着的每项恩赐、属灵祝福、工作和成就，都必须经过死，最终在复活里归还我们。
- 2 我们若把从神所接受的献给神，它经过了死，而由神在复活里归还我们，就要成为祝福，以完成神的定旨—创二二 16 ~ 18。
- 3 神的祝福总是在复活里来的；我们若将我们的以撒献给神，又在复活里由神归还我们，就会在神的祝福之下。

周 五

伍 以撒被亚伯拉罕献给神，就繁增成为新耶路撒冷—16 ~ 18 节，罗八 29，启二一 2、7：

一 新耶路撒冷乃是亚伯拉罕后裔—沙和星—的终极完成—创二二 16 ~ 18，罗八 29，启二一 2、7：

- 1 在新耶路撒冷里，由十二支派所代表的人是沙，由十二使徒所代表的人是星—12、14 节。
- 2 由沙和星所表征的这两班人最终要同被建造，成为

B. When Isaac was returned in resurrection, he was no longer a natural Isaac but a resurrected Isaac.

C. After Isaac was offered, he was returned to Abraham in resurrection and became a blessing—Gen. 22:16-18.

D. Everything in our life must pass through the supreme test of death to make a way for the God of resurrection—John 11:25; 2 Cor. 1:9.

E. After we offer to God what we have received of Him, He will return it to us in resurrection—Heb. 11:17-19:

1. Every gift, spiritual blessing, work, and success that we have received of God must pass through death and eventually be brought back to us in resurrection.
2. If we offer to God what we have received of Him and it passes through death, He will return it to us in resurrection, and it will become a blessing for the fulfillment of His purpose —Gen. 22:16-18.
3. God's blessing always comes in resurrection; if we offer our Isaac to God and he is returned to us in resurrection, we will be under God's blessing.

Day 5

V. By being offered back to God by Abraham, Isaac was multiplied to become the New Jerusalem—vv. 16-18; Rom. 8:29; Rev. 21:2, 7:

A. The New Jerusalem will be the ultimate consummation of Abraham's seed—the sand and the stars—Gen. 22:16-18; Rom. 8:29; Rev. 21:2, 7:

1. In the New Jerusalem those represented by the twelve tribes are the sand, and those represented by the twelve apostles are the stars—vv. 12, 14.
2. The two peoples signified by the sand and the stars will be built together into the

新耶路撒冷。

二 在创世记二十二章，我们看见一个基本的原则，就是使神的恩赐繁增的路，乃是将神所赐给我们的献回给神：

- 1 一个以撒被献给神并在复活里归还，就成为无数的星和沙。
- 2 我们若将我们的一粒献给神，并且让神置之于死，它就要在复活里归还我们，然后我们要看见在神祝福之下的繁增—约十二 24。

周 六

陆 摩利亚山是神所拣选的地方，至终成了锡安山，就是建殿的地点，也是美地的中心；在我们属灵的经历中，摩利亚山最终成了锡安山—创二二 2、14，代下三 1，来十一 17～19，十二 22～23，启十四 1～5：

- 一 亚伯拉罕是第一个带着燔祭在锡安山上敬拜神的人—1 节。
- 二 后来，神吩咐亚伯拉罕的子孙，就是以色列人，要一年三次到这地方敬拜神，向祂献上他们的燔祭—申十六 16，诗一三二 13。
- 三 今天，亚伯拉罕属灵的子孙，就是新约的信徒，乃是在锡安山—来十二 22～23。
- 四 至终，我们众人要与亚伯拉罕一同在永远的锡安山，新耶路撒冷，敬拜神；整个新耶路

New Jerusalem.

B. *In Genesis 22 we see a basic principle —that the way to have God's gift multiplied is to offer back to God what He has given to us:*

1. One Isaac, offered to God and returned in resurrection, became numberless stars and sand.
2. If we offer our one grain to God and allow Him to put it to death, it will be returned to us in resurrection, and we will see multiplication under God's blessing—John 12:24.

Day 6

VI. Mount Moriah, the place of God's choice, eventually became Mount Zion, the site of the temple and the center of the good land; in our spiritual experience Mount Moriah eventually becomes Mount Zion—Gen. 22:2, 14; 2 Chron. 3:1; Heb. 11:17-19; 12:22-23; Rev. 14:1-5:

- A. *Abraham was the first to worship God with the burnt offering on Mount Zion—v. 1.*
- B. *Later, Abraham's descendants, the children of Israel, were commanded by God to go three times a year to this place to worship God and there to offer to Him their burnt offerings—Deut. 16:16; Psa. 132:13.*
- C. *Today, Abraham's spiritual descendants, the New Testament believers, are on Mount Zion—Heb. 12:22-23.*
- D. *Eventually, we all will join Abraham to worship God on the eternal Mount Zion, the New Jerusalem; the entire New Jerusalem is Zion,*

撒冷就是锡安，也就是至圣所，神所在的地方——启十四 1 ~ 5，二一 22。

the Holy of Holies, the place where God is—Rev. 14:1-5; 21:22.

五 主的恢复就是要建造锡安；锡安就是基督身体的实际，终极完成于新耶路撒冷——十四 1，弗四 16，启二一 2。

E. The Lord's recovery is to build up Zion—the reality of the Body of Christ consummating in the New Jerusalem—14:1; Eph. 4:16; Rev. 21:2.

晨兴喂养

创二二 1~2 “这些事以后，神试验亚伯拉罕，对他说，亚伯拉罕。他说，我在这里。神说，你带着你的儿子，就是你独生的儿子，你所爱的以撒，往摩利亚地去，在我所要指示你的山上，把他献为燔祭。”

你知道你的定命就是作燔祭么？作燔祭就是被宰杀、被焚烧。在别是巴的成长、生活并呼求伊勒俄拉姆的名，都是为着燔祭的建立，使我们能在摩利亚山的祭坛上被焚烧。别是巴的水乃是为着摩利亚山上的火。我们越喝别是巴井的水，就越长大；我们越长大，就越预备好接受摩利亚山上的火。因此，主的恢复绝不会是群众运动，乃是一条窄路。在创世记二十二章的时候，以撒是唯一生活并行走在这一条窄路上的人。不要盼望许多人走召会的路。许多人乐于作弓箭手，因为那是一种娱乐。但住在别是巴并呼求主的名，从一面说似乎是枯燥的。最终，我们与主享受了一段美好的时光以后，祂会要求我们将以撒献给祂。祂不容许我们在别是巴献以撒。我们必须走一段很长的距离，并且登上摩利亚山。正当的召会生活不是产生弓箭手，乃是产生燔祭。我们都必须成为燔祭。这虽然是一条窄路，却是得胜的路（创世记生命读经，九一六页）。

信息选读

我认识许多非常优秀的青年弟兄，他们怀着诚实的心进入召会生活。他们的心虽然是诚实的，但他们却盼望一天当他们有了一切必需的经历，并领受一切的异象以后，他们在主的恢复里会成为怎样的人物。换句话说，他们盼望成为属灵的大汉。渐渐

Morning Nourishment

Gen. 22:1-2 "Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am. And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."

Do you know that your destiny is to be a burnt offering? To be a burnt offering is to be killed and burned. The growing, living, and calling on the name of El Olam at Beer-sheba are all for the building up of a burnt offering that we might be burned on the altar on Mount Moriah. The water at Beer-sheba is for the fire on Mount Moriah. The more we drink the water from the well of Beer-sheba, the more we shall grow, and the more we grow, the more we shall be prepared for the fire on Mount Moriah. Because of this, the Lord's recovery will never be a mass movement; it is a narrow way. At the time of Genesis 22, Isaac was the only person living and walking in this narrow way. Do not expect that many will take the way of the church. Many are happy to be a bowman, for that is a sport. But living at Beer-sheba and calling on the name of the Lord may seem, in a sense, to be boring. Eventually, after we enjoy a good time with the Lord, He will ask us to offer our Isaac to Him. He will not allow us to offer Isaac at Beer-sheba. We shall have to travel a long distance and climb Mount Moriah. The proper church life does not produce bowmen; it produces burnt offerings. We all must become a burnt offering. Although this is a narrow way, it is prevailing. (Life-study of Genesis, p. 759)

Today's Reading

I know of a good number of very brilliant young brothers who came into the church life with an honest heart. Although their heart was honest, they expected that one day, after having all the necessary experiences and receiving all the visions, they would become something in the Lord's recovery. In other words, they expected to be spiritual giants. Gradually,

的，过了一些年，我晓得了他们心里的事，因为他们到我这里来，把他们的故事告诉我。一位弟兄说，“我进入召会生活的时候，是诚诚实实来的，但我盼望有一天，在我得了成全装备，够格了，老练了，并且看见了一切的异象之后，我会在主手中大有用处。但是如今主告诉我，祂要把我烧尽。”你盼望有一天会成为强壮的弓箭手么？若是这样，主要对你说，“我不要以实玛利，一个弓箭手。我要以撒，一个燔祭。不要想为我作什么。我所要作的事，我都能作。我只要你成为燔祭。”在别是巴的生活，不过产生燔祭。我们越留在召会生活中，召会生活就越把我们从别是巴带到摩利亚，从成长的水带到焚烧的火。你在成长么？要为此感谢神。但你的成长乃是叫你预备好被焚烧。〔有一天〕我们都必须经过作燔祭被焚烧的过程。

在希伯来文里，燔祭的意思是上升的祭。当燔祭被焚烧以后，就有馨香之气升到神那里，使祂满足。是上升，不是扩散。我们是燔祭，不可以扩散，乃要借着被焚烧升到神那里。

我们不能也不该在我们所拣选的地方，将神所要的燔祭献给祂。我们必须离开我们的地方，到神所拣选的地方。以实玛利这个弓箭手，南下埃及，并且娶了一个埃及女子。但以撒，就是燔祭，是不一样的。他不是下埃及，乃是上摩利亚。你若查考地图，就看见摩利亚在别是巴以北。在这里有两种人的图画，就是弓箭手和燔祭。你要作哪一种？（创世记生命读经，九一六至九一七、九一五页）

参读：创世记生命读经，第五十七篇；罗马书生命读经，第八篇；亚伯拉罕以撒雅各的神，第六章。

as the years went by, I learned what was on their heart, for they came to me and told me their story. One brother said, "When I came into the church life, I came in honestly, but I expected that one day, after I had been perfected, equipped, qualified, experienced, and had seen all the visions, I would be so useful in the Lord's hand. But now the Lord has told me that He intends to burn me up." Do you expect that someday you will become a strong bowman? If you do, one day the Lord will say to you, "I don't want an Ishmael, a bowman. I want an Isaac, a burnt offering. Don't try to do anything for Me. I can do anything I want. I just want you to be a burnt offering." The life at Beer-sheba only produces a burnt offering. The more we stay in the church life, the more it will bring us from Beer-sheba to Moriah, from the growing water to the burning fire. Are you growing? Thank God for this. But your growth is a preparation for your being burned. One day we all must pass through the process of being burned as a burnt offering.

In Hebrew the burnt offering means the ascending offering. After the burnt offering has been burned, its sweet odor ascends to God for His satisfaction. It is ascending and not spreading. As a burnt offering, we must not be spreading but ascending to God by being burned.

We cannot and should not offer to God the burnt offering which He desires in the place of our choosing. We must leave our place and go to the place of God's choice. Ishmael, the archer, the bowman, went southward toward Egypt and married an Egyptian woman. But Isaac, the burnt offering, was a different kind of person. He did not go downward to Egypt; he went upward to Moriah. If you consult a map, you will see that Moriah is north from Beer-sheba. Here we have a picture of two types of persons—an archer and a burnt offering. Which will you be? (Life-study of Genesis, pp. 760, 758-759)

Further Reading: Life-study of Genesis, msg. 57; Life-study of Romans, msg. 8; CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 6

晨兴喂养

来十一 17 “亚伯拉罕因着信，被试验的时候，就把以撒献上；这正是那欢喜领受应许的，将自己独生的儿子献上。”

罗十一 36 “因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

神吩咐亚伯拉罕将他所爱的独生儿子以撒献上。要亚伯拉罕这样作真是为难！倘若我们是他，我们会说，“主，我现在一百二十多岁了，撒拉也快要死了。你怎能要求我将你所赐给我的献回给你？”你若没有这种经历，有一天你会有。我们能作见证，已过好些时候，神要求我们将祂所赐给我们的还给祂。祂所给我们的恩赐、能力、工作和成就，我们必须献回给祂。这是真正的试验。要亚伯拉罕放弃罗得或以利以谢很容易，甚至要他赶出以实玛利也不是那么难，但要他献上他所爱的独生儿子却是非常困难的事。有一天，在我们对主有了美好的享受以后，祂会要求我们将祂所赐给我们的恩赐、工作或成就还给祂。祂也许说，“现在是我向你有所要求的时候了。我不要求你为我工作或去布道。我要求你献回我所赐给你的。”这是我们今天都必须走的路（创世记生命读经，九一三至九一四页）。

信息选读

常常在我们对主有了上好的享受以后，祂不要求我们为祂作什么，却吩咐我们将祂所赐给我们的献回给祂。在这样的時候主会说，“你已经从我得着我的礼物，现在我要你归还。”我们总是盼望在与主有了一段美好的时光以后，祂会吩咐我们为祂作什么。我们从来没有想到，祂会要求我们将祂所赐

Morning Nourishment

Heb. 11:17 "By faith Abraham, being tested, offered up Isaac; indeed he who gladly received the promises was offering up his only begotten."

