

## 二〇一三年冬季訓練標語

我們需要認識並經歷

亞伯拉罕的神、以撒的神和雅各的神，  
而成爲神的以色列，就是在三一神裏的召會。

我們若要照亞伯拉罕信的腳蹤而行，  
就必須是過祭壇和帳棚生活的人，  
以基督作我們的生命，召會作我們的生活，  
過得着神傳輸的生活，  
把我們的一切奉獻給神，  
並以祂的同在作我們的地圖。

亞伯拉罕的神乃是藉着祂的顯現，  
帶着呼召，在異象中，在屬人的友情裏說話的神，  
向祂在地上親密的朋友揭示，  
神按着祂的心願，渴望祂的朋友成爲甚麼，  
以及要祂的朋友作甚麼，以完成神聖三一的永遠經綸。

我們向神獻上從祂所接受，  
並祂所作到我們裏面的之後，  
祂會在復活裏將其歸還我們，  
我們也會相信並經歷神是復活的神，  
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.*

## 二〇一三年冬季訓練標語詩歌

D大調

4/4

$\dot{5}$   $\dot{5}$  |  $\overset{D}{1}$   $\overset{D}{1}$   $\overset{D}{1}$   $\overset{D}{2}$   $\overset{D}{3}$  |  $\overset{A}{3}$   $\overset{A}{2}$   $\overset{A}{0}$   $\overset{G}{5}$  |  $\overset{G}{6}$  ·  $\overset{A}{6}$   $\overset{A}{7}$   $\overset{D}{1}$  |  $\overset{D}{5}$  - 0

① 我們需要認識並經歷亞伯拉罕的神、

$\dot{5}$  |  $\overset{G}{6}$  -  $\overset{Bm}{7}$   $\overset{Bm}{1}$  |  $\overset{G}{1}$  - 0  $\overset{G}{7}$  |  $\overset{G}{1}$   $\overset{E7}{1}$  - 2 |  $\overset{A}{2}$   $\overset{A}{2}$  ·  $\overset{A}{5}$   $\overset{A}{5}$   $\overset{A}{5}$  |

以撒的神和雅各的神，而成爲

$\overset{D}{3}$  - 4 ·  $\overset{A}{3}$  |  $\overset{A}{3}$   $\overset{A}{2}$  - 0 |  $\overset{G}{1}$  ·  $\overset{A}{1}$   $\overset{A}{7}$   $\overset{D}{6}$  |  $\overset{D}{5}$  - 0  $\overset{D}{5}$   $\overset{D}{5}$  |

神的以色列，神的以色列，就是

$\overset{G}{6}$  -  $\overset{A}{6}$   $\overset{A}{1}$  |  $\overset{A}{1}$   $\overset{A7}{1}$   $\overset{D}{7}$   $\overset{A7}{7}$  |  $\overset{D}{1}$  - - - |  $\overset{A7}{1}$  - 0  $\overset{A7}{3}$   $\overset{A7}{2}$  |

在三一神裏的召會。 ② 我們

$\overset{D}{1}$   $\overset{D}{1}$   $\overset{D}{1}$   $\overset{F\sharp m}{2}$   $\overset{F\sharp m}{3}$  |  $\overset{F\sharp m}{5}$   $\overset{F\sharp m}{3}$   $\overset{G}{0}$   $\overset{A7}{5}$  |  $\overset{G}{6}$  ·  $\overset{A7}{6}$   $\overset{A7}{5}$   $\overset{D}{4}$  |  $\overset{D}{5}$  - 0  $\overset{D}{3}$   $\overset{D}{2}$  |

若要照亞伯拉罕信的腳蹤而行，就

$\overset{Bm}{1}$   $\overset{Bm}{1}$   $\overset{Bm}{1}$   $\overset{F\sharp m}{2}$   $\overset{F\sharp m}{3}$  |  $\overset{F\sharp m}{5}$   $\overset{E}{3}$   $\overset{E7}{0}$   $\overset{A}{1}$  |  $\overset{E}{2}$  ·  $\overset{E7}{3}$   $\overset{A}{2}$   $\overset{A}{1}$   $\overset{A}{1}$  |  $\overset{A}{2}$  - 0  $\overset{A}{3}$   $\overset{A}{4}$  |

必須是過祭壇和帳棚生活的人，以基

$\overset{D}{5}$   $\overset{D}{5}$   $\overset{D}{5}$   $\overset{G}{6}$   $\overset{F\sharp}{5}$  |  $\overset{G}{5}$   $\overset{F\sharp}{4}$  - 4 |  $\overset{F\sharp}{3}$   $\overset{F\sharp}{3}$   $\overset{Bm}{4}$   $\overset{Bm}{3}$   $\overset{Bm}{2}$  |  $\overset{Bm}{2}$   $\overset{Bm}{1}$  -  $\overset{Bm}{2}$   $\overset{Bm}{3}$  |

督作我們的生命，召會作我們的生活，過

$\overset{Em}{4}$   $\overset{Em}{4}$   $\overset{Em}{4}$   $\overset{A}{4}$   $\overset{A7}{5}$  |  $\overset{A}{3}$   $\overset{A7}{2}$   $\overset{D}{1}$  ·  $\overset{D}{2}$  |  $\overset{D}{3}$  ·  $\overset{D}{2}$   $\overset{D}{3}$   $\overset{D7}{4}$  |  $\overset{D7}{5}$  - 0  $\overset{D7}{5}$  |

得着神傳輸的生活，把我們的一切奉

$\overset{G}{6}$  -  $\overset{A}{1}$  - |  $\overset{A}{7}$   $\overset{F\sharp m}{6}$   $\overset{Bm}{5}$   $\overset{Bm}{4}$  |  $\overset{F\sharp m}{5}$  - 5  $\overset{Bm}{4}$  |  $\overset{Bm}{3}$  - 0  $\overset{Em}{3}$  |  $\overset{Em}{4}$  -  $\overset{Em}{4}$   $\overset{Em}{3}$  |

獻給神，並以祂的同在作我們

$\overset{A}{2}$  -  $\overset{A7}{1}$   $\overset{D}{7}$  |  $\overset{D}{1}$  - - - |  $\overset{A7}{1}$  - 0  $\overset{D}{5}$   $\overset{D}{5}$  |  $\overset{D}{1}$   $\overset{D}{1}$   $\overset{D}{1}$   $\overset{A}{2}$   $\overset{A}{3}$  |  $\overset{A}{3}$   $\overset{A}{2}$  - 1 |

的地圖。 ③ 亞伯拉罕的神乃是藉

G A D G Bm G A  
1 · 1 7 6 | 5 - 0 5 | 6 - 7 - | 1 - 0 7 | 1 - 2 7 |  
着祂的顯現，帶着呼召，在異象

D  
1 - - 3 4 | 5 5 5 5 | 6 - 5 4 | 5 3 - - | 3 - 0  
中，在屬人的友情裏說話的神，

Bm G E D  
3 5 | 1̇ - 1̇ - | 2̇ 1̇ - 5 | 6 - 6 6 | 5 - - 3 3 |  
向祂在地上親密的朋友揭示，

Em A D Bm  
4 4 4 4 3 | 3 2 - 2 | 3 3 4 3 2 | 2 - 1 7 |  
神按着祂的心願，渴望祂的朋友成爲甚

D E7 A  
1 1 2 3 3 4 | 3 2 3#4 | 5 - - 6 | 5 5 · 3 4 5 |  
麼，以及要祂的朋友作甚麼，以完成

G A A7 D A7 D  
6 6 6 6 6 | 5 5 3 2 | 1 - - - | 1 - 0 5 5 | 1̇ 5  
神聖三一的永遠經綸。④ 我們向神

G D Bm  
1̇ 7 1̇ | 7 6 5 4 | 5 - - - | 5 - 0 5 | 1̇ 5 1̇ 7 1̇ |  
獻上從祂所接受，並祂所作到

G D A F# Bm D7  
7 6 5 4 | 3 - 4 3 | 2 - 0 3 2 | 1 - 2 · 3 | 5 3 - 5 5 |  
我們裏面的之後，祂會在復活裏將其

G D Em A  
6 - 7 1̇ | 2̇ 1̇ - 2 3 | 4 4 4 4 3 | 3 2 1 2 |  
歸還我們，我們也會相信並經歷神是

F# Bm G A D  
3#4 #5 2̇ | 1̇ - - 7 1̇ | 6 - 6 1̇ | 1̇ - 7 7 | 1̇ - - - | 1̇ - 0 ||  
復活的神，以完成祂的定旨。

## 二〇一三年冬季訓練

### 創世記結晶讀經（二）

#### 目錄

- 第一篇 認識並經歷亞伯拉罕的神、以撒的神和雅各的神，而成爲神的以色列
- 第二篇 憑信而活——作今日的過河者，過祭壇和帳棚的生活
- 第三篇 完成神定旨的後裔
- 第四篇 完成神定旨的地
- 第五篇 在基督天上的職事裏爲弟兄爭戰而享受祂
- 第六篇 兩個婦人的寓意
- 第七篇 活在與神的交通裏
- 第八篇 亞伯拉罕的神見於祂對待亞伯拉罕的事
- 第九篇 過享受恩典的生活，使神喜悅
- 第十篇 兩個井——兩種生活的源頭
- 第十一篇 獻上以撒並經歷神是叫死人復活的神
- 第十二篇 與主是一的實際生活，以及基督娶召會的豫表

## 2013 WINTER TRAINING BANNERS

### Crystallization-Study of Genesis (2)

#### Index

- Message 1-Knowing and Experiencing the God of Abraham, the God of Isaac, and the God of Jacob to Become the Israel of God*
- Message 2-Living by Faith—Being Today's River Crossers to Live the Life of the Altar and the Tent*
- Message 3-The Seed for the Fulfillment of God's Purpose*
- Message 4-The Land for the Fulfillment of God's Purpose*
- Message 5-Enjoying Christ in His Heavenly Ministry by Fighting for the Brother*
- Message 6-The Allegory of the Two Women*
- Message 7-Living in Fellowship with God*
- Message 8-The God of Abraham Seen in His Dealings with Abraham*
- Message 9-Living a Grace-enjoying Life for God's Good Pleasure*
- Message 10-Two Wells—Two Sources of Living*
- Message 11-The Offering of Isaac and Experiencing God as the One Who Gives Life to the Dead*
- Message 12-A Practical Living in Oneness with the Lord and a Type of Christ Marrying the Church*

## 創世記結晶讀經（二）

### 第一篇

認識並經歷亞伯拉罕的神、  
以撒的神和雅各的神，  
而成爲神的以色列

讀經：創二八 13，三三 20，出三 6、14～15，徒三 13，加六 16，帖前一 1

### 週 一

壹 我們的神乃是三個特別人物—亞伯拉罕、以撒、雅各—的神；這含示祂是三一神—出三 15，太二八 19，林後十三 14：

一 亞伯拉罕、以撒、雅各是以色列國的根基；如果沒有亞伯拉罕、以撒、雅各，就沒有以色列國—出三 15～16：

1 神的子民所以能成爲神的子民，是因爲他們有了亞伯拉罕、以撒、雅各的經歷；他們的經歷最終使他們成爲神的子民以色列。

2 我們必須有亞伯拉罕、以撒、雅各的成分；沒有這些成分，我們就不是神的子民，神的以色列。

二 在創世記這卷書中，亞伯拉罕、以撒、雅各的記載是重疊的；創世記描繪他們，不是三

## 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*

## 個分開的個人，乃是一個團體人的構成分子：

- 1 亞伯拉罕的經歷表徵對父神這獨一源頭的經歷，祂呼召人、稱義人、裝備人，使人憑信而活，且活在與祂的交通裏—十二1，十五6，十七~十八，十九29，二一1~13，二二1~18。
- 2 以撒的經歷表徵對子神的經歷，祂救贖人、祝福人，使人承受祂一切的豐富，過享受祂豐盛的生活，並活在平安中—1~14節，二五5，二六3~4、12~33。
- 3 雅各（連同約瑟）的經歷，表徵對父神的經歷，祂愛人並揀選人（瑪一2，羅九10~13）；也表徵對靈神的經歷，祂使萬有互相効力，叫愛祂的人得益處，並且變化人，使人在神聖的生命裏成熟，能祝福所有的人，治理全地，並以子神作生命供應，滿足所有的人—創二七41，二八1~三五12，三七，三九~四九，羅八28~29。

## 週 二

貳 我們需要認識並經歷亞伯拉罕的神、以撒的神和雅各的神：

一 亞伯拉罕信神是獨一的源頭，是『稱無為有的神』—四17：

- 1 神的目標必須按着神的時候、藉着神的能力達成—創十七17、19、21。
- 2 神在亞伯拉罕身上作特別的工作，為要給他看見，神作為父的意義是甚麼—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 認識神是父，乃是認識祂是源頭，就是獨一的發起者，並且一切都是源於祂—太十五 13。
- b 我們都需要認識神是父，一切都是從祂而來—羅十一 36，林前八 6，弗三 14 ~ 16。

## 二 以撒是子最佳的表徵；在他身上我們看見，一切都是從父而來—創二四 36，二五 5：

- 1 按照創世記二十二章的圖畫，以撒很詳細的豫表基督。

### 週 三

- 2 以撒的原則乃是領受的原則—二五 5，林前四 7：

a 子神的意義是一切都是領受，沒有一件事由祂發起的—約十六 15，十七 10，五 19、30。

b 在以撒身上我們看見，一切都是從父而來，我們的地位乃是領受—創二六 12 ~ 13，羅十一 36，林前四 7：

(一) 以撒與亞伯拉罕的關係是領受的關係；認識以撒的神，就是認識神是供給者—創二四 36。

(二) 神是父，一切都從祂而出；我們是眾子，我們所有的一切，都從祂而來—林前八 6，十一 12 下。

## 三 雅各是對我們說到聖靈；他的經歷代表聖靈的工作，他的歷史豫表聖靈的管治：

- 1 雅各的一生代表神對付的一生，而雅各的神乃是對付的神—創三一 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』這名稱含示聖靈如何管教雅各，如何對付他的天然生命，如何把基督構成到他裏面，如何在他裏面結出聖靈的果子—加五 22 ~ 23，來十二 11。
- b 我們要認識雅各的神，就得讓聖靈在我們身上作工，對付我們的天然生命，把基督構成到我們裏面。

## 週 四

- 2 雅各的歷史乃是一幅聖靈管教的圖畫—創四七 9，四八 15 ~ 16 上，來十二 9 ~ 11：
- a 聖靈的管教是指聖靈在我們外面的環境裏作工，祂安排一切的人、事和遭遇，使我們藉此受管教—羅八 28。
- b 神藉着聖靈的管教，完全拆毀我們裏面舊造的元素，使新造的元素得以建造在我們裏面。
- 3 神藉着聖靈的管教，對付我們天然的生命，使基督得以作到我們裏面、構成到我們裏面、成形在我們裏面，使三一神得着團體的彰顯—加四 19，弗三 16 ~ 21。

四 亞伯拉罕的神、以撒的神和雅各的神，就是耶和華，伊羅欣—自有永有的三一神，永遠、偉大的我是—出三 6、14，啓一 4。

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

六 亞伯拉罕的神、以撒的神和雅各的神，乃是帳幕的神；亞伯拉罕、以撒和雅各都住在帳棚裏；他們住在帳棚裏時，熱切等候神永遠的帳幕，

- 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，創十二 8，十三 18，二六 17、25，三三 18，三五 21，來十一 9 ~ 10，啓二— 2 ~ 3。

七 亞伯拉罕的神是稱義的神 ( 創十五 6，羅四 2 ~ 3 )，以撒的神是恩典的神 ( 林後十三 14 )，雅各的神是藉着神聖的管教變化人的神 ( 三 18，來十二 5 ~ 11 )；至終，雅各的神成了以色列的神 ( 創三三 20，出五 1 )，就是經過變化之雅各的神。

## 週 五

三 經歷亞伯拉罕的神、以撒的神和雅各的神，結果乃是神的以色列，就是在三一神裏的召會—創三五 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 ( 羅九 6 下，二 28 ~ 29，腓三 3 )，包括在基督裏所有外邦和猶太的信徒，他們是亞伯拉罕的真子孫，是信仰之家的人，也是新造裏的人—加三 7、29，六 10、15 ~ 16：

1 真以色列人，屬靈的以色列人，乃是召會—16 節，太十六 18。

2 在神新約的經綸裏，我們已成為神的兒子和神的以色列；我們的定命是作神的兒子彰顯神，並作君王在神的國裏掌權—加三 26，六 10、16，啓五 10，二一 7，二二 5 下，十二 5 上。

3 我們作為神的以色列，代表神，行使祂的權柄，並在地上執行祂的行政，以完成祂的定旨—創一 26、28，路十 19，啓十二 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裏的召會——帖前一 1，太二八 19：

- 1 當保羅說到在父神和主耶穌基督裏的召會，事實上他的意思是說，召會是在三一神裏——帖前一 1，林前一 2，十二 4～6：
  - a 『父神』和『主耶穌基督』這樣的說法，都含示那靈；因此，帖前一章一節含示那靈是不言而喻的，我們可以說，召會是在三一神裏的。
  - b 按照聖經，我們找不到召會只在神裏這回事；反之，召會乃是在經過過程的三一神裏——太二八 19，林後十三 14。
  - c 召會在父神和主耶穌基督裏，意思是說，召會乃是在經過過程的三一神裏，就是在那成了賜生命之靈，同着父和子的一位裏——太二八 19，弗四 4～6，約十四 20。
- 2 我們若看見召會在三一神裏的這個異象，這異象會支配我們的思想、活動，以及我們整個的生活——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.

## 第一週·週一

### 晨興餽養

出三 15~16 『…你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。你去招聚以色列的長老，對他們說，耶和華你們祖宗的神，就是亞伯拉罕、以撒、雅各的神，向我顯現…。』

創世記啓示一個團體人生命之三階段裏完整的三一神。創世記沒有把亞伯拉罕、以撒、雅各看作三個分開的人，而是把他們看作一個有三階段的完整的團體人。

我們的神乃是三個特別人物的神，就是亞伯拉罕的神，以撒的神，雅各的神（神在祂與人聯結中的歷史，一六〇頁）。

### 信息選讀

神的子民有兩個起點：一個起點是亞伯拉罕，因為神的揀選、神的恩召是從亞伯拉罕起頭的；還有一個起點是以色列國…。在這兩個起頭中間，神得着了三個人，就是亞伯拉罕、以撒、雅各。…從此以後，以色列國起首作神的子民。從此以後，就有了神的子民。…如果沒有亞伯拉罕、以撒、雅各，就沒有以色列國；如果沒有亞伯拉罕、以撒、雅各，就沒有神的子民。

把他們三個人在神面前所受的對付、所有的經歷傳下去，然後神才得着了子民。所以，亞伯拉罕、以撒、雅各所有的經歷，就是神的子民所應當有的經歷；他們三個人在神面前所得着的，是所有神的子民都應當得着的。…需要得着了亞伯拉罕所得着的，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（亞伯拉罕以撒雅各的神，二至五頁）。

## << WEEK 1 — DAY 1 >>

### 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)

當你讀創世記，你會注意到關於亞當、亞伯、以諾和挪亞的記載，彼此分得很清楚。但是，亞伯拉罕、以撒和雅各的記載卻是互相重疊的。創世記在說到他們時，乃是把他們看作一個團體的人。...這樣重疊的意義乃是：按照生命的經歷，這三個人乃是一個人，一個團體的人（創世記生命讀經，六三〇頁）。

在亞伯拉罕的階段裏，我們看見父神呼召人、稱義人、裝備人，使人憑信而活，並活在與祂的交通裏（創十二1、十五6、十七、十八、十九29、二一1~13、二二1~18）。十二章一節給我們看見父的呼召，十五章六節啓示祂的稱義。十七章給我們看見神如何裝備亞伯拉罕，使他過憑信的生活。然後十八章啓示神如何使亞伯拉罕活在與祂交通的生活裏。這是神與祂的人間朋友亞伯拉罕之間交通的一章。

以撒的階段代表子神，就是三一神的第二者，祂賜福與人，使人承受祂一切的豐富，過享受祂豐盈的生活，並活在平安中（創二五5、二六3~4、12~33）。

在雅各的階段裏，我們看見父神愛人並揀選人。...雅各是三個人中的最後一位，但神用他表徵父愛人並揀選人的這一面。瑪拉基一章二節說，神愛雅各，羅馬九章十至十三節說，神揀選了雅各，甚至在雅各出生以前，就揀選了他。

在雅各同約瑟生平的階段裏，我們看見靈神在萬有裏作工，叫愛祂的人得益處〔八28〕。...在雅各同約瑟的生平裏，我們看見那靈變化人，並使人在神聖的生命裏成熟，好叫人能給萬民祝福，管理全地，並以子神作為生命的供應滿足萬民（創二七41、二八1~三五12、三七、三九~四九、羅八28~29）（神在祂與人聯結中的歷史，一六一至一六三頁）。

參讀：神在祂與人聯結中的歷史，第十章；亞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

羅四 17 『亞伯拉罕在他所信那叫死人復活，又稱無為有的神面前，是我們眾人的父，如經上所記：「我已經立你作多國的父。」』

十一 36 『因為萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。』

神爲了要揀選一班人歸於祂自己的名下，作祂的子民，所以在亞伯拉罕、以撒和雅各身上特別作工，使他們有特別的經歷。神給亞伯拉罕的經歷，是要他認識神是父，他的一切都得於神；神給以撒的經歷，是要他認識子的享受，他所有的一切都是父賜給他的；神給雅各的經歷，是藉着聖靈的管治對付他的天然生命，並把基督組織在他裏面。亞伯拉罕、以撒和雅各是神子民的起頭，他們所有的經歷，也就是神的子民所應當有的經歷（亞伯拉罕以撒雅各的神，序）。

### 信息選讀

亞伯拉罕在兩件事上信神：（一）以撒的出生，關係到神是『稱無為有』的神；（二）獻上又得回以撒，關係到神是『叫死人復活』的神。亞伯拉罕乃是信這樣一位神，並將祂應用在他的處境中（聖經恢復本，羅四 17 註 1）。

信的源頭乃是神。祂是稱無為有，又叫死人復活的那一位（羅四 17）（羅馬書的結晶，一〇三頁）。

神的目的，是要在神所定規的時候達到的，也是要靠神的力量達到的，這是以撒的原則——神的時候和神的能力。...神所注重的問題還不是在於事情的有無，而是在於事情的來源。我們所注意的問題，往往只是事情的現象好不好，事情的形式對不對；我們自

### 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

己以為對就算對，自己以為好就算好。但神所注意的問題是這件事是從那裏來的，這件事是誰作的。

神是要立亞伯拉罕為父，所以神在亞伯拉罕身上特別作工，要他認識什麼叫作神是父。神是父，意思就是所有的一切都應該是出於神的。亞伯拉罕如果沒有看見什麼都應該是出於神的，如果不知道神是父，他也就不配作多國的父。可是，亞伯拉罕生以實瑪利是出於他自己，並不是出於神。

神是父，一切都是出乎神。哦，有一天神給你看見『神是父』的時候，那一天是你有福的一天。那一天你會認識你不能作什麼，你沒有辦法。你並不是勒住自己不作一件事，勒住自己不作兩件事；你乃是問說，神起頭了沒有？這就是亞伯拉罕的經歷。他的經歷就是給我們看見，他不是自己要作神的子民。亞伯拉罕沒有起頭，是神起頭的。

這是亞伯拉罕。什麼都是神起頭的，和他自己沒有關係。我們如果真知道神是父，我們自己就沒有這麼多把握，就不能說，我要作什麼就作什麼；只能說，主若願意，我才能作，主怎麼說，我才怎麼定規。這不是說要你作一個猶豫不決的人，這是說你自己真的不知道，只有父指示了你才知道。

我們在以撒身上所得着的教訓是什麼呢？加拉太四章說以撒是子（23）。以撒給我們看見，一切都是從父那裏承受的（亞伯拉罕以撒雅各的神，八〇、七二、七至八頁）。

亞伯拉罕將他獨生的愛子以撒獻在祭壇上，乃是一幅生動的圖畫，說出父神將祂的獨生愛子耶穌基督，當作祭物獻在十字架上。在這幅圖畫中，以撒很詳細的豫表基督（聖經恢復本，創二二 2 註 1）。

參讀：亞伯拉罕以撒雅各的神，第六至七章；創世記生命讀經，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

創二四 36 『我主人的妻子撒拉年老的時候，給我主人生了一個兒子；我主人也將一切所有的都給了這個兒子。』

林前四 7 『使你與人不同的是誰？你有什麼不是領受的？若真是領受的，你為什麼誇口，彷彿不是領受的？』

許多人不能作亞伯拉罕，就是因為他不能作以撒；...光有亞伯拉罕的經歷，沒有以撒的經歷，不行；光有以撒的經歷，沒有亞伯拉罕的經歷，也不行。我們要看見神是父，什麼都是出乎祂；我們也要看見我們是兒子，什麼都是祂給的。我們作兒子的生命，是從祂來的。我們在神面前不過是一個接受的人。得救是接受的，得勝也是接受的；稱義是接受的，聖別也是接受的；赦罪是接受的，得着釋放也是接受的。接受的原則就是以撒的原則。我們要說，阿利路亞！阿利路亞！因為所有的一切都是神給我們的（亞伯拉罕以撒雅各的神，九頁）。

### 信息選讀

我們不只要認識神是父神，我們也要認識基督是子神。什麼叫作子神？子神的意思，就是所有的一切都是接受的，沒有一點是自己發起的。在亞伯拉罕身上，給我們看見神的目的；在以撒身上，給我們看見神的能力。在亞伯拉罕身上，給我們看見神對於祂子民所要求的標準是什麼；在以撒身上，給我們看見神的子民達到那一個標準的生命是什麼。許多基督徒有一個極大的難處，就是看見了神的目的，而沒有看見神的供給；看見了神的標準，而沒有看見神的生命；看見了神的要求，而沒有看見有一個能力是可以來答應那一個要求的。所以我們需要看見亞伯拉罕，也需要看見以撒。

### 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.

亞伯拉罕給我們看見什麼都是出乎神，我們不能憑着自己作什麼。以撒給我們看見一切都是神所賜給的，我們應當接受。

以撒的特點，就是他一生一世所有的一切，都是享受，都是接受。...認識以撒的神只有一個意思，就是認識神是供給者，認識什麼都是從神來的。你要認識父神，你就得認識子神；你要認識亞伯拉罕的神，你就得認識以撒的神。光有亞伯拉罕的神，我們還沒有辦法，因為祂住在人所不能靠近的光中（提前六16）；但是感謝神，祂也作以撒的神。這就是說，亞伯拉罕把他的一切都給了以撒。這也就是說，我們什麼都是接受的。

雅各所給我們的教訓是什麼呢？亞伯拉罕是對我們說到父，以撒是對我們說到子，至於雅各，是對我們說到聖靈。不是雅各這個人代表聖靈，乃是雅各這個人的經歷代表聖靈的工作。雅各一生的歷史，都是代表聖靈的管治（亞伯拉罕以撒雅各的神，一二二至一二三、一三、一二五、一一頁）。

至終聖經說，神是亞伯拉罕的神，以撒的神，雅各的神，而這位神不是死人的神，乃是活人的神（太二二32）。我的神不但是亞伯拉罕的神，以撒的神；祂也是雅各的神，對付的神，是終日對付我的（創世記生命讀經，一〇八一頁）。

雅各的神，就是說到聖靈如何管治雅各，如何對付雅各的天然生命，如何把基督組織在雅各裏面，如何在雅各身上結出聖靈的果子來。我們要認識雅各的神，就是要認識聖靈的組織，聖靈的果子。我們要認識雅各的神，就得讓聖靈在我們身上作祂所要作的工，讓祂對付我們的天然生命，把基督組織在我們裏面，在我們身上結出聖靈的果子來，使我們也成為神的見證的器皿（亞伯拉罕以撒雅各的神，二二九頁）。

參讀：亞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



### 晨興餽養

來十二 11 『一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。』

羅八 28 『還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。』

有的弟兄姊妹也許特別聰明，會想、會打算、有計謀、有策畧；但是，請你記得，我們行事為人，不是靠人的聰明，乃是靠神的恩典（林後一 12）。雅各就是一直在那裏受聖靈的管治，以致他的聰明不能成功（亞伯拉罕以撒雅各的神，一二頁）。

### 信息選讀

我們所說聖靈的管治，並不是指着聖靈在我們裏面管治我們說的，那是聖靈在我們裏面作膏油所作的。聖靈的管治，乃是指着聖靈在我們外面的環境中，安排一切人、事、物，藉以管治我們說的。

按正規，一個人越受聖靈的管治，他那個人就越完了。聖靈的管治，到最終總是叫我們這個人被拆毀、被破碎、被磨掉。神就是藉着聖靈的管治，把我們的舊造完全拆毀，好叫祂新造的成分，能在我們裏面建造起來（生命的經歷下冊，三二四至三二五頁）。

神把基督分給信徒，那是第一步；神還要作更深的工作，就是使基督成形在我們裏面。神對付我們天然生命的目的，就是要叫基督成形在我們裏面，就是要把基督作成在我們裏面，把基督組織在我們裏面（亞伯拉罕以撒雅各的神，二三二頁）。

### 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)

亞伯拉罕、以撒、雅各的神乃是耶和華伊羅欣(創二4~22, 出三15)。...『伊羅欣』的意思是信實的大能者。神是信實且大能的。『耶和華』意即祂是昔是今是以後永是的。創世記二章四至二十二節一再的題到『耶和華伊羅欣』, 這神聖的名稱指明神與祂選民的關係。...耶和華這偉大的我是, 乃是自有永有的三一神(出三13~14)。祂是自有的、無始的, 也是永有的、無終的。整個宇宙中的開始與終結乃是神〔啓二二13〕。

亞伯拉罕、以撒、雅各的神乃是帳幕的神。...亞伯拉罕、以撒、雅各都住在帳棚裏(創十二8, 十三18, 十八1, 二六17、25, 三三18, 三五21, 來十一9)。聖經沒有說約瑟住在帳棚裏, 這是很有意義的。這給我們看見, 約瑟是雅各生命的一部分。當亞伯拉罕、以撒、雅各住在帳棚裏的時候, 他們熱切等候神永遠的帳幕, 就是新耶路撒冷城(來十一10, 啓二一2~3)。他們所住的帳棚, 乃是新耶路撒冷的豫表, 新耶路撒冷才是那要來的實際, 就是永遠的帳棚。他們是住在豫表裏, 熱切等候那實際, 就是新耶路撒冷(神在祂與人聯結中的歷史, 一五九、一六九頁)。

神第一次遇見雅各的時候, 祂說, 『我是耶和華你祖亞伯拉罕的神, 也是以撒的神。』(創二八13) 這含示神要成為雅各的神。我們都經歷過亞伯拉罕的神和以撒的神。既然亞伯拉罕的神是稱義的神, 以撒的神是恩典的神, 這意思就是, 我們已經經歷了稱義的神和恩典的神。我們雖然經歷了這樣的一位神, 但我們還需要遇見並經歷雅各的神。這意思是神對我們還要成為變化的神, 對付的神(創世記生命讀經, 一〇八〇頁)。

參讀: 神在祂與人聯結中的歷史, 第十一章; 創世記生命讀經, 第六十九篇; 生命的經歷下冊, 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 『受割禮不受割禮，都無關緊要，要緊的乃是作新造。凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。』

真以色列人（羅九 6 下，二 28~29，腓三 3），包括在基督裏所有外邦和猶太的信徒，他們是亞伯拉罕的真子孫（加三 7、29），是信仰之家的人（六 10），也是新造的人，他們照『這準則』而行，彰顯神的形像，並施行神的權柄，由雅各變化為以色列，神的君王並得勝者（創三二 27~28）所豫表（聖經恢復本，加六 16 註 4）。

### 信息選讀

保羅在加拉太六章十六節的末了說，『就是臨到神的以色列。』『就是』在原文不是用作連接詞，而是作為解釋，指明使徒認為在基督裏許多單個的信徒，在團體一面乃是神的以色列。

我們是神的兒子〔三 26〕，就是祂的親屬，祂家裏的親人。但神新約的經綸不但要使我們成為祂的兒子，也要使我們成為神的以色列。...一面，我們是神的兒子，神聖家庭的一員。另一面，我們是未來的君王，命定要作君王的人。君王職分與神的以色列有關。...我們要作君王——神的以色列，就需要另一種生活，一種特別的憑着靈而行。我們需要有神兒子的生活，也需要有神的以色列的生活。...我們這些神的兒子才是真以色列人，因為我們是神的家人，是祂今日的選民。在外面我們也許不是以色列人，但在裏面我們是以色列人。這就是我們說我們這班相信基督的人是真以色列人的原因。...外面的以色列國並不太在意神，但我們對神卻有真實的關注，並且不斷的在述說祂。我們真是神的以色列。

### 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.

就一面說，即使許多以色列人悖逆且非常罪惡，以色列國還是神的以色列和神的見證。然而，真以色列，屬靈的以色列，乃是召會。但因為以色列國與召會都在低落的光景裏，主就需要恢復神的真以色列。為着這樣的恢復，我們需要兩種生活，兩種的行。在第一種行，我們會有愛、喜樂、和平、溫柔和恆忍這樣的美德，這都是那活在我們裏面之基督的彰顯。我們也需要第二種行，好叫我們成為神的以色列，背負神的君王職分，有祂的權柄代表祂，並執行祂的行政管理。

這兩種的行，也可由我們作〔某國〕公民的生活來說明。一面，我們是過一般生活的人；另一面，我們是這個國家的公民。我們是人，需要有愛、和平、喜樂、信實、溫柔。然而，若要〔我們的國家〕一直是個強盛的國家，我們也需要有好公民的生活，履行政府所有的要求。我們是公民，需要納稅、服兵役並盡其他的義務。就屬靈一面說，我們是神的兒子，也是神的以色列。我們是神的兒子，需要有愛、喜樂、和平、信實、溫柔；我們是神的以色列，必須照神新約經綸的基本準則而行。

讚美主，我們現今是神的兒子！我們既是神的兒子，就需要憑着靈而行，彰顯基督一切的美德。我們也需要另一種憑着靈而行，就是照着某些準則或原則，朝着完成神定旨的目標而行。我們若有第二種憑着靈而行，就不僅是神的兒子，也是新造，並神的以色列。我們需要活新造，並作神的新以色列。我們要活新造，並且作神的以色列而活，就需要第二種行。我們需要照着神經綸的基本原則，按規律而行（加拉太書生命讀經，三三〇、四六六至四六八、四五八頁）。

參讀：加拉太書生命讀經，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

## 第一週·週六

### 晨興餽養

帖前一 1『保羅、西拉和提摩太，寫信給在父神和主耶穌基督裏，帖撒羅尼迦人的召會：願恩典與平安歸與你們。』

太二八 19『所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏。』

當保羅說到在父神和主耶穌基督裏，帖撒羅尼迦人的召會，他其實是說，帖撒羅尼迦人的召會乃是在三一神裏。保羅說到父和主耶穌基督，就指明或含示神是三一神。神若不是三一的，怎麼會是父又是子？這是不可能的。不僅如此，當保羅題到父與基督時，也含示聖靈。...保羅在帖前一章別的經節明確的說到聖靈。因此，一章清楚的給我們看見三一神—父、子、聖靈。帖前一章一節和帖後一章一節都啓示，召會是由一班罪人所組成的，他們已經得救、蒙了重生，現今乃是在三一神裏。這是何等的奇妙！（帖撒羅尼迦前書生命讀經，五三至五四頁）