Rom. 11:36 "Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen."

God told Abraham to offer Isaac, his only son whom he loved. How hard it must have been for Abraham to do this! If we had been he, we would have said, "Lord, I am more than a hundred twenty years of age, and Sarah is about to die. How can You ask me to offer back to You what You have given me?" If you have not had this experience, you will have it some day. We can testify that quite a number of times in the past God asked us to give back to Him what He had given us. The gifts, power, work, and success which He gives us must be offered back to Him. This is a real test. It would have been easy for Abraham to give up Lot or Eliezer. Even casting out Ishmael was not that difficult. But for him to offer his only son whom he loved was a very difficult thing. One day, after our having a good enjoyment of the Lord, He will ask us to give back to Him the gift, work, or success He has given us. He may say, "Now is the time for Me to ask you for something. I don't ask you to work for Me or to go to the mission field. I ask you to offer back what I have given you." This is the way we all must take today. (Life-study of Genesis, p. 757)

Today's Reading

Often after we have had the best enjoyment of the Lord, He will not ask us to do something for Him; rather, He will tell us to offer back to Him what He has given us. At such a time the Lord may say, "You have received a gift from and of Me. Now I ask you to return it." We always expect that after having a good time with the Lord He will command us to do something for Him. We never imagine that He may ask us to give back to Him that which

给我们的还给祂。当亚伯拉罕享受与神亲密的交通时，神没有嘱咐他要为祂作工。祂从神领受了最高的要求，就是将神所赐给他的还给神。从起初，神就没有接受亚伯拉罕所有的。祂不要罗得，弃绝以利以谢，并吩咐亚伯拉罕赶出以实玛利。如今，在以利以谢、罗得和以实玛利都被弃绝以后，亚伯拉罕得着了以撒，就是神所应许的后裔，他安心了。凡与以撒有关的都是出于神，且凭着神。神绝不会再对亚伯拉罕所有的说“不”了。但忽然神进来，似乎说，“我绝不弃绝以撒，他是出于我且从我生的。但是亚伯拉罕，你现在必须把他还给我。”

亚伯拉罕真了不起。倘若我是他，我会说，“主，你在作什么？你不要罗得，你也弃绝了以利以谢和以实玛利。现在你又要我将出于你的以撒还给你。你要剥夺我到这样的地步么？”倘若我是亚伯拉罕，我不会献上以撒。我会摇头说，“不，这必定不是出于主。祂要以利以谢是合乎逻辑的，要求以实玛利也是合理的；但神怎能要我将以撒还给祂？神不是没有目的的。祂应许要给我一个后裔，祂的应许也已经坚定并且成就了。为什么祂现在要使祂已往对我所作的一切报废？”不错，神是有目的的神，祂要求亚伯拉罕将以撒还给祂，的确是有目的的。

许多基督徒，包括一些基督教工人在内，从来没有学习一个功课，将神所赐给他们的献回给神。你等着了一项恩赐么？不要紧持不放。迟早神要进来说，“将我所赐给你的恩赐献回给我。”神赐给你成功的工作么？到一个时候，神也许说，“这工作是我所赐给你的以撒，现在我要你献回给我。”...神所赐给我们的一切，甚至祂在我们里面并借着我们所作的，我们都必须献回给祂（创世记生命读经，九一一至九一三页）。

参读：创世记生命读经，第五十七篇；亚伯拉罕以撒雅各的神，第六章。

He has given us. As Abraham was enjoying intimate fellowship with God, he was not commanded to work for Him. He received the highest demand from God—to give back to God what God had given him. From the very beginning, God never accepted anything that Abraham had. He did not care for Lot, rejected Eliezer, and told him to cast out Ishmael. Now, after Eliezer, Lot, and Ishmael had all been rejected, Abraham had acquired Isaac, the seed promised by God, and was at peace. Everything concerning Isaac was of God and by God. Never again would God say no to what Abraham had. But suddenly God came in and seemed to say, “I would never refuse Isaac. He was born of and from Me. But, Abraham, now you must give him back to Me.”

Abraham was marvelous. If I had been he, I would have said, “Lord, what are You doing? You did not care for Lot, and You have refused Eliezer and Ishmael. Now You want Isaac, the one who was of You, to be given back to You. Will You rob me to such an extent?” If I had been Abraham, I would not have offered Isaac. I would have shook my head and said, “No, this certainly is not of the Lord. It would have been logical for Him to want Eliezer, and reasonable to demand Ishmael. But how could God want me to give Isaac back to Him? God is not purposeless. He promised to give me a seed, and His promise has been confirmed and fulfilled. Why would He now waste all that He has been doing with me?” Yes, God is a God of purpose, and He certainly had a purpose in asking Abraham to give Isaac back to Him.

Many Christians, including some Christian workers, have never learned the lesson of offering back to God what He has given them. Have you received a gift? Do not hold on to it. Sooner or later God will come in and say, “Offer back to Me the gift which I have given you.” Has God given you a successful work? At a certain time, God may say, “This work is the Isaac which I have given to you. Now I want you to offer it back to Me.”...All that God has given us, even what He has wrought in and through us, must be offered back to Him. (Life-study of Genesis, pp. 756-757)

Further Reading: Life-study of Genesis, msg. 57; CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 6

晨兴喂养

创二二14 “亚伯拉罕给那地方起名叫耶和华以勒，直到今日人还说，在耶和华的山上必有预备。”

启十四1 “我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。”

赞美主，今天我们是撒拉，不是以实玛利。我们不是南下埃及，乃是北上锡安山。

我们要看见这点，必须有别是巴的生活，因为唯有这种生活能建造我们，使我们合格成为满足神的燔祭，并且得着异象。摩利亚这名的意思是“耶和华的异象”，就是主的异象。这有双重的意义——我们看见主，主也看见我们。在摩利亚山上，毫无疑问，亚伯拉罕看见了神，神也看见了他。照样，在今天的锡安山上，我们也得着了异象。这里没有乌云。我们不是在黑暗里，我们乃是在异象里。召会生活就是异象，在这异象中我们看见神，神也看见我们（创世记生命读经，九二二至九二三页）。

信息选读

圣经译者对于创世记二十二章十四节的翻译很感为难，无法断定是否该译作，在耶和华的山上必得看见，或者译作，在耶和华的山上必有预备。照着钦定英文译本，十四节是说，“亚伯拉罕给那地方起名叫耶和华以勒，直到今日人还说，在耶和华的山上必得看见。”别的译本是说，“在耶和华的山上必有预备。”...虽然本节很难翻译，但照着我们的经历却很容易领会。神的预备总是祂的异象。每当我们有分于并享受神的预备，我们就得着异象。我们看见神，神也看见我们。因着我们在祂的预备中，并得着异象，一切就都是明朗的，

Morning Nourishment

Gen. 22:14 "And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of Jehovah it will be provided."

Rev. 14:1 "And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads."

Praise the Lord that today we are Isaacs, not Ishmaels. We are not journeying southward toward Egypt; we are traveling northward to Mount Zion.

In order to see this, we must have the life at Beer-sheba, because only this life builds us up and qualifies us to be the burnt offering for God's satisfaction and to receive the vision. The name Moriah means "the vision of Jah," that is, the vision of Jehovah, the vision of the Lord. This has two meanings—that we see the Lord and that the Lord sees us. On Mount Moriah Abraham undoubtedly saw God and God saw him. Likewise, on today's Mount Zion we have a vision. There is no cloud here. We are not in darkness; we are in the vision. The church life is a vision in which we see God and God sees us. (Life-study of Genesis, pp. 764-765)

Today's Reading

The translators are troubled about how to render Genesis 22:14, uncertain whether it should be "in the mount of the Lord it shall be seen" or "it shall be provided." According to the King James Version, verse 14 says, "And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen." Other versions say, "In the mount of the Lord it shall be provided."...Although this verse is difficult to translate, it is easy to understand according to our experience. God's provision is always His vision. Whenever we participate in and enjoy God's provision, we have a vision. We see God and He sees us. Because we are in His provision and have the vision, everything is clear, nothing is opaque, and there is no

没有一件事是不透明的，并且我们与祂没有间隔。

今天神的预备在哪里？在摩利亚山上的召会生活里。我们都能作见证，在召会生活里有何等的预备。当我们享受这预备时，我们得着何等的异象！我们看见神。我们看见永世。在召会生活这里，一切在神和我们的眼中都是透明、透亮的，没有一件事不透明。我们在基督教里没有这种经历。我们在那里，乃是在各面都不透明的地牢中。但今天在摩利亚山上的召会生活里，我们有完全的预备和完全的异象。我们看见神，也为神所看见；神看见我们，也为我们所看见。在神的预备中，一切都是透亮的。

亚伯拉罕来到一个原始地区，在山上筑坛，并在那里献上他独生的儿子以撒（9~10）。在那里筑坛不容易，杀他的独生子献上更是困难。但他这样作了。他的确对主认真。我们也必须筑坛，并将神所要求的献上。当然这需要我们出代价。

我们已经看见亚伯拉罕因信顺从的记载。他完全为神用信心所灌注，这信使他顺从。这注入的信心把他带到摩利亚山，在那里他享受神的预备，并且从神得着完全透亮的异象。当时在地上或全宇宙中，没有一个人对神的事像亚伯拉罕那样清楚。在摩利亚山那里，亚伯拉罕经历了神的预备，并且领受了清楚的异象。在他眼中一切都是明朗的。我们不可将创世记二十二章仅仅当作故事来读。我们必须从其中接受神圣的光，并看见今天在我们身上正重复亚伯拉罕的经历。赞美主，我们有今天的别是巴和摩利亚。我们不是下埃及，乃是上摩利亚山，在那里我们要享受神的预备，并得着透亮的异象（创世记生命读经，九二三至九二五页）。

参读：创世记生命读经，第五十七篇。

separation between us and Him.

Where is God's provision today? It is in the church life on Mount Zion. We all can testify what a provision there is in the church life. As we are enjoying the provision, what a vision we have! We see God. We see eternity. Here in the church life everything is crystal clear and transparent in God's eyes and in ours, and nothing is opaque. We did not have this experience in Christianity. When we were there, we were in a low dungeon that was opaque on every side. But today in the church life on Mount Zion we have the full provision with the full vision. We see God and are seen by Him; God sees us and is seen by us. In God's provision, everything is transparent.

Abraham went to a primitive region, built an altar on a mountain, and there offered his only son Isaac (vv. 9-10). To build an altar there was not easy, and to offer his only son by killing him was even more difficult. But he did this. He truly meant business with the Lord. We also must build an altar and offer what God demands. This surely will cost us something.

We have seen the record of Abraham's obedience by faith. The faith with which he was thoroughly infused by God gave him this obedience. It was this infused faith that brought him to Mount Moriah where he enjoyed God's provision and had a thoroughly transparent vision from God. At that time there was no one on earth nor in the whole universe who was as clear about divine things as Abraham was. There, on Mount Moriah, Abraham experienced God's provision and received a clear vision. Everything was clear in his eyes. We must not read Genesis 22 merely as a story. We must receive divine light from it and see that Abraham's experience is being repeated in us today. Praise the Lord that we have today's Beer-sheba and Moriah. We are not going downward to Egypt; we are traveling upward to Mount Moriah, where we shall enjoy God's provision and have a transparent vision. (Life-study of Genesis, pp. 765-766)

Further Reading: Life-study of Genesis, msg. 57

来十一 19 “他〔亚伯拉罕〕算定神甚至能叫人从死人中复活；就表样说，他也实在从死人中得回了他的儿子。”

罗四 17 “亚伯拉罕在他所信那叫死人复活，又称无为有的神面前……”

以撒被献上以后，在复活里归回，为要成就神永远的目的（创二二 4、12~13、16、18）。以撒在复活里归回以后，成了另一个人。他不再是天然的以撒，乃是复活的以撒。这是非常激励人的。我们把从神所得着的献给祂以后，祂要在复活里归还我们。我们从神所得着的每项恩赐、属灵祝福、工作和成就，都必须经过死的试验。最终，这些要在复活里回到我们这里。主耶稣说，“我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”（约十二 24）假定神赐给你一种天然的恩赐；那是一粒麦子。你若保留这天然的恩赐，从不献给神，它仍旧是一粒。你若把它献给神，它经过了死，就要在复活里归还你，并且成为祝福。这不在于我们能作什么，或要为神作什么。这全在于我们长大，献给神作燔祭，然后从死人中复活，成为复活的恩赐。...一粒繁增为一百粒，这就是神的祝福。你若将你的一粒献给神，并且让神置之于死，它就要在复活里归还给你。然后你要看见繁增和大的祝福。这是神的作法（创世记生命读经，九一八至九一九页）。

信息选读

在旧约里，我们看不到亚伯拉罕为什么这样迅速勇敢地顺从神。但在新约里，我们看见亚伯拉罕相信叫人复活的神（来十一 17~19，雅二 21~22）。

Morning Nourishment

Heb. 11:19 "Counting that God was able to raise men even from the dead, from which he also received him back in figure."

Rom. 4:17 "...In the sight of God whom he believed, who gives life to the dead and calls the things not being as being."

After Isaac was offered, he was returned in resurrection for the fulfillment of God's eternal purpose (Gen. 22:4, 12-13, 16, 18). After being returned in resurrection, Isaac was another person. He was no longer the natural Isaac but the resurrected Isaac. This is very encouraging. After we have offered to God what we have received of Him, He will then return it to us in resurrection. Every gift, spiritual blessing, work, and success we have received of God must undergo the test of death. Eventually, it will come back to us in resurrection. The Lord Jesus said, "Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit" (John 12:24). Suppose God gives you a certain natural gift. That is one grain of wheat. If you keep this natural gift, never offering it to God, it will remain as one grain. But if you offer it back to God, after it has passed through death, it will be returned to you in resurrection and become a blessing. It does not depend on what we can do or intend to do for God. It all depends on our growing up to be offered to God as a burnt offering and then being raised up from the dead to be a resurrected gift...For one grain to be multiplied into a hundred grains is God's blessing. If you offer your one grain to God and allow Him to put it into death, it will be returned to you in resurrection. Then you will see multiplication and great blessing. This is God's way. (Life-study of Genesis, pp. 761-762)

Today's Reading

In the Old Testament we cannot see why Abraham obeyed God so quickly and boldly. But in the New Testament we see that Abraham believed in the resurrecting God (Heb. 11:17-19; James 2:21-22). He had the faith which

他有信心，算定神能叫他所要杀死的以撒复活。他已经领受了稳定甚至坚立的应许，就是神要与以撒坚定祂的约，使他成为大国（创十七 19~21）。若是亚伯拉罕将以撒献在祭坛上，把他杀了，并且把他当作祭物烧给神，而神不叫他从死人中复活，那么神的话就落空了。亚伯拉罕的信心乃是基于神坚定的应许。亚伯拉罕也许说，“倘若神要以撒，我就把他杀了。神会叫他复活，以应验祂的应许。”

在罗马四章十七节我们看见亚伯拉罕为两件事相信神：叫死人复活，并且称无为有。以撒的出生与神称无为有有关，他的归还与神赐生命给死人有关。因为亚伯拉罕有这样的信心，所以他立刻顺从神的命令。希伯来十一章十七至十九节说，亚伯拉罕因着信，被试验的时候，就把以撒献上，“他算定神甚至能叫人从死人中复活；就表样说，他也实在从死人中得回了他的儿子。”（创世记生命读经，九二〇至九二一页）

所以我们要学习在神面前看见这一个：连我们所得着的使命，连我们所作的工作，连从前我们所知道的神的旨意，都得放下。天然的与复活的是大有分别的。一切天然的，都是我们所不愿放手的；一切从死里复活的，都是神所保守的，不是我们自己用肉体的手所能抓住的。我们要学习到达这样的地步：神叫我们为祂作工，我们感谢神；神不叫我们为祂作工，我们也感谢神。我们不是与神的工作发生关系，而是与神自己发生关系。一切都应当是死而复活的。什么叫作一切都是死而复活的呢？就是一切都是我们自己所抓不住的。我们自己抓不住的，这就叫作复活。天然的，是我们能抓住的；复活的，是我们不能抓住的（亚伯拉罕以撒雅各的神，一一二至一一三页）。

参读：创世记生命读经，第五十七篇；活神与复活的神，第三篇。

counted on God to raise up the very Isaac whom he was about to slay. He had received the firm and even confirmed promise that God's covenant would be established with Isaac and that he would become a great nation (Gen. 17:19-21). If Abraham had offered Isaac on the altar, slaying him and burning him as an offering to God, and God did not raise him from the dead, then God's word would have been in vain. Abraham's faith was based upon God's confirmed promise. Abraham could have said, "If God wants Isaac, I will just slay him. God will raise him up for the fulfillment of His promise."

[In Romans 4:17] we see that Abraham believed in God for two things: for giving life to the dead and for calling things not being as being. The birth of Isaac was related to God's calling things not being as being, and his being returned was related to God's giving life to the dead. Because Abraham had such faith, he obeyed God's commandment immediately. Hebrews 11:17-19 says that when Abraham was tried, he offered up Isaac by faith, "counting that God was able to raise men even from the dead, from which he also received him back in figure." (Life-study of Genesis, pp. 762-763)

Before the Lord, we have to realize that even the commission we have received, the work we are doing, and the will of God that we know, must be dropped. There is a big difference between what is natural and what is of resurrection. Everything that we do not want to let go of is natural. Everything that comes from resurrection is preserved by God, and we cannot hold on to it with our fleshly hands. We have to learn to thank the Lord for calling us to His work and also learn to thank Him for calling us to not work. We are not directly related to God's work but to God Himself...What is resurrection? Resurrection is anything that we cannot put our hands on, that we cannot hold on to. This is resurrection. Natural things are the things that we can grasp hold of, while we cannot grasp hold of the things in resurrection. (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," p. 84)

Further Reading: Life-study of Genesis, msg. 57; CWWN, vol. 35, ch. 6; The God of Resurrection

创二二 16~18 “…你既行了这事，不留下你的儿子，就是你独生的儿子，我指着自已起誓：论福，我必赐福给你；论繁增，我必使你的后裔繁增，如同天上的星，海边的沙；你的后裔必得着仇敌的城门；并且地上万国，都必因你的后裔得福…”。

神以两类的人祝福亚伯拉罕，一类好比天上的星（创二二 17·十五 5），另一类好比海边的沙（二二 17），也好比地上的尘沙（十三 16）。…我们基督徒是星，是亚伯拉罕属天的子孙；而真正的犹太人，神属地的子民，是沙、尘沙。最终，犹太人要在地上作神的祭司，并要教导万国。在撒迦利亚八章二十至二十三节清楚地预言这事。为什么神把犹太人描述为沙和尘沙？海表征撒但所败坏的世界，而尘沙属于神所创造的地。犹太人已经被恢复到神的创造，因此他们由沙来表征，沙就是海边的尘沙。虽然他们是属地的子民，但他们不是海底的尘沙，乃是海边的尘沙。他们从败坏的海，从撒但所败坏的世界分别出来。然而，星不仅从败坏的世界分别出来，并且还是属天的（创世记生命读经，九三三至九三四页）。

信息选读

星的种子撒在创世记二十二章，要在启示录二十和二十一章收成。新耶路撒冷是由代表旧约圣徒的以色列十二支派，和代表新约信徒的十二使徒所组成。由使徒所代表的人是属天的星，由十二支派所代表的人是海边的沙。这两班人最终要同被建造，成为永远的新耶路撒冷。因此，永远的新耶路撒冷乃是亚伯拉罕后裔的终极完成。这就是神给亚伯拉罕的福。

Morning Nourishment

Gen. 22:16-18 "...Because you have done this thing and have not withheld your son, your only son, I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies. And in your seed all the nations of the earth shall be blessed..."

Abraham was blessed with two categories of people, one likened to the stars of the heaven (Gen. 22:17; 15:5) and the other to the sand upon the seashore (22:17), which is also likened to the dust of the earth (13:16)...We, the Christians, are the stars, the heavenly descendants of Abraham; and the genuine Jews, God's earthly people, are the sand, the dust. Eventually, the Jewish people will be God's priests on earth and will teach all the nations. This is prophesied clearly in Zechariah 8:20-23. Why are the Jews described both as the sand and as the dust? The sea signifies the world corrupted by Satan, and the dust is of the earth created by God. The Jews have been restored to God's creation. Hence, they are signified by the sand which is the dust beside the sea. Although they are an earthly people, they are not the dust under the sea but the dust, the sand, by the seashore. They are separated from the corrupted sea, Satan's corrupted world. However, the stars are not only separated from the corrupted world but are also heavenly. (Life-study of Genesis, pp. 772-773)

Today's Reading

The star is sown as a seed in Genesis 22 and will be harvested in Revelation 20 and 21. The New Jerusalem is composed of the twelve tribes of Israel, representing the Old Testament saints, and the twelve apostles, representing the New Testament believers. Those represented by the apostles are the heavenly stars, and those represented by the twelve tribes are the sand of the seashore. These two peoples eventually will be built together into the eternal New Jerusalem. Hence, the eternal New Jerusalem will be the ultimate consummation of Abraham's seed. This is God's blessing to Abraham.

我们看见了这点以后，需要说，“赞美主，神的祝福不是好房子、好汽车、学位、升迁、妻子或儿女。神的祝福乃是圣徒在神恢复里的繁增，和召会的繁增。”我盼望有一天，新耶路撒冷的一部分将是我们的繁增，作为神给我们的福。那时一切的汽车和房子都要过去，只有在神祝福里的繁增要存到永远。我们要看见在新耶路撒冷里神繁增的福，直到永远。

在创世记二十二章这里，我们看见一个基本的原则，就是凡神所赐给我们的，都要繁增。神给亚伯拉罕一个以撒，亚伯拉罕将他献回给神，然后这一个以撒就繁增成无数的星和沙。亚伯拉罕若不愿将以撒献回给神，他可能只有一个以撒。但亚伯拉罕将以撒献回给神以后，以撒就繁增为新耶路撒冷。将神所赐给我们的献回给神，就是使神的恩赐在我们身上繁增的路。

最终，一切属天的星和属地的沙，都要在基督里。我们已过去曾指出，新耶路撒冷是大的、团体的基督。在四福音里有个别的基督，但在启示录末了有包括一切真信徒的团体基督。

在基督这一个后裔里，地上的万国都要得福。美国、德国、日本、中国和英国岂没有得福么？这就是神的福。愿我们众人盼望，我们从神所领受的福乃是繁增，这繁增要产生基督这唯一的后裔。那要扩展到欧洲、非洲和全地的繁增，必须单单是基督。在地上所有的召会，都是基督的繁增（创世记生命读经，九三四至九三六页）。

参读：创世记生命读经，第五十八篇。

After seeing this, we need to say, "Praise the Lord, God's blessing is not a good house, car, degree, promotion, wife, or child. It is the multiplication of the saints in God's recovery and the multiplication of the churches." I hope that one day a part of the New Jerusalem will be our multiplication as God's blessing to us. At that time, all the cars and houses will be gone. Only the multiplication in God's blessing will remain forever. We shall see the blessing in God's multiplication in the New Jerusalem for eternity.

Here in Genesis 22 we see a basic principle, that is, whatever God gives us will be multiplied. God gave Abraham one Isaac, and Abraham offered him back to God. Then this one Isaac was multiplied into numberless stars and sand. If Abraham would not have offered Isaac back to God, he might have had only one Isaac. But having been offered back to God by Abraham, Isaac was multiplied into the New Jerusalem. This is the way to have God's gift multiplied in us—offer back to God what He has given us.

Ultimately, all the heavenly stars and the earthly sand will be in Christ. As we have pointed out in the past, the New Jerusalem will be a great, corporate Christ. In the four Gospels we have the individual Christ, but at the end of Revelation we have the corporate Christ including all true believers.

In this one seed, Christ, all the nations of the earth shall be blessed. Have not the United States, Germany, Japan, China, and Great Britain been blessed? This is God's blessing. May we all expect that the blessing which we shall receive of God will be the multiplication that will issue in Christ, the unique seed. The multiplication that will spread to Europe, Africa, and throughout the earth must simply be Christ. All the churches on earth will just be the multiplication of Christ. (Life-study of Genesis, pp. 773-774)

Further Reading: Life-study of Genesis, msg. 58

来十二 22~2 “但你们乃是来到锡安山，来到活神的城，属天的耶路撒冷，来到千万天使整体的聚集，来到名字记录在诸天之上众长子的召会，来到审判众人的神这里，来到被成全之义人的灵这里。”

亚伯拉罕上摩利亚山，就是神所拣选的地方。在创世记二十二章二节神吩咐亚伯拉罕往摩利亚地去，在神所要指示他的山上献以撒。下节告诉我们，亚伯拉罕“就起身往神所指示他的地方去”。在亚伯拉罕起行之前，神必定已经告诉他，祂所拣选的是那一座山。四节告诉我们：“到了第三日，亚伯拉罕举目远远地看见那地方。”亚伯拉罕没有照着他的观念或拣选作什么，他是照着神的启示作一切（创世记生命读经，九二一页）。

信息选读

亚伯拉罕在创世记二十二章所作的，乃是圣经中一粒重要的种子。...神吩咐亚伯拉罕的后裔以色列人，要每年三次上摩利亚山去敬拜神，在那里将他们的燔祭献给祂。...摩利亚山成了锡安山，那是美的中心。亚伯拉罕是第一个带着燔祭在锡安山上敬拜神的人。最终，我们都要在锡安山上敬拜神。一面，在今天的召会生活中，我们这些亚伯拉罕的真后裔，是在锡安山上；另一面，我们是在往那里去的路上。亚伯拉罕在二十二章所作的，乃是种子。他的后裔以色列人，是这粒种子的发展，而我们今天是这粒种子进一步的发展。我们众人，包括亚伯拉罕在内，都要在这粒种子的收成里。也许有一天，

Morning Nourishment

Heb. 12:22-23 "But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering; and to the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect."