### 信息選讀

在帖撒羅尼迦前書與後書裏，召會的所在地不是一個城市，乃是神自己。不僅如此，召會是在三一神裏的。保羅說，『在父神和主耶穌基督裏，』就指明這事。介係詞『在...裏』的受詞有兩個：父神和主耶穌基督。父與子是二，卻又是一。召會在父神和主耶穌基督裏，意思是說，召會乃是在三一神裏。

我們可以確定，帖前一章一節所說的神乃是三一神。我們如何知道？因為保羅首先題到父—三一神的第一者。只要有第一，就會有第二者子，也會有第三者那靈。保羅說到父的這個事實，有力的指明

## << WEEK 1 — DAY 6 >>

### 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』與『主耶穌基督』這樣的說法，都含示那靈。因此，一章一節含示那靈，是不言而喻的。

說召會是神的或是基督的相當簡單。但宣告召會是在父神和主耶穌基督裏，就深奧多了。譬如，說我們是屬於某一個人的，這是一回事；但說我們是在那個人裏面，就完全是另一回事。對我們人來說，我們可能屬於一個人，但我們不可能真在那個人裏面。召會能在三一神裏只有一條路，就是生機的並出於生命的路。我們對生命的路瞭解得不彀，但是神卻非常瞭解。不僅如此，只有神能以生命的方式來作事。神以生機、生命的方式，使召會能在三一神裏面。

現在我們需要仔細來看神與三一神的區別。我們如果只說神，就是把神看作好像沒有經過過程一樣。但三一神是指經過過程的神。

這位三一神是經過過程的神。祂經過了成爲肉體、人性生活、釘十字架和復活的過程。祂釘十字架成功了救贖，了結了舊造，毀壞了撒但和死亡。祂復活使新造有了新生的起頭。現今祂是賜生命的靈，就是三一神的終極完成。召會是在這樣一位三一神裏面。召會是在經過過程的三一神裏，而三一神乃是成了賜生命的靈，同着父和子的一位。

我有充分的把握，你們若看見...在三一神裏的召會...，你們的觀念和行動就不再一樣了。這...傳達一個異象，這異象會支配我們的思想、活動，以及我們整個的生活（帖撒羅尼迦前書生命讀經，二六、六八至七〇、七二、七九頁）。

參讀：帖撒羅尼迦前書生命讀經，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

## 第一週詩歌

### 經歷神—藉三身位

447

11 10 11 10 副 (英 608)

C 大調

4/4

5 5 5 | 3·5 5 5 6 6 | 4 6·6 6 6 | 5·3 5 5

一 何等奧妙,父子、靈乃是一神!身位雖三,本質卻

4 4 | 3-3 5 5 5 | 3·5 5 5 6 6 | 4 6·

是一靈; 何等榮耀,這位神進入我心,

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

在我裏面,作我一切供應。副三一之神,作

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

了我的一切! 何等奇妙! 何等榮耀! 神聖成

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

分,我能取用不竭! 何等高超! 何等逍遙!

二 何等豐富,父乃是一切源頭, 祂的一切全為供人享受;  
何等有福,這一切竟歸我有, 不盡不竭,取用直到永久!

三 何等奇妙,子乃是父的顯出, 藉着肉身來與人類同處;  
何等有效,在十架成功救贖, 使我罪人竟能與神聯屬!

四 何等美妙,靈乃是子的進入, 進入我靈,作我生命供應;  
何等逍遙,我今能與靈接觸, 靈靈響應,二靈竟成一靈。

五 何等實際,神一切全在靈裏, 是靈在靈給我接觸、經歷;  
何等希奇,我與神聯合為一, 生命、性情不再彼此各異。

## << 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!





# 二〇一三年冬季訓練

## 創世記結晶讀經（二）

### 第二篇

#### 憑信而活—作今日的過河者， 過祭壇和帳棚的生活

讀經：書二四2~3，徒七2，來十一8~10，創十二1~3、7~8，十三3~4、18

### 週 一

壹 我們這些在基督裏的信徒，乃是亞伯拉罕團體的後裔，正在重複亞伯拉罕的歷史—羅四 11 ~ 12：

- 一 基督作為賜生命的靈，乃是那變了形像之亞伯拉罕的後裔（子孫或兒子），分賜到我們裏面，使我們成為亞伯拉罕的子孫，亞伯拉罕團體的後裔—林前十五 45，加三 6 ~ 7、9、16、29。
- 二 亞伯拉罕的憑信而活，現今正在我們中間重複—來十一 6。
- 三 今天的基督徒生活和召會生活，乃是亞伯拉罕生活和歷史的收成—羅四 12。

貳 第一個希伯來人是亞伯拉罕，就是那些憑信接觸神之人的父；因此，神被稱為『希伯來人的神』—創十四 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, 羅四 11~12, 來一 1:

一 『希伯來』字根的意思是『過去』，特別是指過河，從河這邊過到河那邊，所以希伯來人乃是過河的人—創十四 13：

- 1 過河的人是一班從世界分別出來的人。
- 2 亞伯拉罕離開迦勒底，過了河，進入迦南地，就是蒙福的美地—書二四 2~3。

## 週 二

二 亞伯拉罕過河進入新地，表徵他進入一個拔高、全新的人類，這人類要被神使用，作祂的彰顯：

- 1 我們需要離開律法過到恩典—來四 16，七 18~19，十二 28，十三 9。
- 2 我們需要離開舊約過到新約—來八 6~7、13。
- 3 我們需要離開舊約的儀式事奉過到新約的屬靈實際—來八 5，九 9~14。
- 4 我們需要離開猶太教過到召會—十三 13，十 25。
- 5 我們需要離開屬地的過到屬天的—十二 18~24。
- 6 我們需要離開祭壇所在的外院子過到神所在的至聖所—十三 9~10，十 19~20。
- 7 我們需要離開魂過到靈—四 12。
- 8 我們需要離開真理和生命的開端過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 表面上是亞伯拉罕前往迦南 ( 創十二 4 ~ 5 ) , 實際上是榮耀的神向他顯現 ( 徒七 2 ~ 3 ) , 使他渡過幼發拉底河 , 遷到美地 ( 4 . 書二四 2 ~ 3 ) 。

### 週 三

叁 我們若要照亞伯拉罕信的腳蹤而行, 就必須是過祭壇和帳棚生活的人, 以基督作我們的生命, 召會作我們的生活, 過得着神傳輸的生活, 把我們的一切奉獻給神, 並以祂的同在作我們的地圖—羅四 11 ~ 12, 加三 6 ~ 9, 來十一 9, 創十二 7 ~ 8, 十三 3 ~ 4、18:

一 主耶穌向亞伯拉罕顯現為偉大的我是, 榮耀的神, 好將祂自己傳輸到亞伯拉罕裏面—約八 56 ~ 58, 出三 14 ~ 15, 徒七 2。

二 我們需要多次到主面前尋求:

- 1 我們必須禱告: 『求你繼續向我顯現, 求你繼續對我說話!』
- 2 我們需要一直繼續的看見, 並需要永遠的看見, 看見甚麼是神的目標—約十四 21, 徒二六 16, 提後四 8。

三 神在亞伯拉罕身上的目標, 不是僅僅救他脫離他的環境和背景, 乃是要將他帶進迦南地, 好完成神的定旨; 照樣, 神在新約信徒身上的目標, 也不是僅僅拯救他們脫離墮落的光景, 乃是要將他們帶進美地的實際裏, 這美地就是包羅萬

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，作為神分給一切蒙召之人的分——創十二5，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 神藉着一再向亞伯拉罕顯現，將自己傳輸到他裏面，使他經歷屬靈的注入，而得着神的素質滲透到他全人裏——創十二1～3、7～8，十三14～17，十五1～7，羅四3，創十八17～19，參徒二六16，二二14～15。

*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 神的顯現和傳輸，結果使我們憑信而活，為着祂純全的旨意，就是建造召會作基督的身體，終極完成於新耶路撒冷——創十二7～8，十三3～4、18，羅一17，四16～17，來十二1～2上，太十六18，羅十二1～2，啓二一2。

*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 亞伯拉罕的信不是起源於他自己；反之，他之所以相信神，乃是對榮耀的神向他顯現，以及神的元素傳輸並注入到他裏面的反應——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.*

## 週 四

## Day 4

七 神的顯現和傳輸，結果帶進我們的奉獻，使我們築壇並住在帳棚裏，完全為神而活；因着神的顯現和傳輸，亞伯拉罕信靠神即時的引導，以神的同在為他旅行的地圖——創十二7～8，十三3～4、18，來十一8：

*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 我們一遇見神自己，就得着能力否認我們自己。
- 2 當我們遇見了神，我們就沒有選擇，不得不否認自己——沒有人遇見了神還能存活。

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 壇是爲着敬拜神，將我們一切所是並所有，爲着神的定旨獻給神；築壇的意義就是我們的生活是爲着神，神是我們的生命，並且我們生活的意義就是神——創八 20 ~ 21 上，出二九 18 ~ 22。

## 週 五

肆 亞伯拉罕在三個地方——示劍、伯特利和希伯崙——築了三座壇；這三個地方代表美地，豫表包羅萬有的基督作包羅萬有的靈——西一 12，二 6 ~ 7，腓一 19：

一 『亞伯蘭經過那地，到了示劍地方、摩利橡樹那裏。...耶和華向亞伯蘭顯現，說，我要把這地賜給你的後裔。亞伯蘭就在那裏爲向他顯現的耶和華築了一座壇』——創十二 6 ~ 7：

1 『示劍』的意思是『肩膀』——有能力之地；『摩利』的意思是『教師』或『教訓』；亞伯拉罕到了一個地方，在那裏他能得着神作他的能力，也能像我們今天藉着神經綸的健康教訓一樣，得以認識神——腓三 10，提前一 3 ~ 6，六 3。

2 美地的能力乃是生命的能力，使人得着滿足，也是湧流之三一神的能力，使我們在裏面認識基督，而成爲新耶路撒冷，並建造新耶路撒冷——約四 14 下，詩八四 3、5 ~ 7、11。

二 『從那裏他又遷到伯特利東邊的山，支搭帳棚；西邊是伯特利，東邊是艾；他在那裏又爲耶和華築了一座壇，並且呼求耶和華的名』——創十二 8：

1 『伯特利』的意思是『神的家』；『艾』的意思是『亂

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，就是召會生活，身體生活，是有價值的；其他的一切不過是亂堆—參弗一 10。

- 2 荒涼的堆包括我們天然的生命；只有神對付了我們天然的生命，使我們服下來認識天然的生命是該受審判的，而不是可讚美的，然後我們纔能自然而然與其他的弟兄姊妹合得起來，纔能活出基督身體的生命—腓三 3，加六 3、14～15，林後十二 7～9。

## 週 六

三 『亞伯蘭就搬了帳棚，來到希伯崙幔利的橡樹那裏居住，在那裏為耶和華築了一座壇』—創十三 18：

- 1 『希伯崙』的意思是『交通』、『來往』或『友誼』；『幔利』的意思是『力量』或『肥美』，帶着被印塗的靈所傳輸、注入、充滿、浸潤而有的豐富—弗一 13～14。
- 2 亞伯拉罕也有失敗，他會離開了祭壇和帳棚；可是他後來恢復了；恢復就是回到祭壇和帳棚來，並且呼求主的名—創十二 9～10，十三 3～4，羅十二 12～13，十二 1～2。
- 3 至終，在希伯崙，亞伯拉罕的帳棚成了他與神交通的地方，以及神能與他交通的地方—創十三 18。
- 4 我們若看見了神的家，就是召會作基督的身體，就會在與神並與別人彼此的交通中，作每一件事—約壹一 3。
- 5 神在希伯崙向亞伯拉罕啓示為在屬人友情裏的神，使祂能得着亞伯拉罕作祂的代求者，以拯救祂退後的信徒，為着產生基督，並毀壞魔鬼在祂選民

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

身上的作為—雅二 23，代下二十七，賽四一 8，創十八，約壹五 16 上，加四 19，約壹三 8。

伍 亞伯拉罕住在帳棚這個可移動的住所裏，見證他不屬世界，乃是在地上過寄居者的生活；支搭帳棚乃是一個表明，一個宣告，說出我們不屬這世界，乃是屬於一個更美的家鄉，就是新耶路撒冷——來十一 9 ~ 10、13 ~ 16，參詩九十一：

一 藉着過祭壇和帳棚的生活，亞伯拉罕擔負神的見證，作神的彰顯——創十二 1 ~ 3，出二五 22，三八 21：

- 1 我們所擁有的一切，都必須經過祭壇；這一切都要由主給還我們，好應付我們在世上的需要。
- 2 我們可以用這些東西，但不可受它們的支配；我們可以有這些東西，也可以捨棄它們；這些東西可以給我們，也可以從我們取去——這就是帳棚生活的原則。

二 神揀選祂子民的目的，是要他們成為祂的見證，成為大國和聖別的國度；神的目標是要得着一班人宣告說，『我是屬於耶和華的，我是屬於主的』——彼前二 9，羅十四 7 ~ 9。

三 亞伯拉罕的帳棚連同他所築的壇，乃是以色列人所建造之見證的帳幕連同祭壇的豫表——出三八 21。

四 亞伯拉罕的帳棚乃是新耶路撒冷，就是神終極的帳棚、帳幕的小影——創九 26 ~ 27，約

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，啓二— 2 ~ 3。

五 當我們活在召會生活的『帳棚』裏，我們乃是在等候這帳棚的終極完成，就是終極的會幕——新耶路撒冷——提前三 15，利— 1，來十一 9 ~ 10，參利二三 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.*



## 第二週·週一

### 晨興餽養

羅四 12 『〔亞伯拉罕〕又作受割禮之人的父，就是那些不但受割禮，並且照我們祖宗亞伯拉罕，未受割禮時之信的腳蹤而行的人。』

加三 7 『所以你們要知道，那以信為本的人，就是亞伯拉罕的子孫。』

14 『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

亞伯拉罕的後裔〔指基督〕，乃是要使在基督裏的信徒（也是亞伯拉罕的後裔），承受所應許的那靈，就是經過過程之三一神的終極完成，作他們神聖的基業——他們屬靈的福，直到永遠（徒二六 18，弗一 14 上，加三 14）。基督是亞伯拉罕的後裔，所有信祂的人也是亞伯拉罕的後裔（29）。...亞伯拉罕是我們的父（羅四 12）（神聖啓示的中心路線，九九至一〇〇頁）。

今天我們是在重複亞伯拉罕的生活和歷史。從前只有一個亞伯拉罕，現在有許多亞伯拉罕。今天的召會生活，就是亞伯拉罕生活和歷史的收成。亞伯拉罕憑信的生活，現今正在我們中間重複。我們都在這裏築壇，並且支搭帳棚。請看召會生活：我們有祭壇和真正的帳幕。這是要來新耶路撒冷的圖畫，在那裏我們要與神永遠同住（創世記生命讀經，六八三頁）。

### 信息選讀

『希伯來』這辭第一次出現在創世記十四章十三節，亞伯拉罕要去爭戰，救他姪兒羅得的時候。...亞伯拉罕是希伯來人。再經過多方研究，就發現『希伯來』字根的意思是『過去』，特別是指過河，從

## << WEEK 2 — DAY 1 >>

### 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

河這邊過到河那邊，從這一邊過到那一邊，所以希伯來人乃是過河的人。亞伯拉罕就是一個過河的人。他過了大河（書二四 2~3）。

亞伯拉罕生於迦勒底，就是古時的巴別，又稱巴比倫。在迦勒底與迦南美地之間，有一條大河從北到南把兩地隔開；這是很有意義的。神創造萬物，包括地，都是為着成就祂的定旨。迦勒底之地後來成為屬撒但鬼魔之地，各處遍滿了偶像，完全被神的仇敵所佔據，為那惡者所佔有。所以神進來呼召亞伯拉罕離開那拜偶像之地，就是那被撒但所佔據、佔有、毒化、破壞並敗壞之地。神只是呼召他出去，但沒有告訴他要往那裏去（來十一 8）。他每走一步都得仰望主，向主說，『主啊！我該往那裏去？』亞伯拉罕知道他該從那裏出來，卻不知該往那裏去。後來神把他帶到那條大河，他就過了河。約書亞二十四章二至三節說，亞伯拉罕本來『住在大河那邊』，是神把他『從大河那邊帶來，領他走遍迦南全地』。所以，希伯來人就是從水那邊過來的人。

現在我們能明白受浸的真義。為什麼所有悔改的人都必須受浸？因為今天的世界已經被神的仇敵佔據、佔有、破壞並敗壞了，不再適合於成就神的定旨。神的救恩不是僅僅救我們脫離火湖，神的救恩乃是要把我們從撒但所佔有、敗壞之地帶出來。我們怎樣才能出來？乃是藉着受浸。受浸的水就是一條大河，當你受完了浸，你就是在河的另一邊。...我們都必須宣告說，『我們是希伯來人！我們是道地的希伯來人！』...我們是真正的希伯來人，因為我們都已經過了河。我們每一個人都是真正過河的人。...我們都是從水那邊過來的人。我們在這邊作什麼？過召會生活！我們都是過河的人，我們都是希伯來人！水把我們分開了。...如今我們這些今日的希伯來人，乃是建造召會（希伯來書生命讀經，三至六頁）。

參讀：希伯來書生命讀經，第一篇；神聖啓示的中心路線，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

## 第二週·週二

### 晨興餽養

來四 16 『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

十三 13 『這樣，我們也當出到營外就了祂去，忍受祂所受的凌辱。』

六 1 『...我們...當竭力前進，達到完全、成熟，不再立根基，就是悔改脫開死行，信靠神。』

雖然神照着祂原初的心意和目的造了人，人卻被毀壞而敗壞了。...聖經常用地和城作為表號，象徵人。因此，迦勒底和巴比倫表徵被毀壞而敗壞的人，充滿了偶像。自從人墮落後，就有過河的需要；人需要從敗壞之地過河到拔高、全新之地，也就是進入一個拔高、全新的族類。所以神來呼召亞伯拉罕，從那毀壞的人類中出來，也就是脫離迦勒底，使他成為蒙召族類的元首和先祖。亞伯拉罕過了河，成為第一個希伯來人，就是第一個過河的人。亞伯拉罕過河並進入新地，表徵他進入了一個拔高、全新的人類，這個人類乃是給神用來作為祂的彰顯（希伯來書生命讀經，一三一至一三二頁）。

### 信息選讀

亞伯拉罕...從伯拉大河那邊拜偶像之地的迦勒底，過到伯拉大河這邊事奉神的迦南地（書二四 2~3）。神在希伯來書所說的話，就是要那些信主而仍留戀於猶太教的猶太信徒，離開律法過到恩典（四 16，七 18~19，十二 28，十三 9），離開舊約過到新約（來八 6~7、13），離開舊約的儀式事奉過到新約的屬靈實際（來八 5，九 9~14），這也就是離開猶太教過到召會（十三 13，十 25），離開屬地的過到

## << WEEK 2 — DAY 2 >>

### 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;

屬天的（十二 18~24），離開祭壇所在的外院子過到神所在的至聖所（十三 9~10，十 19~20），離開魂過到靈（四 12），離開真理和生命的開端過到在真理中生命的成熟（五 11~ 六 1）（聖經恢復本，來一 1 註 1）。

我們都必須看見，得救乃是蒙召以達成神的目的。得救乃是從許多消極的光景被拯救出來，好進入神的目標。許多基督徒已經得救，但他們從未進入神的目標。首先，神的目標是基督。我們是在基督裏，我們是在基督的享受裏。這就是神的美地。其次，神的目標是召會。多年前我還沒有看見，從某種意義說，召會也是迦南美地。不僅如此，神新約的經綸、國度並安息日的安息，今天對我們也都是美地。

無論亞伯拉罕怎樣耽延着答應神的呼召，他不能使神耽延太久。按照神的感覺，千年如一日。你能耽延神一千年麼？沒有人能這樣作。我們最多耽延祂五十年，這在神眼中不過是一小時多一點。神是主宰一切的，也是有耐心的。...神是神，沒有人能阻撓祂。祂一旦揀選並呼召了你，就沒有什麼會阻止祂。遲早祂要完成。...根據行傳七章四節，不是亞伯拉罕進入美地，乃是神使他遷到那地。雖然希伯來十一章八節說，亞伯拉罕因着信出去，但行傳七章四節說，神使他從哈蘭遷到迦南。我們最多只能耽延主一點點時間，至終我們要被祂得着。我們如果耽延，不過耗費我們自己的時間。神告訴亞伯拉罕要離開他的本地。因他沒有迅速爽快的去作，神就使他遷到迦南地（創世記生命讀經，六六三至六六五頁）。

參讀：創世記生命讀經，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

### 晨興餽養

徒七 2 『...我們的祖宗亞伯拉罕在米所波大米...的時候，榮耀的神向他顯現。』

約八 58 『耶穌對他們說，我實實在在的告訴你們，還沒有亞伯拉罕，我就是。』

來十一 8 『亞伯拉罕因着信，蒙召的時候，就遵命出去，往將來要得為業的地方去；他出去了，還不知道往那裏去。』

〔行傳七章二節所說的榮耀〕也許是看得見的榮耀（參 55），就如雲和火向以色列人顯現（出十六 10，二四 16~17，利九 23，民十四 10，十六 19，二十 6，申五 24），並充滿帳幕和殿（出四十 35，王上八 11）。乃是這樣榮耀的神，向亞伯拉罕顯現並呼召他。這榮耀對亞伯拉罕乃是極大的吸引，將他從世界裏分別（聖別）出來歸給神（出二九 43）；也是極大的鼓勵和力量，使他能跟從神（創十二 1、4）。同樣的原則，神也用祂看不見的榮耀，呼召新約的信徒（彼後一 3）（聖經恢復本，徒七 2 註 2）。

〔亞伯拉罕蒙召的時候，不知道往那裏去，這〕使亞伯拉罕經常有機會運用他的信，信靠神即時的引導，以神的同在為他旅行的地圖（來十一 8 註 1）。

### 信息選讀

即使你天天注意作基督徒，你還會把那個異象失去；即使你天天殷勤作工，你還會把那個異象失去。...我們若不是一直活在神的顯現裏，就很容易失去呼召的異象。召會所得的呼召，與亞伯拉罕所得的呼召是相同的，但是，難處就在許多人沒有看見這個呼召有何等的盼望。所以保羅要禱告說，『...使你們知道祂的呼召

### 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，就是這一個呼召的內容到底是什麼，神呼召我們的内容到底是什麼。但願神拯救我們脫離那自私自利的思想。我們要知道，神呼召我們是有一定的目的的。我們得救是為要達到神的目的。你若沒有看見亞伯拉罕蒙召的實質，你就不能看見你自己蒙召的意義。你若沒有看見亞伯拉罕蒙召的關鍵到底是在那裏，你就不能看見你的職事。你若沒有看見這個，你就像蓋房子沒有根基一樣。哦，我們是何等容易忘記神所要作的！我們往往事情多一點，工作多一點，那一個屬靈的呼召就遺失了。我們需要多次來到神面前說，『求你繼續向我顯現，求你繼續對我說話！』我們需要一直繼續的看見，我們需要有一個永遠的看見，看見神的那一個目的，看見神到底要作什麼(亞伯拉罕以撒雅各的神，三八至三九頁)。

神在亞伯拉罕身上的目標，不是僅僅救他脫離他的環境和背景，乃是要將他帶進迦南地，好完成神的定旨。照樣，神在新約信徒身上的目標，也不是僅僅拯救他們脫離墮落的光景，乃是要將他們帶進美地的實際裏，這美地就是包羅萬有的基督，作為神所分給一切蒙召之人的分(聖經恢復本，創十二5註3)。

亞伯拉罕的信不是來自他天然的能力，也不是起源於他自己。他相信神，乃是...對神聖注入的回應。...真正的信就是神在我們裏面的工作。這就是為什麼神算亞伯拉罕的信為義。神似乎說，『這信是出於我的，與我相符。這就是亞伯拉罕在我面前的義。』那義是什麼？那義就是神的義。

每當我們正常的傳揚耶穌基督的福音，就會有活的基督的顯現，這顯現會將基督傳輸到人裏面。...我能由自己的經歷證實這點。...我對神的反應就是我相信祂，那是我的信。神對我的回應就是稱義我，將祂的義同着喜樂、平安賜給我(羅馬書生命讀經，一〇九、一〇六至一〇七頁)。

參讀：亞伯拉罕以撒雅各的神，第二章；羅馬書生命讀經，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

### 晨興餽養

創十二7『耶和華向亞伯蘭顯現，說，我要把這地賜給你的後裔。亞伯蘭就在那裏為向他顯現的耶和華築了一座壇。』

十三3~4『他從南地繼續往前行，直到伯特利，到了伯特利和艾的中間，就是他起初支搭帳棚的地方，也是他先前築壇的地方；他又在那裏呼求耶和華的名。』

〔在創世記十二章七節〕我們看見，祭壇是根據於神的顯現，沒有神的顯現，就沒有祭壇。誰也不能將他自己奉獻給神，而他是沒有遇見神的...。奉獻不是由於人的勸勉，不是由於人的催促，乃是由於神的顯現。如果神沒有向人顯現，那就沒有一個人是能自動把他所有的都擺在祭壇上的，沒有一個人是能自動把自己奉獻給神的。人即使盼望將他自己奉獻給神，但是事實上人憑着自己沒有一點東西可以奉獻給神，就像有的人所說的：『我要將我的心奉獻給主，我的心卻不去。』人這一邊不能到主那一邊去。如果有一天，我們遇見主，那一個遇見，就自然而然產生奉獻。只要你遇見神一下，只要你看見神一下，你就不是你自己的。神是遇見不得的！人一遇見神，人就沒有方法為自己活着（倪柝聲文集第二輯第十七冊，一一七頁）。

### 信息選讀

生命的轉機不是因為我們自己如何定規；生命的轉機不是因為我們要為神作這一個，要為神作那一個；生命的轉機是因為我們看見了神。遇見神的結局，就是叫你完全掉一個頭，你不能再繼續走你從前的路。神給我看見了祂自己，我就得着了能力，捨去我的自己；神給我看見了祂自己，我就沒有辦法，不得不棄絕自己。神的顯現叫你活不了，神的

### 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 makes a person unable to go on by himself; it forces him to not live by himself

顯現叫你不能為自己活。神的顯現裏面有無窮無盡的能力，那一個顯現把你一生的道路都改變了。基督徒為神活着的能力是在乎看見神！哦，不是我要立志事奉神就能事奉神，不是我要築祭壇就能築祭壇，乃是要有神的顯現。

神向亞伯拉罕顯現，亞伯拉罕就築了一座壇。這裏的壇不是獻贖罪祭的壇，這裏的壇乃是獻燔祭的壇。贖罪祭是為着我自己贖罪，燔祭是將我自己奉獻給神。

神向亞伯拉罕顯現一下，亞伯拉罕就有奉獻。你看見了神，你也就要完全奉獻。人不可能看見了神，還是冷冷的坐在那裏。遇見了神，接下去就是祭壇；知道了神的恩典，接下去就是奉獻；看見了神的憐憫，你就成了活祭；蒙了主的光照，你就要說，『主啊，我當作什麼？』

亞伯拉罕沒有聽過這些道理，亞伯拉罕沒有受過人的鼓勵，但是亞伯拉罕看見了神，亞伯拉罕就立刻為着神築一座壇。哦，弟兄姊妹，奉獻是自然而然的事。一個遇見神向他顯現的人，絕不會沒有意思為着神而活。神一向他顯現，他就完全為着神。亞伯拉罕是如此，召會二千年來，每一個遇見神的人也是如此（倪柝聲文集第二輯第十七冊，一一八、一二〇頁）。

壇的意義就是我們不為自己保留什麼。壇的意義就是我們曉得我們在地上是為着神。壇的意義就是我們的生活是為着神，神是我們的生命，並且我們生活的意義就是神，所以我們把一切都放在壇上。我們在這裏不是傳揚自己的名；我們為祂名的緣故，把一切都放在壇上（創世記生命讀經，六七四至六七五頁）。

參讀：倪柝聲文集第二輯第十七冊，祭壇和帳棚的生活。

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



創十二6~8『亞伯蘭經過那地，到了示劍地方、摩利橡樹那裏。…耶和華向亞伯蘭顯現，…亞伯蘭就在那裏爲向他顯現的耶和華築了一座壇。…他又遷到伯特利東邊的山，支搭帳棚；西邊是伯特利，東邊是艾；他在那裏又爲耶和華築了一座壇，並且呼求耶和華的名。』

亞伯拉罕到了迦南地之後，…他所到的第一個地方，就是示劍；他在示劍築了一座壇。他所到的第二個地方，就是伯特利；他在伯特利也築了一座壇。後來他離開伯特利，到了埃及。後來他又從埃及上南地，又從南地回到伯特利，到了伯特利和艾的中間…。後來他又到一個地方，就是希伯崙，他在那裏又築了一座壇。亞伯拉罕在這三個地方築了三座壇。…聖經的記載給我們看見，神就是用這三個地方——示劍、伯特利和希伯崙——來代表迦南地的（亞伯拉罕以撒雅各的神，四〇頁）。

### 信息選讀

『示劍』在原文的意思是『肩膀』。肩膀是人全身力量最大的地方…。所以示劍也就是有力量的意思。迦南地的第一個特點，就是有能力。就是說，神把祂自己的能力擺進迦南地去。…『摩利』在原文的意思是『教師』或『教訓』，這是有關於知識方面的。摩利的橡樹是在示劍的地方，意思就是說，知識是從能力來的，知識是能力的結果。換句話說，真實的屬靈的知識，都是從得着基督的能力而來的。我們若沒有得着基督生命滿足的能力，我們就沒有真實屬靈的知識，那就不能給人什麼屬靈的東西。

神帶領亞伯拉罕，不只把他帶到示劍，並且把他帶到伯特利〔創十二8〕。『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』。神不是要有幾千幾百個像參孫那樣有能力，而又都是散漫的人，神也不是要把祂的活石堆成一個雜亂無章的石堆，神乃是要建造一個殿——神的家。迦南地有一個特點，就是說，神的子民是神的殿，是神的家。...光有示劍——能力——是不彀的，還得有伯特利才行。所有有能力的人，必須成爲神的家，成爲基督的身體，才有用處。

難處就是在這裏：不少的基督徒，不過把基督的身體當作一個原則，而沒有看見基督身體的生命。我們想想看，只憑着一個原則去作而沒有生命，那有什麼用處？我們以爲什麼事情都得大家合作，所以也只得與大家合作，而心裏卻並不是那樣...。你如果不知道身體是一個生命，而光是憑着一個原則去作，那你不過是外面做法而已。

根本的條件是你的帳棚要搭在伯特利和艾的中間...。不只是伯特利的問題，艾的問題也在這裏。『艾』在原文的意思是『堆』。...荒涼的堆，就是指舊造。艾所代表的，就是舊造。我們如果要面向着神的家，那就必須背朝着荒涼的堆。換句話說，一個基督徒如果肉體的生命沒有受過對付，他就不能知道基督身體的生命。只有你東邊是艾的時候，你西邊才是伯特利；你的東邊如果不是艾，你的西邊就不可能是伯特利。進入基督的身體，享受身體的生命，活出身體的生命，是從對付肉體的生命起的，是從對付天然的生命起的。你如果要看見什麼叫作神的家，你就必須在消極方面拒絕荒涼的堆。只有神對付了你天然的生命，神使你變成了一個軟的人，使你認識了天然的生命是該受審判的東西，而不是可讚美的東西，這樣，你才能自然而然與其他的弟兄姊妹合得起來，你才能活出基督身體的生命來（亞伯拉罕以撒雅各的神，四〇至四五頁）。

參讀：亞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

## 第二週·週六

### 晨興餽養

創十三 18 『亞伯蘭就搬了帳棚，來到希伯崙幔利的橡樹那裏居住，在那裏為耶和華築了一座壇。』

啓二一 2~3 『我又看見聖城新耶路撒冷由神那裏從天而降，…看哪，神的帳幕與人同在，祂要與人同住…。』

『希伯崙』在原文的意思是『交通』。神的家是一個生命，交通是一個生活。沒有經過伯特利，就想住在希伯崙，那是辦不到的事。…有了神的家，然後才有交通。交通並不是若干人組成一個團體，交通乃是在神的家裏面。沒有神的家，就沒有交通。你天然的生命如果沒有受對付，你就不能有交通。乃是你天然的生命受了對付之後，你才活在身體裏面，你才有交通（亞伯拉罕以撒雅各的神，四六頁）。

### 信息選讀

這一個身體是事實，是實實在在的事實，你在這一個身體裏面，你就自然而然與神其他的兒女有來往，有交通。你把背朝着艾，審判了天然的生命，你就自然而然進入基督身體的生命，也自然而然引到交通。凡真正認識什麼是基督的身體的人，自然而然不會與眾寡合，自然而然覺得自己靠不住，自然而然覺得自己軟弱得很，自然而然與神的眾兒女有交通。總得有一天，神把我們帶到一個地步，叫我們看見，沒有交通就沒有法子走前面的路。神要給我們看見，一個人不能的，在交通裏就能。這是希伯崙的意思。

在希伯崙...有橡樹，叫作幔利的橡樹〔創十三 18〕。『幔利』在原文的意思是『肥美』、『剛強』。交通的結果就是肥美、剛強。所有的肥美，所有的豐富，所有的剛強，都是從交通來的。

## << WEEK 2 — DAY 6 >>

### 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.

如果我們自己天然的生命受過對付，真知道什麼叫作身體的生命，就會學習寶貴別的弟兄，就會在聚會裏摸着生命，得着幫助。...〔甚至〕頂軟弱的弟兄姊妹都能給他幫助（亞伯拉罕以撒雅各的神，四六至四九頁）。

在希伯崙，亞伯拉罕的帳棚成了他與神交通的地方。藉着亞伯拉罕在希伯崙支搭帳棚，神在地上得着了能與人來往交通的地方（參創十八）。亞伯拉罕的帳棚連同他所築的壇，乃是以色列人出埃及以後，所建造之帳幕與祭壇的豫表（出四十）。那個帳幕是神的見證（三八 21），也是神與祂子民得以一同居住並交通的地方。帳幕的終極完成乃是新耶路撒冷，就是神在永世裏的見證，彰顯，也是神與祂所呼召之人永遠的居所（啓二一 2~3 與 3 註 1、22 與註 2）（聖經恢復本，創十三 18 註 1）。

祭壇的結局，是引到帳棚去〔創十二 8〕。...從今以後，亞伯拉罕是住在神的家——伯特利——裏。...以後，他起首支搭帳棚。並不是他出來的時候沒有帳棚，可是神不題起帳棚；等到他有了祭壇之後，神的話才給我們看見帳棚。

帳棚的意思是流動的，是不扎根的。神要藉着祭壇來對付你自己，神要藉着帳棚來對付屬乎你的東西。...祭壇所餘剩的東西，只能保留在帳棚裏。這是一個原則，就是你所有的東西都得放在祭壇上，但是還有餘剩的東西，是留下給你用的。...我們對於這些物質的東西，乃是用帳棚的原則來對付。這些東西是爲了我的需要而留下的；我如果不需要它，我就可以捨棄它。我可以用這些東西，但不能被這些東西摸着。...所以我們要學習一件事：沒有經過祭壇的東西，是我們所不能用的；放在祭壇上的東西，不是我們自己可以收回的；神在祭壇上所留下的東西，是要用帳棚的原則來守住的（倪柝聲文集第二輯第十七冊，一二〇至一二三頁）。

參讀：創世記生命讀經，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

## 第二週詩歌

### 終極的顯出—我們的目標

771

11 11 11 11 副 (英 974)

降 E 大調

4/4

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

一 他 等 候 一 座 城, 卻 住 在 帳 棚, 這

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 |

證 據, 前 途 實 堪 誇, 難 怪 他 不 尋 求 地

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

上 的 榮 華。 副 城! 城! 榮 美

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

城! 神 與 人 的 住 處, 新 耶 路 撒 冷!