Abraham went to Mount Moriah, the place of God's choice. In Genesis 22:2 God told Abraham to go into the land of Moriah and offer Isaac on one of the mountains of which He would tell him. In the next verse we are told that Abraham "rose up and went to the place of which God had told him." Before Abraham began his journey, God must have told him which mountain He had chosen. In verse 4 we are told that "on the third day Abraham lifted up his eyes and saw the place from afar." Abraham did nothing according to his concept or choice; he did everything according to God's revelation. (Life-study of Genesis, p. 763)

Today's Reading

What Abraham did in Genesis 22 is an important seed in the Bible. As I have already pointed out, Abraham's descendants, the children of Israel, were commanded by God to go three times a year to Mount Moriah to worship God and there to offer to Him their burnt offerings. We have seen that Mount Moriah became Mount Zion, the very center of the good land. Abraham was the first to worship God with the burnt offering on Mount Zion. Eventually, we all shall be on Mount Zion worshipping God. On the one hand, in the church life today, as true descendants of Abraham, we are on Mount Zion; on the other hand, we are on our way there. What Abraham did in chapter twenty-two was the seed. His descendants, the Israelites, were the development of this seed, and we today are the further development of the seed. We all, including Abraham, shall be in the harvest of the seed.

我们要在永远的锡安山上和亚伯拉罕握手，对他说，“你曾经在古时的锡安山，我们曾经在新约的锡安山，如今我们一同在这永远的锡安山。”（创世记生命读经，九二一至九二二页）

耶路撒冷建造在山顶上，耶路撒冷虽然很好，但不是高峰。在耶路撒冷有一个高峰，就是圣殿建造在其上的锡安山。圣殿建造之前大约一千年，神要亚伯拉罕在摩利亚山上，献上他的儿子以撒；摩利亚山是锡安山的别名（二二二，代下三一）。今天这恢复美好的光景就像耶路撒冷；然而，没有锡安。新约中的得胜者好比锡安。在启示录十四章一节，十四万四千个得胜者不仅是在耶路撒冷，乃是在锡安高峰。得胜者，活力排，就是今天的锡安。今天我的负担是要帮助你们达到活力排的高峰，就是得胜者的锡安。我们虽然可能有很好的召会生活，但在我们中间几乎没有身体生活的实化、实行、实现和实际。这就是今日这恢复中的需要。

要达到这高峰，除了祷告以外，别无他路。耶路撒冷在此是一个大的范围，包括所有的基督徒，这是非常明显的；然而，锡安，就是得胜者，在哪里？在启示录这卷书中，主所要得着的，并主所要建造的，乃是锡安，就是得胜者。得胜者就是锡安，就是神所在之处。这是神圣言中属灵启示的内在实际。我们必须领悟什么是主的恢复；主的恢复就是要建造锡安。保罗的著作把这事揭示到极致，但已过看见这事的人并不多（关于相调的实行，一二至一三、四九页）。

参读：创世记生命读经，第五十八篇；关于相调的实行，第二至五章。

Perhaps one day we shall shake hands with Abraham on the eternal Mount Zion and say to him, "You were on the ancient Mount Zion, we were on the new testament Mount Zion, and now we are all together here on the eternal Mount Zion." (Life-study of Genesis, pp. 763-764)

Jerusalem is built on the top of a mountain. Although Jerusalem is good, it is not the peak. In Jerusalem there is a peak, that is, Mount Zion, on which the temple was built. About one thousand years before the building of the temple, God asked Abraham to offer his son Isaac on Mount Moriah, which is another name for Mount Zion (Gen. 22:2; 2 Chron. 3:1). The good situation in the recovery today is just like Jerusalem. However, there is no Zion. In the New Testament the overcomers are likened to Zion. In Revelation 14:1 the 144,000 overcomers are not just in Jerusalem; they are on the peak of Zion. The overcomers, the vital groups, are today's Zion. My burden today is to help you reach the peak of the vital groups, that is, the overcomers' Zion. Although we may have a good church life, among us there is almost no realization, no practicality, no actuality, and no reality of the Body life. This is the need in the recovery today.

There is no other way to reach this high peak except by praying. It is more than evident that Jerusalem is here as a big realm of Christians, but where is Zion, the overcomers? In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers. The overcomers are the very Zion, where God is. This is the intrinsic reality of the spiritual revelation in the holy Word of God. We have to realize what the Lord's recovery is. The Lord's recovery is to build up Zion. Paul's writings unveil this to the uttermost, but not many saw this in the past. (The Practical Points concerning Blending, pp. 16-17, 46-47).

Further Reading: Life-study of Genesis, msg. 58; The Practical Points concerning Blending, chs. 2-5

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羡慕 — 彰显主

8 7 8 7 双 (英 403)

F 大调

3/2

3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 #1 2 | 3 - - -
 一 从我活出你的自己, 耶稣, 你是我生命;
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - -
 对于我的所有问题, 求你以你为答应。
 1 1 | 6 - - 6 7 · 6 | 6 - 5 - 1 1 | 1 - - 1 7 1 | 3 - 2 -
 从我活出你的自己, 一切事上能随意,
 3 4 | 5 - - 5 6 · 5 | 5 - 3 - 3 3 | 5 - - 2 4 · 3 | 1 - - - ||
 我不过 是透明用器, 为着彰显你秘密。

- 二 殿宇今已完全奉献, 已除所有的不洁,
 但愿你的荣耀火焰, 今从里面就露禔。
 全地现在都当肃穆, 我的身体今进供,
 作你顺服、安静奴仆, 只有被你来推动。
- 三 所有肢体每个时刻, 约束、等候你发言,
 准备为你前来负轭, 或是不用放一边。
 约束, 没有不安追求, 没有紧张与受压,
 没有因受对付怨尤, 没有因懊悔倒下。
- 四 乃是柔软、安静、安息, 脱离倾向与成见,
 让你能够自由定意, 当你对我有指点。
 从我活出你的自己, 耶稣你是我生命;
 对于我的所有问题, 求你以你为答应。

第二节的“露禔”, 意思是露出所包藏之物。

Hymns, #403

1
 Live Thyself, Lord Jesus, through me,
 For my very life art Thou;
 Thee I take to all my problems
 As the full solution now.
 Live Thyself, Lord Jesus, through me,
 In all things Thy will be done;
 I but a transparent vessel
 To make visible the Son.

2
 Consecrated is Thy temple,
 Purged from every stain and sin;
 May Thy flame of glory now be
 Manifested from within.
 Let the earth in solemn wonder
 See my body willingly
 Offered as Thy slave obedient,
 Energized alone by Thee.

3
 Every moment, every member,
 Girded, waiting Thy command;
 Underneath the yoke to labor
 Or be laid aside as planned.
 When restricted in pursuing,
 No disquiet will beset;
 Underneath Thy faithful dealing
 Not a murmur or regret.

4
 Ever tender, quiet, restful,
 Inclinations put away,
 That Thou may for me choose freely
 As Thy finger points the way.
 Live Thyself, Lord Jesus, through me,
 For my very life art Thou;
 Thee I take to all my problems
 As the full solution now.

读经：创二四，弗三 8～11，五 25～27

周 一

壹 创世记二十四章首要的点乃是与主是一的实际生活，以完成神的定旨：

一 亚伯拉罕的生活乃是与主是一的实际生活：

- 1 圣经没有记载神告诉亚伯拉罕，要到他本地，为他儿子娶妻，但亚伯拉罕有这种领会；这种领会乃是从他照着神的观念生活得来的；因亚伯拉罕与神在一里生活，所以知道神的旨意和心思，而行事与神内里的感觉一致—1～6、40节，参林前七 25，林后二 10，腓一 8。
- 2 亚伯拉罕乃是与神在一里生活的人（雅二 23，代下二十七，赛四一 8）；倘若我们爱主，并且与祂在一里生活，我们所作所说的，就会照着祂的好恶以及祂里面的旨意和心思。
- 3 倘若我们与主在一里生活，祂就无须告诉我们祂要什么，因为我们借着与祂是一，已经知道祂里面的感觉了；今天我们需要这样的生活，以完成神的定旨。
- 4 亚伯拉罕照着神的经纶行动；在为以撒得着妻子的事上，

Scripture Reading: Gen. 24; Eph. 3:8-11; 5:25-27

Day 1

I. The primary point in Genesis 24 is the practical living in oneness with the Lord for the fulfilling of God's purpose:

A. Abraham's living was a practical living in oneness with the Lord:

1. Although there is no record of God telling Abraham to take a wife for his son from his own country, Abraham had this understanding; it came from his living in accordance with God's concept; because Abraham lived in oneness with God, he knew God's will and mind and acted in accordance with God's inner feeling—vv. 1-6, 40; cf. 1 Cor. 7:25; 2 Cor. 2:10; Phil. 1:8.
2. Abraham was a man who lived in oneness with God (James 2:23; 2 Chron. 20:7; Isa. 41:8); if we love the Lord and live in oneness with Him, whatever we say and do will be in accordance with His likes and dislikes and with His inner will and His mind.
3. If we live in oneness with the Lord, He will not need to tell us what He desires, because we shall already know His inner feeling by being one with Him; we need such a living for the fulfillment of God's purpose today.
4. Abraham moved in accordance with God's economy; what he did in obtaining a

他所作的乃是为着完成神永远的定旨—创二四 3 ~ 8。

- 5 创世记二十四章所启示首要的事，乃是照着神的经纶，为着完成祂永远定旨的实际生活；我们需要一种与亚伯拉罕相似的生活；他的动机、行动和所作的一切，都是照着神的经纶—罗四 12，参撒上四 3 注 1。

周二

- 6 创世记二十四章四十节指明，亚伯拉罕在主面前行事为人；他既在主的面光中行事为人，就无论他作什么，都是为着神的旨意，并且是照着神的经纶。
- 7 亚伯拉罕没有嘱咐他的仆人要忠信、诚实或作善工；他是主并凭着主嘱咐他（2 ~ 3、9、40 ~ 41）；他以主嘱咐他的仆人，借此把他深深的带进主里面。

二 亚伯拉罕最老的仆人忠信的责任—5、9、33、54、56 节：

- 1 亚伯拉罕的仆人跟随亚伯拉罕的脚踪，为着他的责任信靠主；他清楚、谦卑、却简单的向主祷告；凡真正相信神的人都是简单的—12 ~ 14、21、42 节，参林后一 12，十一 2 ~ 3。
- 2 仆人在环境中寻求主的引导和主宰，借以认识主的旨意—创二四 13 ~ 21、26 ~ 27、48 ~ 49。

周三

- ### 三 利百加贞洁、仁慈又殷勤（16、18 ~ 20）；她在决定接受以撒为她丈夫的事上，也是绝对的（57 ~ 58、61），并且她服从以撒（64 ~ 65）；如此，她是召会作基督新妇，妻子，

wife for Isaac was for the fulfillment of God's eternal purpose — Gen. 24:3-8.

5. The primary thing revealed in Genesis 24 is the practical living in accordance with God's economy for the carrying out of His eternal purpose; we need a life resembling that of Abraham; his motive, his action, and everything he did were in accordance with God's economy—Rom. 4:12; cf. 1 Sam. 4:3, footnote 1.

Day 2

6. Genesis 24:40 indicates that Abraham walked before the Lord; since he walked in the Lord's presence, whatever he did was God's will and according to His economy.
7. Abraham did not charge his servant to be faithful, to be honest, or to do a good work; he charged him with and by the Lord (vv. 2-3, 9, 40-41); by charging his servant with the Lord, he brought him deep into the Lord.

B. Abraham's oldest servant was faithful in responsibility—vv. 5, 9, 33, 54, 56:

1. Abraham's servant followed in Abraham's footsteps by trusting in the Lord for his responsibility; he prayed to the Lord in a clear, humble, yet simple way; everyone who truly believes in God is simple —vv. 12-14, 21, 42; cf. 2 Cor. 1:12; 11:2-3.
2. The servant knew the Lord's will by looking for His leading and sovereignty in the environment—Gen. 24:13-21, 26-27, 48-49.

Day 3

- ### C. Rebekah was chaste, kind, and diligent (vv. 16, 18-20); she was also absolute in her decision to take Isaac as her husband (vv. 57-58, 61) and was submissive to Isaac (vv. 64-65); as such, she is an excellent type of the church as the bride, the wife, of Christ (cf.

一个绝佳的预表 (参弗五 23 ~ 25)。

四 拉班和彼土利敬畏主；他们也乐于接待人——创二四 31 ~ 33、50 ~ 51、55 ~ 60。

五 以撒在田间默想寻求主；仆人将一切所发生的事告诉以撒，以撒就接受父亲为他所作的，娶了利百加；以撒的婚娶最终完成了神的定旨——63、66 ~ 67 节，二一 12 下，二二 17 ~ 18。

六 在创世记二十四章，那些人的生活不仅仅是为着自己的人生，他们的生活乃是带进神永远定旨的完成，生出基督，并为着神的经纶产生神的国；因此，在为以撒娶妻的事上，每件事都是照着神的经纶而行，好生出基督，产生神的国——40 节，二二 17 ~ 18，加三 16、29。

周 四

贰 在创世记二十四章有以撒婚娶的记载，其中有四个主要人物：亚伯拉罕预表父神，以撒预表子神，仆人预表灵神，利百加预表神所拣选的人，要嫁给予，成为祂的配偶——约三 29，林后十一 2，弗五 25 ~ 32，启十九 7 ~ 9，二一 2、9 ~ 10：

一 在已过的永远里，父神有一个永远的定旨，永远的计划，要从人类中为祂儿子得着召会作新妇——弗三 8 ~ 11，二 10，太九 15：

Eph. 5:23-25).