二 他等候一座城, 他神的住處, 他沒有, 也不求地上的房屋;

因神豈非說過, 屬天的家鄉, 是那不離正道旅客所安享。

三 他等候一座城, 雖然有時因 跋涉苦, 喪失多, 有歎息聲音,

但一想到那城, 就引聲歌唱, 因為路雖崎嶇, 必定不會長。

四 他等候一座城, 我們今亦然: 望能在你城中, 同你永為伴,

享受你的豫備; 因此也願意 以帳棚為寄廬, 同你客此地。

### << WEEK 2 — HYMN

#### Hymns, #974

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.

## 第二週申言

申言稿: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

讀經：創十二 7，十三 15～16，十五 2～6，加三 7、16、29，羅三 24，四 2～5

#### 週 一

壹 神要完成祂的定旨，必須得着後裔——創十二 7，十三 15～16，十五 3、5：

一 後裔首先是個人的基督，然後是團體的基督，由基督作頭與祂所有的信徒作身體所組成——加三 16、29，林前十二 12。

二 基督是亞伯拉罕的後裔，成了包羅萬有賜生命的靈，乃是要使在基督裏的信徒，就是亞伯拉罕的後裔，承受終極完成的那靈，就是經過過程之三一神的終極完成，作他們神聖的基業——他們神聖的福，直到永遠——十五 45 下，林後三 17，加三 14、29，徒二六 18，弗一 14 上。

三 基督是亞伯拉罕惟一的後裔；在神眼中，亞伯拉罕只有一個後裔，就是基督——創十二 7 上，十三 15，二一 12，二二 17，加三 16 下：

1 基督是那後裔，後裔乃是承受應許的後嗣——16 節。

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 基督不僅是那承受應許的後裔，也是神所應許給我們承受的福。

四 基督作為亞伯拉罕的後裔，在祂的人性裏被釘在十字架上，為我們成了咒詛，被神棄絕，使我們能接受所應許的那靈，作為最大的福—13 ~ 14 節。

## 週 二

五 基督作為亞伯拉罕的後裔，不僅成了我們的救贖主和拯救主，也成了賜生命的靈；賜生命的靈—那靈作為經過過程之三一神的終極完成—乃是亞伯拉罕那變了形像的後裔—16 節，林前十五 45 下。

六 我們要成為亞伯拉罕的後裔，就必須在基督裏，與基督是一—加三 29：

1 既然亞伯拉罕的後裔只有一位，就是基督，我們要成為亞伯拉罕的後裔，就必須屬於基督，成為基督的一部分。

2 因我們與基督這惟一的後裔是一，我們就也是亞伯拉罕的後裔。

七 一面，後裔是應驗了應許的那一位；另一面，後裔是享受得着應驗之應許的那些人—16、29 節：

1 在應驗應許的事上，我們沒有分；只有基督這惟一的後裔，纔有資格應驗神給亞伯拉罕的應許。

2 在享受應驗的應許這事上，後裔成了許多，就是亞伯拉罕的眾子孫—7 節：

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 我們要享受那應驗的應許，就必須與基督是一——林前六 17。
- b 在基督以外，我們無法享受神賜給亞伯拉罕之應許的應驗。
- c 就應驗說，後裔是一個；就享受說，後裔包括所有相信基督的人——約三 15 ~ 16。

- 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.

貳 我們藉着相信基督耶穌這唯一的後裔，就都是神的兒子和亞伯拉罕的子孫——加三 7、26、29：

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

一 信基督就使新約的信徒成為神的兒子，這完全是生命裏的關係——四 7，羅八 14，來二 10：

*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 信基督就將我們帶到基督裏，使我們與基督成為一，在祂裏面得着兒子的名分——約三 15 ~ 16。
- 2 我們必須藉着信與基督聯合，使我們在祂裏面成為神的兒子。
- 3 我們信入基督的時候，神聖的生命連同神聖的性情——事實上就是三一神這位神聖者自己——就進到我們裏面，並且我們由神而生，成為神的兒子——15 ~ 16、6 節，約壹三 1。

- 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.

二 在基督裏，並藉着生機的聯結，我們乃是神的兒子，也是亞伯拉罕的子孫，這是我們真正的身分——加三 26、7：

*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 基督是這事發生的範圍——林前一 30，約十五 4 ~ 5。

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

2 我們與基督已經在奇妙的生機聯結裏聯合了；因這聯結，我們就是神的兒子，也是亞伯拉罕的子孫—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，纔是你的後嗣。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』—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 惟有神作到亞伯拉罕裏面的，纔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，惟有神藉着祂恩典作到我們裏面的，纔能產生基督作後裔，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.*

## 週 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*

在他裏面的湧出—徒七 2，創十二 1 ~ 3，十三 14 ~ 17。

二 在創世記十五章六節，亞伯拉罕信神，不是要得關乎自身生存的外面祝福；他信神能把一些東西作到他裏面，好從他這個人裏面產生一個後裔，以完成神的定旨：

- 1 這種信對神是寶貴的，神也算這信為義—羅四 3。
- 2 亞伯拉罕因着這樣的信就得稱義—2、5 節。

三 神對亞伯拉罕信的反應，乃是稱義他，就是算他為義—創十五 6：

- 1 亞伯拉罕確定的信神的話，神就以此算為他的義—羅四 2 ~ 5。
- 2 神稱我們為義，不是對我們好行為（工作）的報酬（工價），乃是因基督的救贖所白白給我們的恩典—三 24，四 4：
  - a 神的稱義既是照着神的恩典算的，就不是基於或照着我們的行為—4 ~ 5 節。
  - b 我們的行為絕不能頂替神的恩典；神的恩典必須是絕對的—三 24。
- 3 神稱義亞伯拉罕，意思就是神對亞伯拉罕感到快樂，而亞伯拉罕與神和諧一致。

## 週 六

四 亞伯拉罕蒙神稱義，與罪無關，乃是為得着後裔，產生國度，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 羅馬四章表明，稱義不僅是為叫我們從神的定罪蒙拯救，更是為叫神得着許多的兒子，構成基督的身體，作神的國，以完成神的旨意—八 29 ~ 30，十二 4 ~ 5，十四 17。
- 2 稱義使亞伯拉罕和他所有信的後裔能承受世界，並在這地上施行神的管治權—四 13。
- 3 神稱義的目的，是要在無數的聖徒裏面得着基督的複製；這些聖徒成了祂身體上的肢體；然後，這身體就成為神在地上的國—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.

創十二7『耶和華向亞伯蘭顯現，說，我要把這地賜給你的後裔。…』

加三16『應許原是向亞伯拉罕和他後裔說的。並不是說，和眾後裔，像是指着許多人，乃是說，「和你那後裔」，指着一個人，就是基督。』

亞伯拉罕的後裔首先是個人的基督，然後是團體的基督（林前十二12），就是由基督作頭與祂所有的信徒（加三29）作身體所組成。所有在基督裏的信徒乃是團體基督的肢體，都包含在這後裔之內，成爲承受神應許之福的後嗣。至終，永遠的新耶路撒冷，就是那偉大、團體的基督，將成爲亞伯拉罕之後裔的終極完成（創二二17，啓二一12~14）（新約總論第十一冊，六三頁）。

### 信息選讀

基督這位亞伯拉罕的後裔，已經贖出我們脫離律法的咒詛，使亞伯拉罕的福，可以因祂臨到萬國。基督在十字架上作爲代替而死，爲要拯救我們脫離因着亞當所帶進的咒詛。然後，作爲亞伯拉罕惟一後裔的基督，這末後的亞當，在復活裏成了賜生命的靈。作爲賜生命之靈的復活基督，乃是變了形像之亞伯拉罕的子孫，亞伯拉罕的後裔，分賜到我們裏面，使我們成爲亞伯拉罕的子孫，亞伯拉罕團體的後裔，能以接受並承受終極完成的靈，這靈就是亞伯拉罕的福（加三7、14，四28）。應許給亞伯拉罕的福，藉着基督的救贖臨到我們；現今萬國都必因基督得福。咒詛已經除去，祝福來了。我們得救信入基督之前，是在律法的咒詛之下。我們既信入基督，就不再受咒詛；我們得福，是因基督在祂的人性裏成爲亞伯拉罕的後

### 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；我們也得着終極完成的靈為福分，這靈就是經過過程之三一神的終極完成（三 13~14）。基督作為亞伯拉罕的後裔，將經過過程、終極完成的三一神帶給我們，作我們的福分，給我們享受。作亞伯拉罕後裔之包羅萬有的基督，成了包羅萬有的靈；這靈乃是神在基督裏，那全備福音包羅一切之福的集大成，好成就照神聖經綸而有的神聖分賜（新約總論第十一冊，五六至五七頁）。

我們由加拉太三章十六節得知，基督乃是亞伯拉罕惟一的後裔。基督是那後裔，後裔乃是承受應許的後嗣。...我們要承受那應許的福，就必須與基督是一；在祂以外，我們無法承受神所賜給亞伯拉罕的應許。在神眼中，亞伯拉罕只有一個後裔，就是基督。我們必須在祂裏面，才能有分於神所賜給亞伯拉罕的應許。基督不僅是那承受應許的後裔，也是神所應許給人承受的福。加拉太信徒若從基督轉回到律法，就要喪失這位後嗣，以及神所應許的產業（加拉太書生命讀經，二〇九頁）。

基督作為亞伯拉罕的後裔，在其人性裏被釘十字架，為我們成了咒詛，好贖出我們脫離律法的咒詛。三章一節題到耶穌基督釘十字架，十三節往前說，『基督既為我們成了咒詛，就贖出我們脫離律法的咒詛，因為經上記着：『凡掛在木頭上的，都是被咒詛的。』』基督代替我們掛在十字架上，不僅為我們承當咒詛，更為我們成了咒詛。

基督不僅贖出我們脫離咒詛；祂甚至替我們成為咒詛。這指明祂完全為神所離棄。神在經綸上棄絕了基督，也將祂當作咒詛。基督在十字架上成就了將我們從律法的咒詛帶出來的偉大工作，祂作工擔當我們的罪，並除去咒詛（新約總論第十一冊，四六至四七頁）。

參讀：新約總論，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 『基督既為我們成了咒詛，就贖出我們脫離律法的咒詛，因為經上記着：「凡掛在木頭上的，都是被咒詛的」，為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

那靈就是三一神的終極完成，為要將祂自己分賜到基督的信徒裏，這靈就是亞伯拉罕的後裔（林前十五 45 下，林後三 17~18，羅八 9）。林前十五章四十五節所題末後的亞當，就是亞伯拉罕的後裔。這後裔不僅成了我們的救贖主和拯救主，也成了賜生命的靈。賜生命的靈乃是亞伯拉罕那變了形像的後裔。我們這些罪人所得最高的福，終極完成的福，乃是神自己作賜生命的靈。一面說，賜生命的靈是亞伯拉罕那變了形像的後裔，另一面說，祂就是三一神。這賜生命的靈乃是終極完成的那靈，也就是經過過程之三一神的終極完成。這才是真正的福（神聖啓示的中心路線，九八頁）。

### 信息選讀

如今我們這些信徒不再只是美國人、中國人或日本人的後代。我們乃是亞伯拉罕的後裔。我們都是一家人，我們都是姓亞伯拉罕，因為亞伯拉罕是我們的父（羅四 12）。

我們永世屬靈的福，乃是要承受終極完成的那靈，就是經過過程之三一神的終極完成，作我們的基業。在新天新地新耶路撒冷裏，我們要享受經過過程的三一神，就是那包羅萬有、終極完成、賜生命的靈。這是我們的福。甚至在今天，最使我們享受的，乃是內住的靈（神聖啓示的中心路線，一〇〇頁）。

保羅在加拉太三章二十九節...說，『你們既屬於基

### 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，就是亞伯拉罕的後裔，是照着應許為後嗣了。』亞伯拉罕的後裔只有一位，就是基督（16）。因此，要成為亞伯拉罕的後裔，我們就必須屬於基督，成為基督的一部分。因我們與基督是一，我們也就是亞伯拉罕的後裔，是照着應許為後嗣，承受神所應許的福，就是那包羅萬有的靈，祂是經過過程之三一神終極的完成，作了我們的分。在新約之下作神選民的信徒，是成年的兒子，乃是這樣的後嗣，不在律法之下，乃在基督裏（新約總論第十一冊，六二頁）。

保羅在加拉太三章說到亞伯拉罕的後裔（16、19、29），和亞伯拉罕的子孫（7）。這裏的後裔是單數的，而子孫是複數的。...神給亞伯拉罕的應許，有應驗的一面，也有享受的一面。應驗應許是一回事，享受應許的福又是另一回事。就着一個人給另一個人應許而言，應驗應許的人常常不是享受應許之福的人。通常給人應許的人，是應驗應許的人，而接受應許的人，是享受應許之福的人。在神應許亞伯拉罕的事例中，嚴格說來，神不是應驗應許者。反之，應許乃是由基督——那後裔來應驗的（16）。基督應驗了神給亞伯拉罕的應許。因此，這應許的應驗不在於亞伯拉罕的眾子孫，乃在於亞伯拉罕那惟一的後裔。然而，論到享受這應許的福，眾子孫都包含在內。那惟一的後裔是應驗者，而眾子孫是享受者。

基督是加拉太三章裏那惟一的後裔，祂不僅承受了應許，也應驗了應許。神賜給亞伯拉罕的應許，是由亞伯拉罕的後裔基督所應驗的。...在應驗應許的事上，我們沒有分。只有基督那惟一的後裔，才有資格應驗神給亞伯拉罕的應許。就這一面的意義說，那後裔是惟一的。但就享受所應驗的應許這一面說，那後裔成了亞伯拉罕的眾子孫（加拉太書生命讀經，二〇七至二〇八頁）。

參讀：神聖啓示的中心路線，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『所以你們要知道，那以信為本的人，就是亞伯拉罕的子孫。』

26『因為你們眾人藉着相信基督耶穌，都是神的兒子。』

29『你們既屬於基督，就是亞伯拉罕的後裔，是照着應許為後嗣了。』

神照祂永遠的定旨賜給亞伯拉罕應許。在這應許成就以前，律法被賜下作神選民的監護人。隨後，在預定的時候，基督這應許的後裔來成就神給亞伯拉罕的應許。基督來了，神所應許之福的成就也來了。這就是恩典。因此，恩典與基督同來，並帶着應許的成就而來（加拉太書生命讀經，二一六至二一七頁）。

### 信息選讀

我們必須轉離〔律法〕這監護人，而與那成就應許的基督在一起。當然，這指明我們也該留在恩典和信這裏。這樣，我們就被包括在那惟一的後裔基督裏，承受所應驗的應許，並享受所賜給亞伯拉罕之應許的福；這福就是經過過程的三一神成了包羅萬有賜生命的靈。

基督這位亞伯拉罕惟一的後裔，包括所有浸入祂的信徒（加三 27~28）。就一面說，基督死在十字架上，是作我們的救贖主獨自被釘的。但就另一面說，祂被釘在十字架上的時候，我們也與祂同釘。為着完成救贖，基督是獨自被釘的；但為着了結舊造，基督在釘死時也包括了我們。同樣的原則，在應驗神所賜給亞伯拉罕的應許上，我們不是那惟一後裔的一部分，在應驗這應許的事上不能有分。然而，就着承受應許和享受應許而言，我們都包括在內。基督獨自

### 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.

應驗了應許，但基督與我們都有分於對應許的享受。所以，一面那後裔是惟一的，另一面祂乃是包羅的。就應驗說，那後裔是惟一的；就承受和享受說，那後裔是包羅的，包括所有浸入基督的信徒。

行律法使人成爲摩西的門徒（約九 28），這與生命無關；信基督使新約的信徒成爲神的兒子，這完全是生命的關係。我們新約的信徒，生來就是墮落亞當的子孫，且在亞當裏因着過犯，都在摩西的律法之下。但我們因信基督，已經重生爲亞伯拉罕的子孫，並從摩西的律法得了釋放。我們成爲亞伯拉罕的子孫，不是因着天然的出生，乃是因着信。因此，我們成爲亞伯拉罕的子孫，乃是根據信的原則。這是根據我們的相信，不是根據我們的行爲。我們成爲亞伯拉罕的子孫，的確不是根據天然的血統。我們成爲亞伯拉罕的子孫，乃是按照信的原則。

我們是亞伯拉罕的子孫，也是神的兒子，因我們已浸入基督，並且穿上了基督（加三 27）。信是信入基督（約三 16），浸也是浸入基督。相信基督（在基督裏的信）將我們帶到基督裏，使我們與基督成爲一，在祂裏面得着兒子的名分。我們必須藉着這信，與基督聯合爲一，使我們在祂裏面成爲神的兒子。藉着信和浸，我們已經進入基督，因而穿上了基督，與祂聯合爲一。

有些基督徒反對用神人這個辭，甚至譏謗我們，因爲我們說，相信基督的人，就是藉着在基督裏的信成爲神兒子的，乃是神人。但從聖經來看，人能成爲神的兒子，乃是神聖的事實。我們相信基督的時候，神聖的生命和神聖的性情——事實上就是三一神這位神聖者自己——進到我們裏面，我們就由神而生，成爲神的兒子。人的兒子如何有分於人的生命和性情，照樣，我們這些神的兒子，當然也有分於神聖的生命和性情（加拉太書生命讀經，二一七、二〇九至二一一、二一四至二一五、二一二至二一三頁）。

參讀：加拉太書生命讀經，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

創十五 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裏，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裏面。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裏面（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裏面，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。這種生機的聯結惟獨在基督裏才能發生。我們在基督裏享受與三一神奇妙的生機聯結。在這聯結裏，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獨一範圍。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。我們在基督裏，並藉着生機的聯結，就是神的兒子，也是亞伯拉罕的子孫，這是我們真正的身份。

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，我們可以憑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惟一後裔。我們與基督已經在奇妙的生機聯結裏

### 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

聯合了；因這聯合，我們就是神的兒子，也是亞伯拉罕的子孫。在這生機的聯結裏，我們承受基督所應驗的應許。事實上，基督自己就是我們所承受的這產業。我們所承受的應許，乃是我們現今所享受的應許（加拉太書生命讀經，二一四至二一五頁）。

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—創十五2），也不能是他從自己所產生的（以實瑪利—十六15）。惟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。照樣，惟有神藉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（聖經恢復本，創十五4註1）。

爲着完成神的定旨所需要的後裔，必須是神所應許要藉亞伯拉罕作出來的。這必須是神將一些東西作到他裏面，使他能生出後裔（十五4~5）。...你禱讀創世記十五章和加拉太三章，會看見這後裔就是基督自己。

爲要完成神的定旨，我們必須有基督作到我們裏面。這就是爲何保羅告訴我們，基督啓示在他裏面（加一15~16），基督在他裏面活着（二20），基督成形在他裏面（四19），並且在他，活着就是基督（腓一21）。保羅活基督。當他還是大數的掃羅時，他經過了猶太教的大馬色，得着許多東西。那段時間他所得着的，都不過是以利以謝。主告訴保羅，他必須把那一切忘掉。那些都是糞土、垃圾、狗食，必須扔掉。保羅所有的東西，沒有一樣能生出基督。只有神作到他裏面的，才能生出基督。主似乎告訴保羅：『你從宗教背景所得來的東西，絕不能生出基督。只有我作到你裏面的，才會生出基督。我所作到你裏面的，乃是我的恩典。』至終保羅能說，『因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』（林前十五10）（創世記生命讀經，七二二至七二四頁）

參讀：加拉太書生命讀經，第二十篇；創世記生命讀經，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

創十五 6 『亞伯蘭信耶和華，耶和華就以此算為他的義。』

羅四 2~3 『倘若亞伯拉罕是本於行為得稱義，就有可誇的，只是在神面前並無可誇。原來經上說什麼？說，「亞伯拉罕信神，這就算為他的義。」』

信神，是亞伯拉罕對神一再向他顯現的自然反應。神曾多次向亞伯拉罕顯現（創十二 1~3、7，十三 14~17，十五 1~7，十八，徒七 2），每次都將祂的榮耀與祂自己的一些成分，傳輸到亞伯拉罕裏面。因此，這信實際上就是神所傳輸到他裏面的元素，在他裏面的湧出。神對亞伯拉罕信的反應，乃是稱義他，就是算他為義。這不是本於行為，乃是基於他的信神（聖經恢復本，羅四 3 註 1）。

### 信息選讀

〔在創世記十五章六節〕亞伯拉罕信神，不是要得關乎自身生存的外面祝福；他信神能把一些東西作到他裏面，好從他這個人裏面產生一個後裔，以完成神的定旨。這種信對神是寶貴的，神也算這信為義。亞伯拉罕因着這樣的信就得稱義（羅四 1~5 與 1 註 1）（聖經恢復本，創十五 6 註 1）。

〔創世記十五章六節〕是全部聖經第一次題起信心的地方。亞伯拉罕是信心的祖宗，他在這裏的的確確信神的話，神就以此為他的義。神對亞伯拉罕說，『你本身將要生的，才是你的後嗣。』〔4〕這給我們看見，神要達到祂的目的，並不是藉着招聚來的人，乃是藉着神所生的人。不是神所生的，就不能算數，不能達到神的目的。神永遠的旨意，是藉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.

神又對亞伯拉罕說，天上的星你能數得過來麼？你的後裔要像天上的星那樣多。亞伯拉罕信神，神就以此為他的義。這就是我們在前面所說的，神如果要在許多人身上有所得着，神就必須先在一個人身上作工，先在一個人身上有所得着。神需要許多信的人，就需要一個人先信。現在亞伯拉罕信了神，神就以此為他的義（亞伯拉罕以撒雅各的神，六三至六四頁）。

神稱我們為義，不是對我們好行為（工作）的報酬（工價），乃是因基督的救贖所白白給我們的恩典。如果神稱義我們，是照着我們的好行為，需要我們的好行為，神的稱義就是我們好行為所賺的工價，是我們該得的，不是神白給的。既是照着神的恩典算的，就不再是本於行為；不然，恩典就不再是恩典了（羅十一6）。我們的行為絕不能頂替神的恩典，神的恩典也必須是絕對的（聖經恢復本，羅四4註2）。

藉着我們的交通，我盼望我們能看見，在神眼中並神心裏，亞伯拉罕是一個特別的人。

神...應許亞伯拉罕，那些按神聖性情是他屬天子孫的，要如天上的星那樣多，是地上任何人所不能摸着的。亞伯拉罕信耶和華，耶和華就以此算為他的義（創十五5~6）。在羅馬四章，保羅把這事看作稱義的表樣。神是盾牌，神是大賞賜，神也是稱義者。神稱義亞伯拉罕，意思是說，神對亞伯拉罕感到快樂，亞伯拉罕也完全與神和諧一致。他完全蒙神悅納，與神沒有問題（神在祂與人聯結中的歷史，一一五至一一六頁）。

參讀：亞伯拉罕以撒雅各的神，第四章；羅馬書生命讀經，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

羅四 13 『因為神應許亞伯拉罕，或他的後裔，必得承受世界，不是藉着律法，乃是藉着信的義。』

十二 5 『我們這許多人，在基督裏是一個身體，並且各個互相作肢體，也是如此。』

創世記十五章沒有題起罪。神告訴亞伯拉罕：『你向天觀看，數算眾星，...你的後裔將要如此。』（5）亞伯拉罕信，他的信就被神算為義。神稱義亞伯拉罕與罪無關；這完全與神的目的有關，就是得着後裔產生國度，以達成神的目的。這就是為什麼使徒保羅在羅馬四章說到創世記十五章亞伯拉罕的信被算為義以後，題起神應許亞伯拉罕和他的後裔要承受世界（羅四 13）。承受世界與稱義有什麼關係？為什麼保羅在四章題到這點？亞伯拉罕和他的後裔必須為着神國的緣故承受世界，而神的國乃是為着祂的目的（羅馬書生命讀經·九七至九八頁）。

### 信息選讀

亞伯拉罕在創世記十四章相信神是至高的神，天地的主，並沒有本於信得稱義。神不把那樣的信算為他的義。怎樣的信才算為亞伯拉罕的義？就是相信神能將一些東西作到他裏面，使他生出後裔的信。相信神要供應我們每天的需要和食物固然很好，但這不是在神眼中寶貴的信。怎樣的信是神看為寶貴的？就是相信祂能將自己作到我們裏面，使我們生出基督的信。今天多數基督徒只注重一種信，就是相信神能為他們作外面的事，這樣的信相信神能給他們健康、醫治、好職業或陞遷。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

督徒只有這樣的信。這樣的信雖然很好，但在神眼中，不是十分可愛寶貴的信。祂沒有把這樣的信算為亞伯拉罕的義。算為亞伯拉罕之義的信，乃是相信神能將一些東西作到他裏面，使他生出後裔的信。在十五章，亞伯拉罕不是相信神要給他食物、牛羊或更多的僕人，他乃是相信神能將一些東西作到他裏面，使他生出後裔（創世記生命讀經，七一頁）。

羅馬四章告訴我們，神的稱義不是為使我們上天堂，或僅僅為使我們得救。稱義使亞伯拉罕和他所有信的后裔能承受世界，並在這地上施行神的管治權，如創世記一章所題的。我們若只有羅馬三章，就會說神基於基督的救贖稱義我們，是為使我們得救。然而，四章清楚揭示，神稱義祂所揀選的人，不僅僅是為使他們得救，乃是特意要叫他們承受世界，使他們在地上施行神的管治權。

保羅寫羅馬四章，因為他要顯示神的稱義是為着達成祂的目的。神的目的是要得着一個身體，就是國度，以彰顯祂，並在地上施行祂的管治權。

神稱義的目的，是要在無數的聖徒裏面得着基督的複製。這些聖徒作基督的複製，成了祂身體上的肢體（十二5）。然後，這身體就成為神在地上的國（十四17），以達成神的目的。基督的身體作神的國，在羅馬十二至十六章得着解釋。所有的地方召會，就是基督的身體作神國的彰顯。召會作神的國，不是由一個以撒組成，乃是由許多本於神的稱義而產生的以撒組成。這一切都是對稱義主觀、更深經歷的結果（羅馬書生命讀經，九八、一〇二、一一四頁）。

參讀：羅馬書生命讀經，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



第三週詩歌

讚美主—祂的萬有包羅性 162

8 7 8 7 雙 (英 191)

A 大調

4/4

1 · 1 1 1 | 3 · 2 2 1 1 | 2 · 2 2 2 | 4 · 3 3 2 |

一 我主,你是“女人後裔,”誕生為毀那仇敵;

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

你曾取了人的性情,為藉受死得勝利。

2 · 2 2 2 | 2 · 1 1 7 7 | 3 · 3 3 3 | 4 · 3 3 2 |

你乃是神成了肉身,穿上血肉的身體;

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

你已藉死毀壞魔鬼,消除死亡的勢力。

二 照神應許,你已來作“亞伯拉罕的後裔,”  
為使萬人都能得到神所應許的福氣。  
你在亞伯拉罕之先,因你是那“我是”的,  
但為成就神的應許,你竟作了他後裔。

三 主,你也是“大衛後裔,”為神國度被興起;  
為神榮耀和神建造,寶座已經歸於你。  
雖然你是“大衛後裔,”他卻稱你為“我主,”  
因你原是“大衛的根”“萬有之主”到永古。

四 雖“一嬰孩”生有人性,“全能之神”被稱呼;  
雖是“一子”賜給我們,卻被稱為“永遠父”  
神所應許一切福氣,全在我們相信你;  
應許在你都是是的,你是應許的實際!

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!



讀經：創十二7，十五7～21，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

### 週 一

### Day 1

壹 要完成神的定旨，後裔和地這二者是必需的；後裔和地二者都豫表基督，祂是神經綸的中心和普及—創十二7，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.**

貳 主一再對亞伯拉罕說到關於地的事，說，『從你所在的地方，舉目向東西南北觀看；凡你所看見的一切地，我都要賜給你和你的後裔，直到永遠。…你起來，縱橫走遍這地，因為我必把這地賜給你』—創十三14～15、17，參十二7，十五7：

**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 地是亞伯拉罕生活其中且憑以生活的地方—7～8節。

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

二 地是亞伯拉罕能擊敗一切仇敵，使神能在地土上得着國度的地方—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 地是神能有一個居所來彰顯祂自己的地方——申十二 5、11，十六 2。

四 今天我們的地是基督；祂活在我們裏面，我們也活在祂裏面；我們應該活在基督裏，並靠基督而活——西一 27，二 6 ~ 7。

## 週 二

叁 基督由美地——迦南地——所豫表，乃是『所分給眾聖徒的分』——一 12：

一 『所分給...的分』是指業分，如以色列人分得迦南美地之分，作他們的產業——書十四 1：

- 1 新約信徒的基業，他們所分得的分，乃是包羅萬有的基督——參申八 7 ~ 10。
- 2 基督是眾聖徒所分得的分，作了他們神聖的基業，給他們享受——弗三 8。

二 我們既然接受了基督作我們所分得的分，就該在祂裏面行事為人——西二 6 ~ 7：

- 1 行事為人就是生活、行動、舉止、為人。
- 2 我們該在基督裏行事為人，生活行動，使我們能享受祂的豐富，就如以色列人住在美地，享受其上一切豐富的出產——申八 7 ~ 10。
- 3 今天的美地就是基督那包羅萬有的靈，祂住在我們的靈裏，作我們的享受；照着這靈而行，乃是新約的中心和關鍵——加三 14，五 16，提後四 22，羅八 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 神應許亞伯拉罕物質方面的福乃是美地，作包羅萬有之基督的豫表—創十二7，十三15，十七8，二六3~4：

- 一 因着基督至終實化為包羅萬有賜生命的靈，這應許之靈的福，就與應許亞伯拉罕之地的福相符—加三14，林前十五45，林後三17。
- 二 實際上，這靈作基督在我們經歷中的實化，就是美地，作神全備供應的源頭，給我們享受—創十二7，申八7，加三14。

伍 地乃是基督作為包羅萬有的靈；地也是召會—基督的身體—作基督的擴大，擴展—林前十二12~13：

- 一 在召會中，我們活在基督裏，並靠基督而活—西二6，三4、10~11。
- 二 在召會中，我們擊敗仇敵，並有神的國度同神的居所—弗六10~12，二22，羅十四17。
- 三 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，並使基督這地能從我們活出而成為我們的召會生活，好叫我們享受神的安息，擊敗神的仇敵，並建立神的國同祂的居所，使祂得着彰顯和代表—創一26，加六18，三16，四19，西一12，二7，來四9，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 到了某個時候，我們真成了無有，神就要將祂自己在基督裏作到我們裏面，而祂所作到我們裏面的，要生出基督為後裔，並要將我們帶進那作我們地的基督裏面—弗三 17、8，西一 12、27，二 6。

## 週 五

陸 在創世記十五章七至二十一節，神與亞伯拉罕立關於地的約：

- 一 因着亞伯拉罕對神關於地的應許缺乏信心，神與亞伯拉罕立約，以堅定祂對亞伯拉罕關於地的應許—8 ~ 21 節。
- 二 神立定這約的特別方式，含示亞伯拉罕能完成神永遠定旨的路—10 ~ 18 節：
  - 1 神與亞伯拉罕所立的約，乃是應許的約，要藉着神在祂恩典中的大能得着成就，而不是藉着亞伯拉罕在他肉體裏的努力；新約是這約的延續—加三 17 ~ 18。
  - 2 神藉着釘十字架並復活的基督，與亞伯拉罕立約—創十五 9 ~ 10：
    - a 三種被殺的牲畜，表徵基督在祂的人性裏為我們釘十字架，兩隻活鳥表徵基督在祂的神性裏，是活着、復活的一位—約十一 25。
    - b 基督在祂的人性裏被殺，但在祂的神性裏活着—十四 19，彼前三 18。

## 週 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 神要亞伯拉罕將牲畜和鳥獻給祂，含示亞伯拉罕必須與他所獻的一切東西聯合為一—創十五 9 ~ 10：

a 這指明我們要完成神永遠的定旨，就必須在基督的釘十字架裏釘死，也在基督的復活裏復活—羅六 5、8，加二 20。

b 惟有如此，我們纔能在作為應許之地的基督裏面實行召會生活—西一 12，二 6，三 10 ~ 13。

4 神在與亞伯拉罕所立的約中，定了美地的界限；這地乃是以馬內利之地，以色列的領土，從尼羅河到幼發拉底河；這是亞伯拉罕獨一的後裔基督，為着建立千年國所要承受的地—創十五 18，十二 7，賽八 8，加三 16，參出二三 31，申十一 24 與註 1，書一 3 ~ 4，太二五 34 與註 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*.