D. Laban and Bethuel were in the fear of the Lord; they were also very hospitable — Gen. 24:31-33, 50-51, 55-60.

E. Isaac was meditating in the field to seek the Lord; after the servant told Isaac all that had happened, Isaac took what his father had done for him and married Rebekah; his marriage eventually fulfilled the purpose of God—vv. 63, 66-67; 21:12b; 22:17-18.

F. The life of those in Genesis 24 was not merely for their own human living; it was a life that issued in the fulfillment of God's eternal purpose, a life that brought forth Christ and produced the kingdom of God for God's economy; thus, in the gaining of a wife for Isaac, everything was done according to God's economy to bring forth Christ for the producing of the kingdom of God—v. 40; 22:17-18; Gal. 3:16, 29.

Day 4

II. In Genesis 24 there is an account of the marriage of Isaac with four main persons: Abraham typifies God the Father, Isaac typifies God the Son, the servant typifies God the Spirit, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart— John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10:

A. In eternity past God the Father had an eternal purpose, an eternal plan, to gain the church as a bride for His Son out of the human race —Eph. 3:8-11; 2:10; Matt. 9:15:

1 预表父的亚伯拉罕，嘱咐他那预表圣灵的仆人，不要从迦南的女子，乃要从亚伯拉罕的亲族中，为他儿子娶一个妻子—创二四 3 ~ 4、7。

2 按预表，从亚伯拉罕的亲族中为以撒娶妻的这个事实，指明基督的配偶必须出自基督的族类，而不是出自天使或任何别的受造之物；因为基督成了肉体成为人，人类就成了祂的族类—参创二 21 ~ 22，一 26，徒十七 28 ~ 29 上，约一 14，启二二 17 上。

周 五

二 在时间里，父神任命灵神，差派祂执行父的计划，去接触蒙拣选的新妇，把她带到子神那里，作祂的配偶，祂的妻子—创二四 3：

1 正如仆人为以撒寻得妻子，那灵也借着寻找的圣别为子神寻得妻子—11 ~ 14、24 节，约四 6 ~ 7、10，彼前一 2，路十五 8 ~ 10，约十六 8 ~ 11。

周 六

2 正如仆人将以撒的丰富带给利百加，那灵也将基督的丰富带给新妇—创二四 10、22、47、53，约十六 13 ~ 15：

a 等骆驼喝足了，仆人就将一个金鼻环戴在利百加的鼻子上，将两个金手镯戴在她的手上—创二四 22、47：

(一) 把重半舍客勒的鼻环戴在利百加鼻子上，表征她“嗅觉”的功用已经被神圣的性情得着，有那灵的预尝，保证全享就要来到—参歌七 4、8，二 3，来六 4 ~ 6，利二一 18，林前二 15，罗八 23，弗一 13 ~ 14。

1. Abraham, a type of the Father, charged his servant, a type of the Holy Spirit, not to take a wife for his son from the daughters of the Canaanites but from Abraham's relatives— Gen. 24:3-4, 7.

2. In typology the fact that Isaac's bride was taken from Abraham's relatives indicates that the counterpart of Christ must come from Christ's race, not from the angels or from any other creatures; since Christ was incarnated to be a man, humanity has become His race—cf. 2:21-22; 1:26; Acts 17:28-29a; John 1:14; Rev. 22:17a.

Day 5

B. In time God the Father commissioned God the Spirit, sent Him on an errand, to carry out the Father's plan by going to reach and contact the chosen bride and bring her to God the Son to be His counterpart, His wife — Gen. 24:3:

1. Just as the servant was hunting for a wife for Isaac, the Spirit is hunting for a wife for God the Son through His seeking sanctification—vv. 11-14, 24; John 4:6-7, 10; 1 Pet. 1:2; Luke 15:8-10; John 16:8-11.

Day 6

2. Just as the servant brought the riches of Isaac to Rebekah, the Spirit brings the riches of Christ to the bride — Gen. 24:10, 22, 47, 53; John 16:13-15:

a. After the camels had finished drinking, the servant put a golden nose-ring upon Rebekah's nose and two bracelets upon her hands— Gen. 24:22, 47:

1) The putting of the nose-ring, weighing half a shekel, upon Rebekah's nose signifies that her "smelling" function had been caught by the divine nature with the foretaste of the Spirit, which guarantees that the full taste is coming— cf. S. S. 7:4, 8; 2:3; Heb. 6:4-6; Lev. 21:18; 1 Cor. 2:15; Rom. 8:23; Eph. 1:13-14.

(二) 把重十舍客勒的手镯戴在利百加手上，表征我们被那灵“上了手铐”，以领受完全的神圣功用，为着在基督的身体里事奉—提前二 8，弗三 1，四 1，六 20，罗十二 4，林前十二 4～11，太二五 15。

b 利百加也接受了银器、金器和衣服（创二四 53），这一切都指明在召会生活中，基督一切的丰富都是我们的：

(一) 正如仆人将以撒的财富分赐给利百加，好美化她，使她归向以撒，成为他的荣耀，那灵也将基督荣耀的丰富输供到我们里面，好美化我们，使我们归向基督，作祂的新妇，成为祂的荣耀—47、53、61～67 节，弗三 16、21。

(二) 我们被妆饰成为基督的新妇，是借着那灵在性情上的圣别，将基督追测不尽的丰富分赐到我们里面—启二一 2、19 上，赛五四 10～13，帖前五 23，弗三 8：

要接受基督追测不尽之丰富的分赐，我们就必须认识、使用并操练我们的灵，顾到圣别的灵在我们灵里的说话和工作—罗十五 16，弗一 17，二 22，三 5、16，四 23，五 18，六 18。

要接受基督追测不尽之丰富的分赐，我们就必须被基督即时、现时、活的话之新陈代谢的洗净所圣化—五 26～27，参歌八 13～14，启一 20。

3 正如利百加被仆人说服要嫁给以撒，那灵也吸引我们归向基督，并使我们爱祂这位我们没有见过的—创二四 54～58，彼前一 8，二 7，参诗歌补充本三三三首：

a 那灵临到信徒，向他们见证基督的丰富，就是祂从父所领受的（参创二四 35～36），使信徒受吸引

2) The putting of the bracelets, weighing ten gold shekels, upon Rebekah's hands signifies that we are "handcuffed" by the Spirit to receive the complete divine function for the service in the Body of Christ—1 Tim. 2:8; Eph. 3:1; 4:1; 6:20; Rom. 12:4; 1 Cor. 12:4-11; Matt. 25:15.

b. Rebekah also received silver jewelry, gold jewelry, and clothing (Gen. 24:53), all of which indicate that in the church life all the riches of Christ are ours:

1) Just as the servant imparted Isaac's wealth to Rebekah for her beautification in order for her to return to Isaac for his glorification, the Spirit transmits 117 the riches of Christ's glory into us for our beautification so that we may return to Christ as His bride for His glorification—vv. 47, 53, 61-67; Eph. 3:16, 21.

2) We are adorned to be Christ's bride by the dispensing of His unsearchable riches into us through the Spirit's dispositional sanctification—Rev. 21:2, 19a; Isa. 54:10-13; 1 Thes. 5:23; Eph. 3:8:

a) To receive the dispensing of Christ in His unsearchable riches, we must know, we must use, and we must exercise our spirit, caring for the sanctifying Spirit's speaking and working in our spirit—Rom. 15:16; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

b) To receive the dispensing of Christ in His unsearchable riches, we must be sanctified by the metabolic cleansing of the instant, present, and living word of Christ—5:26-27; cf. S. S. 8:13-14; Rev. 1:20.

3. Just as Rebekah was convinced by the servant to marry Isaac, the Spirit attracts us to Christ and causes us to love Him whom we have not seen—Gen. 24:54-58; 1 Pet. 1:8; 2:7; cf. Hymns, #546:

a. The Spirit comes to the believers and testifies to them of the riches of Christ, which He has received from the Father (cf. Gen. 24:35-36), causing the

归向基督；他们虽然没有见过祂，却是爱祂（彼前一8），并且撇下世界，丢弃肉体中天然的关系（参创二四58），而联于基督（太十九29）。

b 利百加在美地面见以撒之前，已经借着仆人的礼物，有分于并享受以撒所承继的；同样的，我们在面见基督之前，就享受了那灵的恩赐，作为对基督丰富之全享的预尝—创二四53，来六4，罗八23。

4 正如仆人将利百加带给以撒，那灵也将我们带给基督，将我们献给基督，作祂心爱的新妇—创二四51、58、61～67，林后—21～22，三6、8、17～18，十三14。

三 以撒在天将晚时迎娶利百加，表征基督的婚娶要在这世代的黄昏，就是这世代结束的时候—创二四63～64：

1 以撒领利百加进他母亲撒拉的帐棚，并且爱利百加，表征基督要在恩典里并在爱里，迎接祂的新妇—67节，提前—14，弗六24，启二二21。

2 以撒娶了利百加之后，才得了安慰、满足；照样，基督要在祂婚娶的日子得着满足；我们的安慰就是祂的安慰，她的满足就是我们的满足—十九7，参林后五9，来十一5～6。

believers to be attracted to Christ and to love Him, to forsake the world, and to leave their natural relations in the flesh (v. 58) to be joined to Christ (Matt. 19:29), even though they have never seen Him (1 Pet. 1:8).

b. Before Rebekah met Isaac in the good land, she had participated in and enjoyed Isaac's inheritance through the servant's gifts; likewise, before we meet Christ, we enjoy the gifts of the Spirit as a foretaste of the full taste of His riches— Gen. 24:53; Heb. 6:4; Rom. 8:23.

4. Just as the servant brought Rebekah to Isaac, the Spirit is bringing us to Christ to present us to Christ as His lovely bride — Gen. 24:51, 58, 61-67; 2 Cor. 1:21-22; 3:6, 8, 17-18; 13:14.

C. *Isaac received Rebekah in the evening, signifying that the marriage of Christ will be at the evening, the close, of this age — Gen. 24:63-64:*

1. Isaac brought Rebekah into the tent of Sarah, his mother, and loved Rebekah, signifying that Christ will receive His bride in grace as well as in love —v. 67; 1 Tim. 1:14; Eph. 6:24; Rev. 22:21.

2. After marrying Rebekah, Isaac was comforted, satisfied; likewise, Christ will be satisfied on the day of His marriage; our comfort is His comfort, and His satisfaction is our satisfaction—19:7; cf. 2 Cor. 5:9; Heb. 11:5-6.

晨兴喂养

创二四 3~4 “…不要从我所住这迦南人中，为我儿子娶他们的女子为妻。你要往我本地、亲族那里去，为我的儿子以撒娶一个妻子。”

二二 17 “论福，我必赐福给你；论繁增，我必使你的后裔繁增，如同天上的星，海边的沙；你的后裔必得着仇敌的城门。”

照着多数基督徒一般的领会，创世记二十四章主要的点是以撒预表基督是新郎，利百加预表召会是新妇。但这不是主要的点。首要的点乃是与主是一的实际生活，以完成神的定旨。…每当我们读一段经文，我们必须忘掉已过所知道的一切，仰望主给我们新的东西。

那么，二十四章的婚姻有何目的？仅仅是叫一个单身汉有美满舒适的生活么？不。你若整体的查考圣经，会看见以撒的婚姻完全是为着完成神永远的定旨。…这单身汉若要得着后裔，以完成神永远的定旨，他就必须结婚。…神〔曾对亚伯拉罕〕说，“论福，我必赐福给你；论繁增，我必使你的后裔繁增，如同天上的星，海边的沙；你的后裔必得着仇敌的城门；并且地上万国，都必因你的后裔得福。”（二二 17~18）在这里也有为着完成神定旨的后裔。因此，以撒的婚姻不是寻常的，也不仅仅是为着他的人生，乃是为着完成神永远的定旨（创世记生命读经，九五—九五二页）。

信息选读

亚伯拉罕的生活乃是与主是一的实际生活。亚伯拉罕不是忽然得着一个异象，在异象中神告诉他说，

Morning Nourishment

Gen. 24:3-4 "...You will not take a wife for my son from the daughters of the Canaanites, among whom I am dwelling. But you shall go to my country and to my relatives, and take a wife for my son Isaac."

22:17 "I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies."

According to the common understanding of most Christians, the main point of Genesis 24 is that Isaac is a type of Christ as the Bridegroom and that Rebekah is a type of the church as the bride. However, this is not the main point. The primary point is the practical living in oneness with the Lord for the fulfilling of God's purpose....We must forget all we have learned in the past and look to the Lord for something new.

What then is the purpose of the marriage in Genesis 24? Is it simply that a single man might have a happy, comfortable life? No. If you consider the Bible as a whole, you will see that Isaac's marriage was altogether for the fulfillment of God's eternal purpose....If this single man was to have seed for the fulfillment of God's eternal purpose, he had to get married....God [had] said [to Abraham], "I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies. And in your seed all the nations of the earth shall be blessed" (22:17-18). Here we also have the seed for the fulfillment of God's purpose. Thus, Isaac's marriage was not common nor merely for his human living; it was for the fulfillment of God's eternal purpose. (Life-study of Genesis, pp. 788-790)

Today's Reading

Abraham's living was a practical living in oneness with the Lord. Abraham did not suddenly have a vision in which God told him that He had a high

祂有一个崇高的定旨要在地上完成，祂需要他。并且要完成神这定旨，以撒必须结婚。...圣经没有记载神说，“亚伯拉罕，我吩咐你差人到你自己的家乡，为以撒找一个妻子。我绝不允许你为儿子娶迦南女子为妻。”圣经没有记载神这样说，但亚伯拉罕确有这种领会。

亚伯拉罕虽然急切关心他儿子的婚姻，但他不愿接纳迦南人作以撒的妻子。...亚伯拉罕...差遣最老的仆人远至他所来自的家乡，为以撒找一个妻子。神从来没有告诉亚伯拉罕要这样作，亚伯拉罕却能照着神里面的旨意和观念这样作。...当我们与神在一里生活，我们就同有祂的观念，我们所想所作的就会照着祂的感觉。神无须说什么，我们自然觉得祂所觉得的，知道祂里面的感觉，因为我们与祂在一里生活。

亚伯拉罕照着神的经纶行动（创二四3~8）。在为以撒得着妻子的事上，他所作的乃是为着完成神永远的定旨。我们渴望看见，召会中一切的婚姻都是为着完成神的定旨。这样的婚姻需要与神在一里的日常生活。青年弟兄们，你们所作的每件事若都是照着神的经纶，甚至你们的婚姻也会成就祂的经纶。你们需要说，“主，今天我在这里所作的，必须是照着你的经纶。现在我是单身，但有一天我要结婚。愿我的婚姻是为着你的经纶。”这是创世记二十四章主要的启示。这章首要的事不是以撒预表基督是新郎，利百加预表召会是新妇。...这里所启示首要的事，乃是照着神的经纶，为着完成祂永远定旨的实际生活。我们需要一种与亚伯拉罕相似的生活。他的动机、行动和所作的一切，都是照着神的经纶（创世记生命读经，九五二至九五五页）。

参读：创世记生命读经，第六十篇。

purpose to carry out on earth, that He needed him, and that Isaac had to be married in order for God's purpose to be fulfilled....There is no record that God said, "Abraham, let Me charge you to send someone to your own country to get a wife for Isaac. I will never allow you to take a Canaanite woman as a wife for your son." Although there is no record of God's saying this, Abraham did have this understanding.

Although Abraham was desperate to take care of his son's marriage, he would not accept a Canaanite as Isaac's wife....[Abraham] sent his oldest servant far away, back to the country from where he came, to find a wife for Isaac. Although God never told Abraham to do this, what Abraham did was according to God's inner will and concept....When we live in oneness with Him, we shall share His concept, and whatever we think and do will be in accordance with His feeling. God will not need to say anything, for we shall sense what He senses, knowing His inner feeling because we live in oneness with Him.

Abraham moved in accordance with God's economy (Gen. 24:3-8). What he did in obtaining a wife for Isaac was for the fulfillment of God's eternal purpose. We long to see that all the marriages in the churches will be for the fulfillment of God's purpose. This kind of marriage requires a daily living in oneness with God. Young brothers, if everything you do is in accordance with God's economy, even your marriage will be the carrying out of His economy. You need to say, "Lord, what I am doing here today must be in accordance with Your economy. I am single now, but one day I will be married. May my marriage be for Your economy." This is the main revelation in Genesis 24. The primary thing in this chapter is not that Isaac is a type of Christ as the Bridegroom and that Rebekah is a type of the church as the bride. I say again that the primary thing revealed here is the practical living in accordance with God's economy for the carrying out of His eternal purpose. We need a life which resembles that of Abraham. His motive, action, and everything he did were in accordance with God's economy. (Life-study of Genesis, pp. 790-792)

Further Reading: Life-study of Genesis, msg. 60

创二四 40 “他就对我说，我行事为人都在祂面前的耶和华，必差遣祂的使者与你同去，叫你的道路亨通，你就得以从我本族、我父家，给我儿子娶一个妻子。”

48 “随后我低头向耶和华敬拜，颂赞耶和华我主人亚伯拉罕的神；因为祂引导了我走对的路，使我得着我主人兄弟的孙女，给我主人的儿子为妻。”

亚伯拉罕没有按着今天传统、宗教的作法行动，禁食祷告寻求主的旨意。他没有忽然梦见利百加在迦勒底地等候亚伯拉罕的仆人。创世记二十四章四十节指明，亚伯拉罕在主面前行事为人。因他是在主的面光中行事为人的人，他就无须为着认识神的旨意祷告或禁食。他既在主的面光中行事为人，就无论他作什么，都是神的旨意，并且是照着神的经纶（创世记生命读经，九五页）。

信息选读

亚伯拉罕没有嘱咐他的仆人要忠信、诚实或作善工；他是以主并凭着主嘱咐他（创二四 2~3、9、40~41）。在这里我们看见，亚伯拉罕所活其中的气氛，乃是主自己。他以主嘱咐他的仆人，借此把他深深地带进主里面。照样，我们也不该以自己的智慧，甚至以自己的爱嘱咐人，乃该以主嘱咐人。

亚伯拉罕相信主宰的主，告诉他的仆人说，主必差遣使者与他同去，叫他的道路亨通（40）。亚伯拉罕似乎说，“神必差遣使者在你面前。虽然是我差遣你去作这事，但我相信神。从一方面说，我不信你能完成这项工作，但我信靠活神。你无须觉得重担或忧虑。只管去作这事，因我的神必差遣使者

Morning Nourishment

Gen. 24:40 "And he said to me, Jehovah, before whom I walk, will send His angel with you and make your journey prosperous. And you shall take a wife for my son from my family, even from my father's house."

48 "And I bowed and worshipped Jehovah and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take the daughter of my master's brother for his son."

Abraham did not act in today's traditional, religious way, fasting and praying to seek the Lord's will. He did not suddenly have a dream in which he saw Rebekah in the land of Chaldea waiting for Abraham's servant. As Genesis 24:40 indicates, Abraham walked before the Lord. As a person walking in the presence of the Lord, he did not need to fast or pray in order to know God's will. Since he walked in the Lord's presence, whatever he did was God's will and according to God's economy. (Life-study of Genesis, pp. 792-793)

Today's Reading

Abraham did not charge his servant to be faithful, honest, or to do a good work; he charged him with and by the Lord (Gen. 24:2-3, 9, 40-41). Here we see that the atmosphere in which Abraham lived was the Lord Himself. By charging his servant with the Lord, he brought him deep into the Lord. Likewise, we should not charge people with our wisdom or even with our love, but with the Lord.

Abraham believed in the sovereign Lord, telling his servant that the Lord would send His angel with him and prosper his way (v. 40). Abraham seemed to be saying, "God will send His angel before you. Although I am sending you to do the job, I believe in God. In a sense, I don't believe that you can accomplish this work, but I trust in the living God. You don't need to be burdened or to worry. Just go and do the job, for my God will send

为你作成这工。”亚伯拉罕所过的是何等的生活！...他不过嘱咐他的仆人要凭着主服事，向他保证神必差遣使者在他面前，叫他的道路亨通。在这里我们看见亚伯拉罕活的信心。

亚伯拉罕最老的仆人在责任上十分忠信（5、9、33、54、56）。他在忠信上跟随亚伯拉罕的脚踪。亚伯拉罕如何凭着信靠神作每件事，他都看见了。我信他为亚伯拉罕的生活所灌注。结果，他也信靠神。

亚伯拉罕的仆人为着他的责任信靠主（12、21、42）。他清楚、谦卑、却简单地向主祷告。凡真正相信神的人都是简单的。当他来到拿鹤城附近的井旁，他祷告说，“耶和华我主人亚伯拉罕的神啊，求你以慈爱待我主人亚伯拉罕，使我今日办事顺利。我现今站在水井旁，城内居民的女子们正出来打水。我向哪一个少女说，请你拿下水瓶，给我水喝；她若说，请喝，我也给你的骆驼喝；愿她就作你所定，给你仆人以撒的妻子。这样，我便知道你以慈爱待我主人了。”（12~14）他的祷告立刻得着答应。甚至话还没有说完，利百加就肩头上扛着水瓶出来。仆人向利百加要水喝，她不仅给他水喝，也为他所有的骆驼打上水来。她作了这事，仆人就清楚利百加是他所要找的人，因此就给她一个金环，两个金镯。

仆人在环境中寻求主的引导，借以认识主的旨意（13~21、26~27、48~49）。我们也能在环境中看见神的主宰。没有人告诉仆人去拿鹤城，就是亚伯拉罕兄弟的城。他到那里去，在井旁遇见了拿鹤的孙女利百加。没有一件事是偶然的，每件事都是在创世以前命定的，并且借着亚伯拉罕一个信靠神的仆人完成了（创世记生命读经，九五至九五六至九五八页）。

参读：创世记生命读经，第六十篇。

His angel to do the work for you.” What a life Abraham had!...[Abraham] only charged his servant to serve by the Lord, assuring him that God would send His angel before him and prosper his way. Here we see Abraham's living faith.

Abraham's oldest servant was faithful in responsibility (vv. 5, 9, 33, 54, 56). He followed Abraham's footsteps in being faithful. I believe that he was infused by and with Abraham's life, seeing how Abraham did everything by trusting in the Lord. As a result, the servant also trusted in Him.

Abraham's servant trusted in the Lord for his responsibility (vv. 12, 21, 42). He prayed to the Lord in a clear, humble, yet simple way. Everyone who truly believes in God is simple. When he came to the well near the city of Nahor, he prayed, saying, “O Jehovah, the God of my master Abraham, please grant me success today, and show lovingkindness to my master Abraham. I am standing here by the spring of water as the daughters of the men of the city are coming out to draw water. And may it be that the girl to whom I say, Please let down your pitcher that I may drink, and who says, Drink, and I will also give your camels a drink, may she be the one whom You have appointed for Your servant, for Isaac; and in this I will know that You have shown kindness to my master” (vv. 12-14). His prayer was answered immediately. Before he had even finished speaking, Rebekah came with her pitcher upon her shoulder. When he asked her for a drink, she not only gave him a drink but also drew water for all his camels. After she had done this, the servant was clear that Rebekah was the one and he gave her a ring and two bracelets.

The servant knew the Lord's will by looking for His leading in the environment (vv. 13-21, 26-27, 48-49). We also can see God's sovereignty in our environment. No one told the servant to go to the city of Nahor, the city of Abraham's brother. He just went there, and at the well he met Rebekah, Nahor's granddaughter. Nothing was accidental; everything was ordained before the foundation of the world and was carried out through Abraham's servant, a man who trusted in God. (Life-study of Genesis, pp. 793-794)

Further Reading: Life-study of Genesis, msg. 60

晨兴喂养

创二四 16 “那少女容貌极其美丽，还是处女，未曾有人亲近她。她下到井旁，打满了瓶，又上来。”

20 “她就急忙把瓶里的水倒在槽里，又跑到井旁打水，为所有的骆驼打上水来。”

利百加是贞洁、单纯的，也是仁慈、殷勤的（创二四 18~20）。亚伯拉罕的仆人要水喝，她立刻给他水喝。她也为他的骆驼打水。从井里打上水来，倒在槽里，给十只骆驼喝，对一个青年女子来说是件艰苦的工作，但她这样作了。青年姊妹若要在神的主宰之下，尤其是在婚姻的事上，她们就需要仁慈又殷勤。不仁慈又松懒的青年女子应当独身。人请你作一件事，你必须为他们作两件事，并且第二件事该远超过第一件事。你不仅该给人水喝，也该为他的十只骆驼打水。你若这样作，你就有资格得着你的丈夫，你的以撒。这是对所有青年单身姊妹的忠告（创世记生命读经，九五九页）。

信息选读

利百加是绝对的（创二四 57~58、61）。虽然她从来没有见过以撒，但她毫不犹豫地愿意去他那里。她没有对母亲说，“母亲，我从来没有见过以撒。也许我该先与他通信，然后请他来访问我们，我才能决定要不要和他结婚。”利百加没有这样说。虽然她的哥哥和母亲犹豫不决，要她至少再住十天，但她说，“我去。”她是绝对的。

利百加也是服从的（64~65）。当她看见以撒，晓得他是谁的时候，“就拿帕子把自己的脸蒙起来。”姊妹们，不要把一块布放在头上作装饰。这

Morning Nourishment

Gen. 24:16 "And the girl was very beautiful in appearance, a virgin, and no man had known her. And she went down to the spring and filled her pitcher and came up."

20 "And she hurried and emptied her pitcher into the trough and ran again to the well to draw water, and she drew it for all his camels."

Rebekah was chaste and pure. She was also kind and diligent (Gen. 24:18-20). When Abraham's servant asked for a drink, she immediately gave it to him. She also drew water for his camels. It was hard work for a young woman to draw water out of the well and pour it into the trough for ten camels to drink, but she did it. If the young sisters want to be under God's sovereignty, especially with respect to their marriage, they need to be kind and diligent. Any young woman who is unkind and sloppy should remain single. When people ask you to do one thing, you must do two things for them. And the second thing should far surpass the first thing. You should not only give a man water to drink, but should also draw water for his ten camels. If you do this, you will be qualified to obtain your husband, your Isaac. This is some advice to all the young single sisters. (Life-study of Genesis, pp. 794-795)

Today's Reading

Rebekah was absolute (Gen. 24:57-58, 61). Although Rebekah had never seen Isaac, she was willing to go to him without hesitation. She did not say to her mother, "Mother, I have never seen Isaac. Perhaps I should correspond with him first and afterward have him pay us a visit. Then I could decide whether or not to marry him." Rebekah did not talk in this way. Although her brother and mother were hesitating, wanting her to stay for at least ten days, she said, "I will go." She was absolute.