## 第四週·週一

### 晨興餽養

創十二7『耶和華向亞伯蘭顯現，說，我要把這地賜給你的後裔…。』

十三 14~15『羅得離別亞伯蘭以後，耶和華對亞伯蘭說，從你所在的地方，舉目向東西南北觀看；凡你所看見的一切地，我都要賜給你和你的後裔，直到永遠。』

後裔和地都是基督。後裔是我們裏面的基督，地是我們活在其中的基督。基督是後裔，活在我們裏面；基督是地，我們活在祂裏面。祂是完成神永遠定旨的後裔和地（創世記生命讀經，七三〇頁）。

### 信息選讀

許多基督徒認為〔創世記裏神應許的〕地是天堂，他們把肉身的死看為約但河。這觀念完全不是按照對聖經正確的領會。在亞伯拉罕的時代，地是他能生活的地方。亞伯拉罕需要一個地方，使他能在那裏生活，並靠那地而活。因此，地是神的子民生活其中且憑以生活的地方。此外，在亞伯拉罕的時代，地也是他能擊敗一切仇敵，使神能在地得着國度的地方。再者，地是神能有一個居所來彰顯祂自己的地方。所以，關於地我們看見五點：神的子民生活的地方，神的子民賴以維生的地方，神的仇敵被擊敗的地方，神能得着祂國度的地方，神能得着居所來彰顯祂自己的地方。至終，在這地上，神的國被建立，聖殿被建造作為神的居所，並且神的榮耀得着顯明。這一切都是神定旨之完成的小影。這與亞伯拉罕的生存完全不同。亞伯拉罕的生存是一回事；他得着後裔和地以完成神的定旨是另一回事。

## << WEEK 4 — DAY 1 >>

### 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.

今天我們的地是什麼？毫無疑問，這地就是基督；祂活在我們裏面，我們也活在祂裏面。今天我們必須活在基督裏，並靠基督而活。但許多基督徒沒有實行這事。他們既不關心基督作到他們裏面為後裔，也不關心活在作那地的基督裏面，以完成神的定旨。對他們而言，基督既不是他們生活其中且憑以生活的地，也不是他們殺敗一切仇敵的地。我們能在那裏殺敗我們的仇敵？在基督這塊地上。基督就是我們可以在那裏殺敗基大老瑪和其他諸王的地方，基督也是為着神國度的地，使神的居所能在那裏得着建造。

地實在是象徵基督。在豫表上，地是神子民得着安息的地方；也是神能擊敗祂一切的仇敵，並建立祂的國度同祂的居所，使祂得着彰顯並代表的地方。請記住以下關於地的各點：它是神的子民能得安息的地方；是神一切的仇敵能被殺敗的地方；是神建立祂的國度並建造祂的居所，使祂在這背叛的地上得着彰顯並代表的地方。有什麼資格作這樣一塊地？沒有別的，只有基督。在基督裏，我們得着安息，並殺敗仇敵。在基督裏，神建立祂的國度，並建造祂的居所——召會，作祂的彰顯和代表。你有沒有看見，後裔和地都是基督？神應許亞伯拉罕的後裔，在今天就是團體的基督；神應許他的地，就是那奇妙復活高昇的基督，在祂裏面我們安息並殺敗仇敵，在祂裏面神建立祂的國度並建造祂的居所，使神得着彰顯並代表（創世記生命讀經，七二七至七二八、七三二頁）。

參讀：創世記生命讀經，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

## 第四週·週二

### 晨興餽養

西一 12 『感謝父，叫你們設資格在光中同得所分給眾聖徒的分。』

二 6~7 『你們既然接受了基督，就是主耶穌，…就要在祂裏面行事為人。』

加五 16 『我說，你們當憑着靈而行，就絕不會滿足肉體的情慾了。』

神給亞伯拉罕美地的應許，是非常有意義的。保羅寫歌羅西書，說到眾聖徒的分時，毫無疑問，一定是想到舊約中分配美地給以色列人的圖畫。在一章十二節，保羅使用『所分給...的分』這辭，是以舊約記載土地的業分為背景。神將美地賜給祂的選民以色列人，作他們的業分和享受。土地對他們乃是一切。...〔甚至今天〕在中東，以色列和周圍國家的問題，乃是土地的問題（歌羅西書生命讀經，五六頁）。

### 信息選讀

我們既然接受了基督，就該在祂裏面行事為人。行事為人就是生活、行動、舉止、為人。我們該在基督裏行事為人，生活行動，使我們能享受祂的豐富，就如以色列人住在美地，享受其上一切豐富的出產。在我們的經歷中，基督應當是我們在其中生活、行事為人的美地。這對我們不該只是道理，我們需要禱告說，『主啊！我要在你裏面生活並行事為人。主，我求你在我的經歷中作我的美地，並使我生活的每一面都在你裏面。』

保羅在〔加拉太三章十四節〕題到亞伯拉罕的福，和所應許的那靈。這福是指美地，而這福今天對我們的應驗，乃是基督作包羅萬有的靈。因此，按照

## << WEEK 4 — DAY 2 >>

### 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

保羅的觀念，在基督這美地裏行事為人，就是在包羅萬有的靈裏行事為人。

保羅在歌羅西二章七節告訴我們，要在基督裏行事為人；但在加拉太五章十六節，他囑咐我們要憑着靈而行。不僅如此，他在羅馬八章四節說到照着靈而行。這些經節指明，美地今天對我們來說，乃是住在我們靈裏之包羅萬有的靈。這包羅萬有的靈乃是包羅萬有的基督，作經過過程的三一神。三一神經過過程之後，乃是包羅萬有的基督作包羅萬有的靈，給我們經歷。今天這包羅萬有的靈就住在我們靈裏，作我們的美地。

基督是神的具體化身和神的彰顯。藉着成爲肉體，祂成了末後的亞當，在十字架上被釘死，爲我們完成了救贖。在復活中，這末後的亞當成了賜生命的靈（林前十五45）。因此，保羅在林後三章十七節說，『主就是那靈。』基督既是賜生命的靈，住在我們的靈裏，我們就與祂成爲一靈。保羅在提後四章二十二節說，『願主與你的靈同在。』林前六章十七節說，『但與主聯合的，便是與主成爲一靈。』因此，基督作包羅萬有的美地，現今乃是在我們的靈裏。關於這件事，我們都需要豐豐富富地在悟性上有充分的確信。

我們對於包羅萬有的靈與我們的靈調和爲一，有了充分的確信，我們就該把我們的心思置於這調和的靈（羅八6）。藉此，我們自然而然就把心思置於基督。然後我們必須往前，在這調和的靈裏行事為人。這意思是說，我們必須照着靈生活、行動、行事、爲人。這樣，我們就能經歷基督並享受祂作美地。在新約中，沒有一件事比照着調和的靈行事為人更中心、更緊要、更不可少。基督作包羅萬有的靈，乃是住在我們靈裏，作我們的生命、人位和一切。我們今天的需要乃是轉向祂，將我們的心思置於靈，並照着靈而行。這就是在神的奧祕——基督——裏行事為人（歌羅西書生命讀經，一九五至一九六、二〇六至二〇七頁）。

參讀：歌羅西書生命讀經，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 『為叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

林前十五 45 『…末後的亞當成了賜生命的靈。』

加拉太三章十四節是極其重要的，因為結合了那靈的應許與亞伯拉罕的福。亞伯拉罕的福，乃是神為着地上的萬國，應許給亞伯拉罕的福（創十二 3）。這應許已經成就了，這福已經在基督裏，藉十字架的救贖臨到了萬國。加拉太三章十四節的上下文指明，那靈就是神為着萬國所應許亞伯拉罕的福，也是信徒藉着相信基督所接受的。那靈就是複合的靈，實際上就是神自己在祂神聖的三一裏，經過成為肉體、釘十字架、復活、升天並降下的過程，給我們接受，作我們的生命和一切。這是神福音的中心。

神應許亞伯拉罕物質方面的福乃是美地（創十二 7，十三 15，十七 8，二六 3~4），作包羅萬有之基督的豫表（西一 12）。因着基督至終實化為包羅萬有賜生命的靈（林前十五 45，林後三 17），這應許之靈的福，就與應許亞伯拉罕之地的福相符。實際上，這靈作基督在我們經歷中的實化，就是美地，作神全備供應的源頭，給我們享受（加拉太書生命讀經，一五九至一六〇頁）。

### 信息選讀

加拉太三章十四節並不是說，我們接受亞伯拉罕的福就是接受基督。這節乃是說，我們接受那靈。當然，這指明這裏的那靈就是亞伯拉罕的福。…什麼靈是那包羅萬有的福，就是基督作為那後裔與美地？

### 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

這必定是那靈——那包羅萬有賜生命的靈。林前十五章四十五節說，末後的亞當成了賜生命的靈；林後三章十七節宣告，如今主就是那靈。

...在主成爲肉體的時候，聖靈就不僅有神性，更開始有人性的成分。從那時起，聖靈就複合主的人性生活、釘十字架、復活，而成爲那靈，就是包羅萬有的靈，複合着神性、人性，以及主的人性生活、死和復活。凡神所定意、計畫，以及祂藉着成爲肉體、人性生活、釘死和復活所完成的一切，全都包含在那靈裏。因此，那靈是包羅萬有的，是三一神經過過程，作了我們的一切。這靈就是福音的福。

我們所接受作爲福音之福的那靈，乃是包羅萬有、複合的靈，由出埃及三十三章二十三至二十五節複合的膏油所豫表。各種香料和橄欖油複合產生膏油，表徵基督的人性、死和復活與神的靈複合，產生那包羅萬有的靈。這靈是神新約經綸裏給信徒的全備供應（加三5，腓一19）。我們藉着信已經接受了這靈，作爲神應許給亞伯拉罕福音的福。那靈作爲經過過程的三一神，乃是作爲美地之包羅萬有基督的完滿實化。

既然加拉太書裏的那靈是指經過過程的三一神，我們可以說，美地就是這位經過過程的三一神。神在福音裏所賜給我們的，一點不差就是祂自己。

...我們可以說，經過過程的三一神乃是包羅萬有的一位，祂是我們的一切，也是我們的美地。當以色列人進入了美地，他們就一無所缺。因此，這美地乃是豫表經過過程的三一神，完全實化爲包羅萬有的靈，住在我們的靈裏。今天，美地就在我們的靈裏（加拉太書生命讀經，一六〇至一六一、一六三至一六四、一八三頁）。

參讀：加拉太書生命讀經，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

### 晨興餽養

林前十二12~13『就如身體是一個，卻有許多肢體，而且身體上一切的肢體雖多，仍是一個身體，基督也是這樣。因為我們不拘是猶太人或希利尼人，是為奴的或自主的，都已經在一位靈裏受浸，成了一個身體，且都得以喝一位靈。』

弗二22『你們也在祂裏面同被建造，成為神在靈裏的居所。』

在神的定旨這件事上，我們不該依賴我們的所有或所能作的。我們所有的是以利以謝〔參創十五2〕，我們所能作的是以實瑪利〔參十六15〕。以利以謝是亞伯拉罕所有的，以實瑪利是亞伯拉罕所能作的，二人都不能算為神定旨的完成。我們的所有並所能作的都不算數，必須是神自己才算數。若干時日以後，我們真成了無有，那時神就要將祂自己作到我們裏面，而祂所作到我們裏面的，要生出基督為後裔，並要將我們帶進那作我們地的基督裏面。基督該是我們裏面的後裔，基督也該是我們生活於其中的那地（創世記生命讀經·七二八至七二九頁）。

### 信息選讀

基督的身體，召會，是基督的擴展。在召會中，我們活在基督裏，並靠基督而活；在召會中，我們殺敗仇敵；在召會中，我們有神的國度同神的居所。因這緣故，當我們進入召會中，我們立刻有回到家的感覺。現在我們不再飄流，我們有一個地方，我們可以在那裏生活並靠它而活，在那裏殺敗一切的仇敵，在那裏有神的國度連同神的居所。在我們進入召會以前，我們沒有正當的基督徒生活，但在進入召會以後，我們的生活發生了何等積極的改變！

### 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

在進入召會以前，我們很難打敗什麼仇敵，但在進入召會以後，就很容易了。基大老瑪怕召會。我們能在那裏殺敗一切的仇敵？迦南。今天的迦南是什麼？召會，就是擴大的基督。今天神的國度同神的居所在那裏？也在召會中。召會，擴大的基督，是我們今天的美地。

信基督是後裔很容易，但信基督是地卻很難。信基督是我們的生命，比信基督能成爲我們的召會生活容易。很多基督徒對於基督是他們的生命，他們相信神；但一談到召會生活，就是美地，在此我們能安息，殺敗仇敵，並給神立場建立祂的國度，建造祂的居所，他們便說，今天我們不可能有這事。很多基督徒似乎說，『我們可能憑基督活着，但不可能有召會生活。』他們相信基督能成爲他們的生命，比相信召會能成爲他們的生活容易。...我們再次看見，我們和亞伯拉罕一樣，我們發現，相信神給我們後裔較爲容易，但相信神給我們地卻很難。你有基督作後裔麼？你也有基督作地麼？有基督作地給我們活在其中，使我們有召會生活，使神有祂的國度同祂的居所，作祂的彰顯和代表，這不是那麼簡單的事。

多年前，在我們進入召會生活之前，我們講到憑基督活着，但我們自己卻不在安息裏。我們流蕩不安息，直到有一天靠着祂的恩典，進入召會中。我們一進入召會中，就開始感覺我們是在安息裏。在我們進入召會生活之前，我們要殺敗仇敵非常困難，但在進入召會生活以後，我們發現很容易就把他們全殺盡了。在召會生活中，神的國被建立，神的居所被建造，神就得了彰顯並代表。這是今天神永遠定旨的完成（創世記生命讀經，七二九至七三〇、七三三至七三四頁）。

參讀：創世記生命讀經，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



創十五 9 『祂說，你為我取一隻三歲的母牛、一隻三歲的母山羊、一隻三歲的公綿羊、一隻斑鳩、一隻雛鴿。』

約十一 25 『耶穌…說，我是復活，我是生命；信入我的人，雖然死了，也必復活。』

十四 19 『還有不多的時候，世人不再看見我，你們卻看見我，因為我活着，你們也要活着。』

因為亞伯拉罕發現，要相信神關於地的應許很難，神就不得不與他立約。...在神與亞伯拉罕立約時，神吩咐他取一隻母牛，一隻母山羊，一隻公綿羊，一隻斑鳩和一隻雛鴿（創十五 9）。三隻牲畜，每隻都是三歲，剖開分為兩半；但兩隻鳥沒有剖開，要使牠們活着。神乃是藉着這些與亞伯拉罕立約，含示亞伯拉罕要這樣才能完成神永遠的定旨。

我們需要看見三隻牲畜和兩隻鳥的意義。在豫表上，人獻給神的一切東西都是基督的豫表。根據這原則，這五樣東西無疑也都是基督的豫表。基督首先是被釘死的基督，被剖開的基督，其次是復活的基督，活着的基督。我們若看見這點，就會明白那三隻被剖被殺的牲畜，乃是豫表釘死的基督。釘死的基督就是成為肉體，在祂的人性裏活在地上的那一位。約翰一章說，話就是神，話成了肉體（14），然後說到這一位是神的羔羊（29）。神的羔羊是神的話成為肉體的那一位。所以在創世記十五章，那三隻牲畜應當表徵在祂的人性裏為我們釘死的基督（創世記生命讀經，七三四至七三五頁）。

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)

沒有被殺的兩隻鳥，表徵復活、活着的基督（利十四 6~7）。這位復活的基督主要的是在祂的神性裏，因為按照聖經，鴿子在豫表上是表徵聖靈（約一 32）。所以，牲畜豫表在人性裏的基督，鳥豫表在神性裏的基督。因此創世記十五章的鳥表徵屬天的基督，那從天降下，仍舊在天的基督（約三 13），那曾經活過，現今仍然活着的基督。基督曾被釘死，但祂仍然活着。祂在祂的人性裏被殺，卻在祂的神性裏活着。祂是生活在地上的人，祂曾被殺；祂是翱翔在諸天之上屬天的一位，現今祂是活着的。祂的人性使祂適合作一切的祭牲，祂的神性使祂適合作那活着的一位。祂在祂的人性裏為我們犧牲，祂在祂的神性裏為我們活着。

在豫表上，斑鳩表徵受苦的生活，雛鴿表徵相信的生活，信心的生活。主耶穌活在地球上時，總是受苦並相信。在祂受苦的生活裏，祂是斑鳩；在祂相信的生活裏，祂是雛鴿。

鳥有二隻。二這數字是見證、作見證的意思（徒五 32）。兩隻活鳥乃是為基督作見證，見證基督是復活的一位，活在我們裏面，並為我們活着（約十四 19~20，加二 20）。活的耶穌就是見證，是一直作見證的那位。在啟示錄一章，主耶穌說，我『是那活着的；我曾死過，看哪，現在又活了，直活到永永遠遠』（18）。祂活到永永遠遠，就是祂的見證，因為耶穌的見證總是與活着有關。一個地方召會若是不活，就沒有耶穌的見證。我們越活，就越是活的耶穌的見證。

有三隻牲畜和兩隻鳥，總共五項。五是負責任的數字，在這裏指明基督作為釘十字架並活着的一位，如今為着完成神永遠的定旨，擔負一切的責任（創世記生命讀經，七三七至七三八頁）。

參讀：創世記生命讀經，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

羅六 8 『我們若與基督同死，就信也必與祂同活。』

加二 20 『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着；並且我如今在肉身裏所活的生命，是我在神兒子的信裏，與祂聯結所活的，祂是愛我，為我捨了自己。』

在創世記十五章十八節神與亞伯拉罕立約...。亞伯拉罕的後裔要得着廣闊的地，從埃及河直到伯拉大河。今天以色列國只有一塊狹長的地，但神所應許的地遠比這個廣闊。在豫表上，這是指召會生活在經歷一切的患難之後，要擴展成為廣闊的。那時我們要有更豐富的後裔，和更寬闊的召會生活。在我們裏面的後裔要更豐富，在我們外面的地要更寬廣。就在這裏我們要完成神永遠的定旨（創世記生命讀經，七四四頁）。

### 信息選讀

在舊約中，每當人獻祭給神的時候，就按手在祭牲身上，表明與祭牲聯結或聯合。〔在創世記十五章。〕神要亞伯拉罕將牲畜和鳥獻給祂，含示亞伯拉罕必須與祂獻給神的一切東西成為一。神似乎對他說，『亞伯拉罕，你必須與你獻給我的一切東西聯結。你必須與那些牲畜和鳥聯合。』這指明我們也必須在基督的剖開裏被剖開，在祂的釘死裏被釘死。我們天然的人，我們的肉體和我們的己，必須被剖開，被釘死。當我們在祂的釘死裏與祂聯合，也就在祂的復活裏與祂聯合。我們在祂的死裏死了（羅六 5 上、8 上），我們在祂的復活裏活着（5 下、8 下），以完成神的定旨。我們在祂的釘死裏被了結，在祂的復活裏有新生的起頭。這樣，就使我們能完成神永遠的定旨。