Rebekah was also submissive (vv. 64-65). When she saw Isaac and realized who he was, "she took her veil and covered herself." Sisters, do not put a piece of cloth on your head as a decoration or ornament. It must be a

必须是你服从的记号。一旦你结婚了，你就不再是你自己的头。你的丈夫是你的头，你自己的头必须蒙起来。这是婚姻真正的意义。

拉班和彼土利敬畏主 (29~31)。他们也乐于接待人 (31~33)。接待常带进最大的祝福。对于利百加，就是彼土利的女儿，拉班的妹妹，成为以撒的妻子乃是极大的祝福。这祝福是由他们乐于接待人而得着的。他们若不乐于接待人，弃绝了亚伯拉罕的仆人，这美妙的婚姻绝不会发生。不仅如此，他们也接受了主的主宰，说，“这事乃出于耶和华，我们不能向你说好说歹。” (50~51、55~60) 拉班和彼土利承认这是主的作为，他们对于这事没有权利说什么。这里我们看见他们与神在一里生活的氛围。

以撒不是一个活跃的人，因他没有作什么。他不过住在井边，在活水之地旁边。六十三节说，“天将晚，以撒出来在田间默想。”...他出去到田间寻求主，在神面前默想。当他默想的时候，利百加来了。仆人将一切所发生的事告诉以撒，以撒就接受父亲为他所作的，娶了利百加 (66~67)。他的婚姻来自承受，不是来自奋斗。...他没有作什么事，来得着一个妻子。他不过接受父亲为他所得着的。他这样行，就是与主是一，使神的定旨成就在他身上。他没有举行结婚典礼，却有真实且稳固的婚姻。

以撒的婚娶最终完成了神的定旨 (二一 12 下，二二 17~18)。在创世记二十四章，那些人的生活不仅仅是为着自己的人生，他们的生活乃是带进神永远定旨的完成，生出基督，并为着神的经纶产生神的国 (创世记生命读经，九五九至九六二页)。

参读：创世记生命读经，第六十篇。

sign of your submission. Once you are married, you are no longer your own head. Your husband is your head, and your head must be covered. This is the true meaning of marriage.

Laban and Bethuel were in the fear of the Lord (vv. 29-31). They were also very hospitable (vv. 31-33). Hospitality often brings in the greatest blessing. For Rebekah, the daughter of Bethuel and the sister of Laban, to become Isaac's wife was a great blessing. That blessing was secured by their being hospitable. If they had not been hospitable but rather had rejected Abraham's servant, that wonderful marriage would never have taken place. Furthermore, they accepted the Lord's sovereignty, saying, "The matter comes from Jehovah; we cannot speak to you bad or good" (vv. 50-51, 55-60). Laban and Bethuel recognized that this was the Lord's doing and that they had no right to say anything about it. Here we see the atmosphere of their life, a life in oneness with God.

Isaac was not a man of activity, for he did not do anything. He simply dwelt by a well, by a place of living water. Verse 63 says, "And Isaac went out to meditate in the field toward evening."...He went out to the field to seek the Lord and meditate before God. While he was meditating, Rebekah came. After the servant had told Isaac all that had happened, Isaac took what his father had done for him and married Rebekah (vv. 66-67). His marriage was an inheritance, not a strife....He did not do a thing to get a wife. He only took what the father had secured for him. Acting in this way, he was one with the Lord that the purpose of God might be fulfilled in him. He had a real and solid marriage without a wedding ceremony.

Isaac's marriage eventually fulfilled the purpose of God (21:12b; 22:17-18). The life of those in chapter 24 was not merely for their own human living; it was a life that issued in the fulfillment of God's eternal purpose, a life which brought forth Christ and produced the kingdom of God for God's economy. (Life-study of Genesis, pp. 795-797)

Further Reading: Life-study of Genesis, msg. 60

创二四 2~4 “亚伯拉罕对管理他全业最老的仆人说，请你把手放在我大腿下。我要叫你指着耶和华天地的神起誓，不要从我所住这迦南人中，为我儿子娶他们的女子为妻。你要往我本地、亲族那里去，为我的儿子以撒娶一个妻子。”

在〔创世记二十四章〕这段以撒婚娶的记载里，亚伯拉罕预表父神，仆人预表灵神，以撒预表子神，利百加预表神所拣选的人，要嫁予子，成为祂的配偶。整本新约乃是记载三一神一同作工，要得着一部分人类成为子的新妇，配偶（约三 29，林后十一 2，弗五 25~32，启十九 7~9，二一 2、9~10）。在已过的永远里，父神有永远的定旨，定了永远的计划，要从人类中为祂儿子得着召会作新妇（弗三 8~11）。然后在时间里，父神任命灵神执行祂的计划，去接触蒙拣选的新妇，把她带到子神那里，作祂的配偶，祂的妻子（圣经恢复本，创二四 2 注 2）。

信息选读

创世记二十四章有四个主要人物：父亲、儿子、仆人和新妇。这是很有意义的。当我们来到新约，就看见三一神一同作工，要为子得着一个新妇。...新约的主题乃是三一神—父、子、灵—一同作工，要为子得着新妇。父定计划，灵完成父的计划，子享受父所计划并灵所完成的。新妇是谁？新妇是一部分的人类，他们与子结合，成为祂的配偶。马太二十八章十九节说到父、子、灵。我们在使徒行传和书信中看见，灵如何照着父的计划作工，要为子得着新妇。我们在新约的末了启

Morning Nourishment

Gen. 24:2-4 "And Abraham said to his servant, the oldest of his house, who ruled over all that he had, Put your hand under my thigh; and I will make you swear by Jehovah, the God of heaven and the God of earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I am dwelling. But you shall go to my country and to my relatives, and take a wife for my son Isaac."

In this account of the marriage of Isaac, Abraham typifies God the Father, the servant typifies God the Spirit, Isaac typifies God the Son, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart. The entire New Testament is a record of the Triune God working together to gain a part of the human race to be the bride, the counterpart, of the Son (John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10). In eternity past God the Father had an eternal purpose and made an eternal plan to gain the church as a bride for His Son out of the human race (Eph. 3:8-11). Then, in time, God the Father commissioned God the Spirit to carry out His plan by going to contact the chosen bride and bring her to God the Son to be His counterpart, His wife. (Gen. 24:2, footnote 2)

Today's Reading

In Genesis 24 we have four main persons: the father, the son, the servant, and the bride. This is very meaningful. As we come to the New Testament, we see that the Triune God is working together to obtain a bride for the Son...The subject of the New Testament is the Triune God, the Father, the Son, and the Spirit, working together to obtain the bride for the Son. The Father made the plan, the Spirit carries out the Father's plan, and the Son enjoys what the Father has planned and what the Spirit carries out. Who is the bride? The bride is a part of the human race which will marry the Son and become His counterpart. Matthew 28:19 speaks of the Father, the Son, and the Spirit. In the Acts and Epistles we see how the Spirit works according to the Father's plan to obtain the

示录中，看见了新妇。十九章七节说，“羔羊婚娶的时候到了，新妇也自己预备好了。”最终，整个新耶路撒冷这个城妇，要成为新妇（二一2、9~10）。...新耶路撒冷是女性，是羔羊的妻，是神儿子的配偶。

首先，有父的计划，以弗所三章十一节说，“在我们的主基督耶稣里，所立的永远定旨。”...我们说到神的计划，就是指神的定旨。在已过的永远里，神定了一个计划，就是要为基督得着召会（8~11）。...神的计划乃是要为祂儿子得着一个新妇。

在四福音里，主耶稣告诉门徒说，祂就是新郎（太九15）。祂来不仅要拯救罪人，还要得着新妇。...基督来不仅要作我们的救主和救赎主，也要作新郎。...神乃是计划要选取一部分人类，使他们成为祂爱子的配偶。最终在新天新地里，没有一班可怜的罪人，却有新妇，就是新耶路撒冷，羔羊的妻。

我们已经看过，父神计划要从人类中为祂儿子得着一个新妇。预表父的亚伯拉罕，嘱咐他那预表圣灵的仆人，不要从迦南的女子，乃要从亚伯拉罕的亲族中，为他儿子娶一个妻子（创二四4、7）。在预表里，这指明基督的配偶必须出自基督的族类，而不是出自天使或任何别的受造之物。因为基督成了肉体成为人，人类就成了祂的族类。...因为人类是基督的族类，是神所亲爱、所宝贵的。神只能从人类中为祂儿子得着配偶（创世记生命读经，九六四至九六六页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第一至三章。

bride for the Son. At the end of the New Testament, in the book of Revelation, we see the bride. Revelation 19:7 says, "The marriage of the Lamb has come, and His wife has made herself ready." Ultimately, the whole New Jerusalem, a city-lady, will be the bride (Rev. 21:2, 9-10)...The New Jerusalem will be a female, the wife of the Lamb, the counterpart of the Son of God.

Firstly, we have the Father's plan....Ephesians 3:11 speaks of "the eternal purpose which He made in Christ Jesus our Lord."...When we speak of God's plan we are referring to God's purpose. In eternity past God made a plan, a plan to have the church for Christ (Eph. 3:8-11)...God's plan is to have a bride for His Son.

In the four Gospels the Lord Jesus told His disciples that He was the Bridegroom (Matt. 9:15). He came not only to save sinners but to have the bride....Christ came not merely to be our Savior and Redeemer; He also came to be the Bridegroom....God planned to take a part of the human race and make them the counterpart of His dear Son. Eventually, in the new heaven and the new earth, we shall not have a group of pitiful sinners; we shall have the bride, the New Jerusalem, the wife of the Lamb.

As we have seen, God the Father planned to take a bride for His Son out of the human race. Abraham, a type of the Father, charged his servant, a type of the Holy Spirit, not to take a wife for his son from the daughters of the Canaanites but from Abraham's kindred (Gen. 24:4, 7). In typology, this indicates that the counterpart of Christ must come from Christ's race, not from the angels nor from any other creatures. Since Christ was incarnated as a man, humanity has become His race....Because humanity is the race of Christ, it is dear and precious to God. Only out of humanity can God obtain the counterpart for His Son. (Life-study of Genesis, pp. 800-802)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, chs. 1-3

创二四 33 “把食物摆在他〔亚伯拉罕的仆人〕面前，给他吃。他却说，我不吃，等我说明白我的事情再吃。拉班说，请说。”

彼前一 2 “…照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒…”

父有一个计划，仆人就接受了一个托付，一个使命（创二四 33）。亚伯拉罕托付他到本族去，为他的儿子娶一个妻子。这表征父神托付灵神。

亚伯拉罕怎样托付他的仆人到被拣选的新妇那里（10~21），父神也照样托付灵神临到人类。我们都能见证，在某一刻神的灵临到了我们。你也许会说，“我不知道灵神临到我，我只晓得有人传福音给我。”当那人向你传福音，你就被他所讲的吸引，愿意接受福音。你虽然不明白他所讲的一切，但你深处在回应。在我们的头脑里，许多人说，“我不喜欢这个”；但在我们灵的深处，我们说，“这个很好”（创世记生命读经，九六七页）。

信息选读

利百加作梦也没想到，她会被选为以撒的妻子。按当时的习俗，她只是在傍晚去打水。但那一天发生了特别的事，在她到井边之前，亚伯拉罕的仆人在那里了。这指明那灵临到了人类（创二四 10）。在我们听见福音的传讲，或参加福音聚会之前，圣灵已经等在那里了。

在创世记二十四章，亚伯拉罕的仆人来到井旁

Morning Nourishment

Gen. 24:33 "And food was set before him to eat. But he said, I will not eat until I have stated my business. And he said, Speak on."

1 Pet. 1:2 "Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ..."

While the father had a plan, the servant received a commission, an errand (Gen. 24:33). Abraham commissioned him to go to his race and take a wife for his son. This signifies that God the Father has commissioned God the Spirit.

As Abraham commissioned his servant to reach the chosen bride (vv. 10-21), so God the Father commissioned God the Spirit to reach the human race. We all can testify that at a certain time the Spirit of God came to us. Perhaps you would say, "I didn't realize that God the Spirit came to me. I only know that someone preached the gospel to me." As that person was preaching the gospel to you, you were attracted by what he said and were willing to receive it. Although you did not understand everything he was saying, something deep within you was responding. In our mentality, many of us said, "I don't like this," but deep within our spirit we said, "This is very good." (Life-study of Genesis, pp. 802-803)

Today's Reading

Rebekah never dreamed that she would be selected to be Isaac's wife. According to the custom of the time, she simply went to draw water late in the afternoon. But on this day something special happened. Before she came to the well, Abraham's servant was already there. This indicates the Spirit's coming to the human race (Gen. 24:10). Before we ever heard the preaching of the gospel or came to a gospel meeting, the Holy Spirit was already there waiting.

In Genesis 24, Abraham's servant, who had come to a well (v. 11),

(11) · 向一个女子要水喝 (17) 。在约翰四章 · 主耶稣来到雅各井旁 (6) · 也向一个妇人要水喝。传道人常说 · 我们人是干渴的 · 需要活水解除我们的干渴。但你有没有听过 · 圣灵是干渴的 · 需要你解除祂的干渴？在创世记二十四章 · 我们看见一个仆人 · 在长途跋涉之后 · 口渴了。在约翰四章 · 我们看见一位救主 · 走路困乏 · 也渴了。在创世记二十四章 · 谁更干渴？是那仆人呢 · 还是利百加？是那仆人。同样 · 在约翰四章 · 谁更干渴？是主耶稣呢 · 还是撒玛利亚妇人？...所以我们传福音的时候 · 必须告诉人说 · 父、子、灵都渴望得着他们。

那一天利百加到井旁打水 · 她全然是纯真的 · 对于所要临到的事一无所知。她不晓得给一个人水喝 · 并为他的骆驼打水 · 就会被抓住。但远处的父亲已经定了计划 · 要从他的族人中 · 选择一个女子作他儿子的妻子 · 并且托付他的仆人去完成这个计划。因此 · 这仆人到了拿鹤城 · 特意在井旁等候。他是为以撒猎取妻子的真猎人。利百加若从不对那仆人说话 · 她就不会被抓住。但正如我们所看见的 · 她所遭遇的不在于她。那仆人已经祷告 · 要耶和华使他办事顺利...。他还这样说的时侯 · 利百加来了。那仆人向利百加要水喝 · 她不但给他水喝 · 并且说 · “我再为你的骆驼打水 · 叫骆驼也喝足。” (创二四 18~19) 利百加虽然不晓得 · 但她这样作 · 就被抓住了。

亚伯拉罕的仆人 · 最后借着使人满足的水得到利百加 (14) 。神所拣选的人 · 乃是使圣灵满足的水。今天圣灵来寻找神所拣选的人 · 正像基督在叙加井旁所作的 (约四 7) 。任何人若回应祂并满足祂的愿望 · 就表明他是一个为基督被选上的人 · 并且圣灵要为基督得着他 (创世记生命读经 · 九六八至九七〇页) 。

参读：那灵同我们的灵 · 第九、十一章。

asked a woman to give him a drink of water (v. 17). In John 4, the Lord Jesus, who had come to Jacob's well (John 4:6), also asked a woman for a drink. Preachers often say that we are thirsty and need the living water to quench our thirst. But have you ever heard that the Holy Spirit is thirsty and needs you to quench His thirst? In Genesis 24 we see a servant who was thirsty after his long journey, and in John 4 we see a Savior who was thirsty after His tiring journey. Who was more thirsty in Genesis 24, the servant or Rebekah? The servant was. Likewise, who was more thirsty in John 4, the Lord Jesus or the Samaritan woman?...Hence, as we preach the gospel, we must tell people that the Father, Son, and Spirit are thirsty for them.

As Rebekah went to draw water from the well that day, she was completely innocent, having no idea of what was to happen to her. She did not realize that by giving a man a drink of water and by drawing water for his camels she would be caught. But the father far away had made a plan to take a woman from her race as the wife for his son and had commissioned his servant to carry out this plan. Thus, the servant came to the city of Nahor and purposely waited there by the well. He was a real hunter hunting for a wife for Isaac. If Rebekah had never spoken to the servant, she would not have been caught. But, as we have seen, what happened did not depend on her. The servant had already prayed that the Lord would give him success...While he was still speaking in this way, Rebekah came. When he asked her for a drink of water, she not only gave him a drink, but said, "I will draw water for your camels also, until they have finished drinking" (Gen. 24:18-19). Although Rebekah did not realize it, in doing this, she was caught.

Abraham's servant eventually reached Rebekah through the satisfying water (v. 14). God's chosen ones are the satisfying water to the Holy Spirit. Today the Holy Spirit comes to seek God's chosen ones as Christ did at the well of Sychar (John 4:7). If anyone responds to Him and satisfies His desire, this is a sign that he is one of those chosen for Christ and that he will be gained by the Holy Spirit for Christ. (Life-study of Genesis, pp. 803-805)

Further Reading: The Spirit with Our Spirit, chs. 9, 11

创二四 22 “等骆驼喝足了，那人就拿一个金鼻环，重半舍客勒，两个金手镯，重十舍客勒，给那少女。”

彼前一 8 “你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐。”

那灵也将基督的丰富带给新妇（创二四 10、22、47、53）。...利百加鼻子上有金环，手上有金镯，意思就是她已被抓住了。仆人送给她这些东西之后，就问她说，“请告诉我，你是谁的女儿？你父亲家里有我们住宿的地方没有？”（23）当那仆人被带到利百加的家中，他就见证以撒的丰富。利百加的哥哥拉班和父亲彼土利，接受了那仆人的提亲，他就将以撒更多的丰富—银器、金器和衣服送给利百加（53）。他又将宝物送给她哥哥和她母亲。这正是约翰十六章十三至十五节所启示关于那灵的事。在这些经节里主耶稣说，那灵并不是从祂自己说的，乃是要荣耀子。凡父所有的，都是子的，那灵要将从子所领受的宣示与门徒。...亚伯拉罕仆人的见证不贫穷；相反的，他的见证非常丰富。仆人说，耶和華大大地赐福给他主人，使他昌大；他主人也将一切所有的，都给了他的儿子以撒；并且主人嘱咐他为他儿子娶一个妻子。利百加听了这见证，就被以撒吸引，愿意到他那里去（创世记生命读经·九七〇至九七一页）。

信息选读

因着那灵的见证，我们都被基督吸引。每个得救、爱主、寻求主的人，都这样被吸引。...我们喜欢来到召会的聚会中，告诉主耶稣我们有多么爱祂。哦，我们爱祂，我们寻求祂，我们赞美祂！

Morning Nourishment

Gen. 24:22 "And when the camels had finished drinking, the man took a golden nose-ring weighing half a shekel and two bracelets for her hands weighing ten gold shekels."

1 Pet. 1:8 "Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory."

The Spirit...brings the riches of Christ to the bride (Gen. 24:10, 22, 47, 53)...That Rebekah had a ring on her nose and bracelets upon her hands meant that she had been caught. After giving her these things, the servant asked her, "Whose daughter are you? Please tell me, is there room in your father's house for us to lodge in?" (v. 23). Once the servant was brought into Rebekah's home, he testified of Isaac's riches. After Rebekah's brother Laban and father Bethuel accepted the servant's proposal, he gave Rebekah more of Isaac's riches, articles of silver, articles of gold, and clothing (v. 53). He also gave precious things to her brother and her mother. This is exactly what John 16:13-15 reveals concerning the Spirit. In these verses, the Lord Jesus said that the Spirit will not speak of Himself, but that He will glorify the Son. All that the Father has is His, and the Spirit receives of His and discloses it to the disciples....The testimony of Abraham's servant was not poor; rather, it was very rich. The servant said that the Lord had blessed his master Abraham, that he had become great, that he had given all things to his son Isaac, and that his master had charged him to find a wife for his son. As Rebekah was listening to this testimony, she was attracted to Isaac and was willing to go to him. (Life-study of Genesis, pp. 805-806)

Today's Reading

Because of the Spirit's testimony, we have all been attracted to Christ. Every saved one who loves and seeks the Lord has been attracted in this way....We enjoy coming to the church meetings and telling the Lord Jesus how much we love Him. Oh, we love Him, we seek Him, and we praise Him!

那灵也说服新妇（创二四 54~58）。预表那灵的仆人把丰富带给利百加以后，她就被说服，愿意嫁给以撒。虽然她的亲属要她迟延一些时候，但利百加听了仆人所作以撒的见证，就说，“我去。”（58）她愿意到迦南地的以撒那里去。同样，我们愿意到基督那里去。虽然我们从未见过祂，却受祂吸引，并且爱祂（彼前一 8）。虽然利百加从未见过以撒，她却爱他。她听到以撒的时候，就爱上他，愿意到远方去和他在一起。

最后仆人将利百加带给以撒（创二四 51、61~67）。虽然那是漫长的旅程，但他带利百加行过其间，将她献给以撒作新妇。圣灵已经说服我们，现今正在把我们带给基督。虽然这是漫长的旅程，至终祂要带我们行过其间，将我们献给基督，作祂心爱的新妇。

以撒在天将晚时迎娶利百加（63~64）。这含示基督的婚娶要在这世代的末了。在这世代结束时，基督要来迎娶祂的新妇。...以撒领利百加进他母亲撒拉的帐棚，并且爱她（67）。我们看过，撒拉预表恩典。因此，这意思是基督不仅要在爱里，也要在恩典里迎见我们。

创世记二十四章的结语是：“以撒自从他母亲不在了，这才得了安慰。”我若是作者，我会说，利百加经过长途跋涉，这才得了安慰。但圣经并不这样说。不要考虑你的安慰，你的满足；相反的，要考虑基督的安慰，基督的满足。基督若没有安慰和满足，我们也不能有任何安慰和满足。我们的满足在于祂的满足。我们的安慰就是祂的安慰，祂的满足就是我们的满足。基督现今在等候得着安慰。祂什么时候才会得着安慰？乃是在祂婚娶的日子。那日子必要来到（创世记生命读经，九七二至九七三、九七八页）。

参读：创世记生命读经，第六十一篇；那灵同我们的灵，第十二章。

The Spirit also convinces the bride (Gen. 24:54-58). After the servant, typifying the Spirit, brought Rebekah the riches, she was convinced and was willing to marry Isaac. Although her relatives wanted her to linger, Rebekah, upon hearing the servant's testimony of Isaac, said, "I will go" (v. 58). She was willing to go to Isaac in the land of Canaan. Likewise, we are willing to go to Christ. Although we have never seen Him, we have been attracted by Him and we love Him (1 Pet. 1:8). Although Rebekah had never met Isaac, she loved him. When she heard about him, she simply loved him and wanted to go to a land far off to be with him.

Eventually, the servant brought Rebekah to Isaac (Gen. 24:51, 61-67). Although it was a long journey, he brought her through and presented her to Isaac as his bride. The Holy Spirit has convinced us, and now He is bringing us to Christ. Although it is a long journey, eventually He will bring us through and present us to Christ as His lovely bride.

Isaac received Rebekah in the evening (vv. 63-64). This implies that the marriage of Christ will be in the evening of the age. At the close of this age, Christ will come to meet His bride. Isaac brought Rebekah into his mother Sarah's tent and loved her (v. 67). As we have seen, Sarah typifies grace. Hence, this means that Christ will meet us in grace as well as in love.

This chapter ends with the words, "Isaac was comforted after his mother's death." If I had been the writer, I would have said that Rebekah was comforted after her long journey. But the Bible does not say this. Do not consider your comfort, your satisfaction; rather, consider Christ's comfort, Christ's satisfaction. If Christ has no comfort and satisfaction, we cannot have any comfort and satisfaction either. Our satisfaction depends on His. Our comfort is His comfort, and His satisfaction is ours. Christ is now waiting for His comfort. When will He have it? On the day of His marriage. That day will come. (Life-study of Genesis, pp. 806-807, 811)

Further Reading: Life-study of Genesis, msg. 61; The Spirit with Our Spirit, ch. 12

Hymns, #170

140

赞美主 — 祂的美丽

8 7 8 7 (英 170)

降 E 大调

4/4

5 · 3̣ 6 i̇ | 7 6 5 3 | 1 1 2 3 | 5 6 5 - |

一 主, 你是那可爱新郎, 神所选立, 我所爱;

5 · 3̣ 6 i̇ | 7 6 5 5 | 5 i̇ i̇ 3 | 5 2 1 - ||

你的自己富有吸引, 我心怎能不爱戴!

二 亲爱良人, 我爱慕你, 你的宝贵谁能言!
你的爱情, 我深珍爱, 你的可爱何无限!

三 你比美者还要更美, 你比甜者还更甜!
你既柔细、你又亲切, 你是何等的完全!

四 你的衣服满了没药, 你的口中满恩惠!
在你受苦馨香气中, 凭爱珍藏你宝贵。

五 神曾用那喜乐的油, 膏你胜过你同伴;
从你那些“象牙宫”中, 发出对你的称赞。

六 神已永远赐福与你, 你已胜过众仇敌;
我今见你加冕、登极, 权柄、威严, 无可比。

七 你是“万国所羡慕的”, 他们必知你价值;
你乃“超乎万人之上”, 永远配得我赏识!

第五节的“象牙宫”指各地教会。

1

Lord, Thou art the lovely Bridegroom,
God appointed, dear to us;
Thy dear self is so attractive,
To our heart so beautiful!

2

Dear Beloved, we admire Thee,
Who can tell Thy preciousness;
All Thy love we deeply treasure
And Thine untold loveliness.

3

Thou art fairer than the fairest,
Thou art sweeter than the sweet;
Thou art meek and Thou art gracious,
None can e'er with Thee compete.

4

Full of myrrh are all Thy garments,
And Thy lips are filled with grace;
In the savor of Thy suffering,
We in love Thyself embrace.

5

It is with the oil of gladness
Thy God hath anointed Thee;
From the palaces of ivory
Praise shall ever rise to Thee.

6

God hath blessed Thee, Lord, forever,
Thou hast won the victory;
Now we see Thee throned in glory
With Thy pow'r and majesty.

7

Thou art the desire of nations,
All Thy worth they'll ever prove;
Thou, the chiefest of ten thousand,
Ever worthy of our love.