### 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.

天然的人不可能過召會生活。在我們中間，有各式各樣的弟兄姊妹。按着人說，我們不可能成爲一。然而，在召會中，因着釘死並復活的基督，我們的確是一。我們在祂裏面是這樣的一，連魔鬼也必須承認我們是一。我們的舊人在基督的釘死裏被了結了。什麼時候我那被了結的舊人從墳墓出來，我立刻斥責他說，『你到這裏作什麼？你已經被了結了，你到這裏來是不對的。』我們都已經在基督的釘死裏被了結，在祂的復活裏有新生的起頭。在祂的復活裏我們都是活着的，不是憑我們自己，乃是憑復活的基督；祂活在我們裏面，使我們能過召會生活。

現在我們看見，神如何能得着這樣奇妙的後裔和地，後裔是子民，地是範圍，在這範圍內，且憑着這後裔，神就能建立祂的國度，建造祂的居所，作祂的彰顯和代表。神怎樣才能作這事？只有藉着基督被釘死作我們的平安祭、贖罪祭和燔祭，並復活作我們的生命。現在我們蒙召的人，就是將基督獻給神並與祂聯合的人，與基督乃是一。基督被釘且復活，我們也與祂同釘且同復活。...現在我們都能宣告：『現在活着的，不再是我，乃是基督在我裏面活着。』（加二 20）藉着這事實，我們今天就能是活的，爲着過召會生活。在召會生活中，我們有基督在裏面作後裔，並有基督在外面作地。我們如何能進入這樣的地，進入這樣的召會生活？只有藉着釘死並復活的基督，藉着母牛、母山羊、公綿羊、斑鳩和雛鴿。一面我們都已經被釘死了；另一面我們都是活的。所以在這裏神能得着後裔和地，好完成祂永遠的定旨。阿利路亞！我們有這樣一位基督，祂是那後裔，叫我們憑以活着；祂也是那地，叫我們活在其中（創世記生命讀經，七四〇至七四一頁）。

參讀：創世記生命讀經，第四十五篇；真理課程二級卷一，第四課。

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

降 A 大調 6/8 (申命記八章七至十節)(英 1164)

A<sup>b</sup> D<sup>b</sup> E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> A<sup>b</sup>  
3 · 2 1 4 3 | 3 2 1 5 | 1 1 2 2 | 3 · 3 5 |  
 一) 基 督 美 地, 包 羅 萬 有- 祂 是 我 的 一 切: 源、  
 二) 神 成 肉 身, 忍 辱 受 死, 繁 增 如 同 小 麥; 死  
 三) 基 督 還 是 真 石 榴 樹, 生 命 豐 美、充 足; 是  
 四) 在 這 美 地 不 缺 食 物, 我 們 一 無 所 缺; 祂  
 五) 這 地 石 頭 如 鐵 之 堅, 山 內 可 以 挖 銅; 權  
 六) 為 這 美 地 我 們 頌 讚: 主, 你 何 其 包 羅! 喫  
E<sup>b</sup> A<sup>b</sup> E<sup>b</sup> B<sup>b7</sup> E<sup>b7</sup>  
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 湧 流 不 歇;  
 而 復 活, 生 命 分 賜, 初 熟 如 同 大 麥;  
 橄 欖 樹, 新 油 產 出, 膏 抹 永 不 缺 如;  
 是 如 此 豐 饒 富 庶, 我 們 頌 讚 不 絕;  
 柄 如 鐵, 憑 以 爭 戰, 仇 敵 不 能 得 逞;  
 喝 飽 足, 讓 你 充 滿, 豐 富 豈 能 盡 說!  
A<sup>b</sup> Fm A<sup>b</sup> Fm A<sup>b</sup>  
5 6 1 6 3 | 5 6 5 · | 5 6 1 6 3 | 5 6 5 · |  
 谷 中、山 上 流 出 水 來, 潤 我 心 田, 滿 溢 充 盈;  
 無 花 果 樹, 甘 甜 滿 足, 葡 萄 產 酒, 神、人 喜 悅;  
 流 奶 與 蜜, 美 善 甘 甜, 供 我 滋 養, 加 我 能 力;  
 上 好 美 地, 廣 大 無 邊, 應 有 盡 有, 齊 備 完 全;  
 再 經 苦 難, 渣 滓 全 去, 煉 淨、明 亮, 如 銅 顯 出;  
 求 使 我 們 經 營 不 輟, 美 地 實 際 增 長 不 已;  
Fm E A<sup>b</sup> E<sup>b7</sup> A<sup>b</sup>  
1 1 1 1 · | 1 1 1 5 · | 1 · 2 · | 1 · 1 0 ||  
 何 等 榮 耀, 活 水 澎 湃 一 作 我 生 命!  
 如 此 供 應, 全 在 基 督 一 有 祂 無 缺!  
 祂 的 豐 富, 如 此 完 全 一 基 督 美 地!  
 今 在 我 心 還 要 擴 展 一 無 量 無 限!  
 有 鐵 有 銅, 應 付 所 需 一 全 是 基 督!  
 我 的 喜 樂, 我 的 生 活 一 基 督 美 地!

<< WEEK 4 — HYMN

Hymns, #1164

<p>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!</p> <p>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!</p> <p>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!</p>	<p>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!</p> <p>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.</p> <p>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!</p>
--	---



# 二〇一三年冬季訓練

## 創世記結晶讀經（二）

### 第五篇

#### 在基督天上的職事裏 為弟兄爭戰而享受祂

讀經：創十四，來七 1～4、25～26，八 2

### 週 一

壹 憑信而活，如同亞伯拉罕所作的，乃是在基督天上的職事裏與祂合作，不僅過祭壇和帳棚的生活，也為弟兄爭戰—創十二 7～8，十四，羅四 12：

一 羅得錯誤的離別亞伯拉罕，漸漸挪移帳棚，直到所多瑪（創十三 5～12）；『所多瑪人在耶和華面前罪大惡極』（13）：

1 離開亞伯拉罕就是離開神的目標和神的保護—參腓三 17，林前四 16～17，來十三 7。

2 我們需要將自己聯於並跟隨神經綸中正確的人，好使我們蒙保守在生命的線上和主行動的流中—林前十五 33，箴十三 20，提後一 15～18，二 22。

二 因着所多瑪周圍的土地肥美，羅得就走向所多瑪；最終，他遷入那城，住在那裏，並且定居在那裏；在神的主宰下所多瑪被擊敗，

# 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*

羅得被擄—創十四 12，參耶二 13。

## 週 二

- 三 亞伯拉罕不計算弟兄的弱點，也不對羅得幸災樂禍；就亞伯拉罕說，看見弟兄被擄對他乃是羞恥—約壹五 16 上，賽五八 6 ~ 7，箴十 12，雅五 19 ~ 20。
- 四 亞伯拉罕得了羅得被擄的消息，就決意要為羅得爭戰；並且他出去爭戰以前禱告，向天地的主，至高的神耶和華舉手起誓—創十四 14、22，提前二 8。
- 五 亞伯拉罕決定帶着他的三百一十八名壯丁，與四王並他們的軍隊爭戰，這是由於在景象背後，撒冷王（意思是『平安王』）麥基洗德（意思是『公義王』）為羅得、亞伯拉罕並亞伯拉罕的爭戰代求—創十四 18 ~ 20，來七 1 ~ 4、25 ~ 26，四 14 ~ 16，羅八 26 ~ 29、34。

## 週 三

貳 亞伯拉罕得着勝利後，『有撒冷王麥基洗德帶着餅和酒出來迎接；他是至高神的祭司』—創十四 18：

- 一 麥基洗德豫表基督是君尊的大祭司；亞伯拉罕得着勝利後，麥基洗德出現了—來五 6、10，七 1 ~ 3。
- 二 麥基洗德是神的祭司，他在出現之前，必定曾為亞伯拉罕代求；亞伯拉罕能殺敗四王得

*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*



着勝利，必是藉着麥基洗德的代求——參出十七 8 ~ 13。

三 今天我們的大祭司基督，正以隱藏的方式為我們代求（羅八 34，來七 25），使我們成為祂的得勝者，擊敗神的仇敵，好使基督藉着我們的得勝，能在祂第二次來時公開的顯現（參太二六 29）：

- 1 我們都需要回應主的代求；我們若轉到我們的靈裏接觸祂，總會有所回應——參詩二七 8。
- 2 我們若照着這回應而行，忘掉我們的環境、仇敵、甚至自己，我們就會得着勝利，並且『殺敗諸王』（就如己、天然的心思、放肆的情感、頑固的意志和其他的仇敵）。
- 3 在殺敗諸王的末了，我們的麥基洗德就會向我們顯現；那就是基督的再來；那時全地都要知道神是天地的主。

#### 週 四

四 聖經題到照着麥基洗德等次的祭司職分（創十四 18），先於亞倫的祭司職分（出二八 1）；照着麥基洗德等次的祭司職分，高於亞倫的祭司職分——來七：

- 1 基督在地上的職事裏，乃是照着亞倫的等次為大祭司，為着除掉罪——九 14、26。
- 2 然後，基督在天上的職事裏，乃是照着麥基洗德的等次標出為大祭司（五 6、10），為着勝過罪，不是為着罪獻祭，乃是將那經過成為肉體、人性生活、釘十字架和復活之過程的神（由餅和酒所表徵——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) 服事給我們，作我們生命的供應，使我們蒙拯救到底 (來七 25)。

3 認識基督這位大祭司，在祂的君王職分裏是公義王和撒冷王，乃是要在祂的作頭和作主之下，讓祂這賜生命的靈在我們裏面管理我們，使我們成為新耶路撒冷，在其中有公義與平安作王—1 ~ 3 節，賽九 6，三二 1、17，彼後三 13，弗一 10。

4 認識盡屬天祭司職分的基督，乃是接觸祂，藉着進入祂為我們的禱告、祂在神面前顧到我們的案件並祂將經過過程的神作為餅和酒服事給我們，使我們被祂浸透、浸潤並與祂調和—太二六 26 ~ 28。

叁 使徒的職事與基督天上的職事合作，『為弟兄爭戰』，按着神和神的經綸為聖徒代求，並將經過過程的神服事到聖徒裏面，作他們得勝的供應和享受—來七 25，八 2，路二二 31 ~ 32，約二一 15 ~ 17，徒六 4，啓一 12 ~ 13，參出二八 9 ~ 12、15 ~ 21、29 ~ 30。

## 週 五

肆 享受基督在祂天上的職事裏作君尊大祭司 (詩一一〇 4) 的路，啓示於詩篇一百一十篇三節—『當你爭戰的日子，你的民要以奉獻為彩飾，甘心獻上自己。你的少年人對你必如清晨的甘露』：

一 在主眼中，我們甘心的奉獻，將自己獻給祂，

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*

乃是一種彩飾；雖然召會墮落了，歷世紀以來仍有一條線，有一班人以奉獻為彩飾，為榮美，甘心將自己獻給主。

二 『彩飾』也可譯為『裝飾』；奉獻的彩飾乃是一種裝飾；我們若甘心將自己獻給主，就會有神聖、屬天的光彩而顯為美麗。

三 照着本詩，使基督得着滋潤的甘露來自『清晨』：

- 1 我們需要在清晨被孕育為滋潤基督的甘露；這與晨更有關。
- 2 我們若不清早起來接觸主，就會失去成為清晨的甘露以滋潤基督的機會。
- 3 願我們回應祂說，『主耶穌，我要作清晨所孕育並產生的甘露，使你得着滋潤。』

## 週 六

伍 亞伯拉罕得着勝利後，麥基洗德為他祝福，說，『願天地的主、至高的神賜福與亞伯蘭；至高的神把敵人交在你手裏，是當受頌讚的。亞伯蘭就將所得的一切，拿了十分之一給他。…亞伯蘭對所多瑪王說，我已經向天地的主，至高的神耶和華舉手起誓；凡是你的東西，就是一根線、一根鞋帶，我都不拿，免得你說，我使亞伯蘭富

*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』—創十四 19 ~ 20、22 ~ 23:

- 一 因着亞伯拉罕這得勝者勝過了神的仇敵，在地上與神站在一起，神就能不僅稱為天上的神（代下三六 23，尼一 5，二 4、20），也稱為天地的主（創十四 19、22）。
- 二 亞伯拉罕勝過屬地物質的試誘，顯出他在這事上的純潔；我們享受在天上職事裏之基督的表顯，見於我們對財物的處理方式：

- 1 為着主在地上的行動，我們需要跟隨亞伯拉罕的榜樣，用屬地的財物尊崇我們升天的主—20 節，來七 2、4，參瑪三 8 ~ 10，路六 38。
- 2 為着主在地上的行動，我們需要勝過屬地財物的試誘，享受經過過程之三一神的豐富—創十四 21 ~ 24，參王下五 15 ~ 27，約叁 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.

## 第五週·週一

### 晨興餽養

創十三 11~12 『於是羅得爲自己選擇約但河的全平原，往東遷移；他們就彼此分離了。亞伯蘭住在迦南地；羅得住平原的城邑，並且漸漸挪移帳棚，直到所多瑪。』

〔在創世記十四章，諸王之間的〕戰爭主要發生在所多瑪，因爲神的一個子民羅得住在那裏。在那場戰爭之前，羅得已經與亞伯拉罕分離了（十三 11）。你認爲羅得與亞伯拉罕分離好麼？不，不好。今天所有的年輕人都喜歡和年長的一代分開。然而，在神的經綸裏，年輕人與年長的一代分開並不好。你若這樣作，你會失去標的和保護。在十三章的時候，神的目標和永遠的標的是隨着亞伯拉罕。倘若你在那裏，使自己與他分開，就等於使自己與神的標的分開了。神的目標是隨着蒙召的人。你若與蒙召的人分離，就是與神的目標分離。羅得絕不該與亞伯拉罕分離，因爲神的目標是隨着亞伯拉罕。離開了亞伯拉罕，就是離開了神的標的。不僅如此，離開了亞伯拉罕，也就是離開了保護（創世記生命讀經，七〇〇頁）。

### 信息選讀

羅得不是先被四王擊敗。他那次失敗乃是先前至少兩次失敗的結果。羅得在被基大老瑪擄去之前，已經有過兩次失敗。第一次失敗發生在羅得的牧人和亞伯拉罕的牧人相爭，亞伯拉罕叫羅得揀選地的時候（創十三 7~11）。當亞伯拉罕叫羅得揀選的時候，羅得該說，『叔父，我的揀選就是你，我的揀選就是你的揀選。我不喜歡自己揀選。我的牧人若不聽我，我就解雇他們。我絕不離開你。除了你和

## << WEEK 5 — DAY 1 >>

### 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

你的揀選之外，我別無揀選。』但相反的，當亞伯拉罕叫羅得揀選的時候，他沒有多加考慮，就立刻作了揀選，並且離開了。那是他第一次的失敗。

羅得和亞伯拉罕分離後，『住在平原的城邑，並且漸漸挪移帳棚，直到所多瑪。』（12）羅得漸漸走下坡。他往下坡走了第一步之後，就很容易走第二步、第三步。第一步是離開與所多瑪相距很遠的亞伯拉罕。羅得走上通往所多瑪的路，他走向所多瑪。在神眼中，所多瑪是個罪大惡極的城市（13）。羅得是神的一個子民，必然知道這事。他該遠離所多瑪，不該走向所多瑪。然而，因着所多瑪周圍的土地肥美，羅得就走向所多瑪。最終，他遷入那城，住在那裏，並且定居在那裏。那是他第二次的失敗。

你想神會允許祂的子民住在這樣一個邪惡的城裏麼？當然不會。因此，在神的主宰之下，基大老瑪領軍攻打所多瑪。神允許那場戰爭發生。四王與五王交戰。按人來說，五王應該得勝，因為他們人多。但四王擊敗了五王，並且所多瑪城被擄掠。聖經強調所多瑪被擄掠，因為羅得住在那裏。這場戰爭不僅是四王攻打五王，這場戰爭乃是為着神的一個子民而戰。羅得住在所多瑪可能很平安，但神不平安。神絕不會允許羅得平平安安的住在那裏。神也許會說，『羅得，你裏面也許有平安，但我要從外面興起一些攪擾來。我要差遣四王擊敗五王，並且擄掠你的城市。他們要把你，你的家人，並你所有的一切都擄去。』這事真的發生在羅得身上。羅得遭遇了一次又一次的失敗。至終，他失敗的最後一步，就是落在敵人手中。他被擄了，而所多瑪王並不能幫助他（創世記生命讀經，七〇〇至七〇二頁）。

參讀：創世記生命讀經，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

創十四 14~16 『亞伯蘭聽見他姪兒被擄去，就率領他家裏生養的精練壯丁三百一十八人，直追到但，…擊敗敵人，…將一切財物奪回來，連他姪兒羅得和他的財物，以及婦女、人民也都奪回來。』

在羅得被擄的事上，神是主宰一切的。創世記十四章十三節說，『有一個逃出來的人，來告訴希伯來人亞伯蘭。』…這麼多人被擄去，這個人卻逃了出來。他乃是神的主宰所保留的。我們會看見，這必是因着背後的代求發生的。

亞伯拉罕不像我們，他不計算弟兄的弱點，也不對羅得幸災樂禍。亞伯拉罕沒有說，『羅得絕不該與我分開，我知道這事會發生，他罪有應得。我信神是主宰一切的，羅得的苦難是從神來的。你平安的回家吧。神會保守羅得的。』…他得了這消息，就堅決定意要為羅得爭戰（14）。…在二十二節〔亞伯拉罕〕告訴所多瑪王，在他出去爭戰以前，他曾向神舉手起誓。亞伯拉罕怎能禱告並作這樣的決定？這必是由於背後有人為他代求。…因這代求的結果，亞伯拉罕作了簡單而勇敢的決定（創世記生命讀經，七〇二至七〇三頁）。

### 信息選讀

亞伯拉罕決定帶着他的三百一十八名壯丁，與四王並他們的軍隊爭戰。…亞伯拉罕怎能以這樣少的人與他們爭戰？不但如此，他們還是多次打仗的君王和將軍，而亞伯拉罕是個外行人，他怎能和那些打仗專家交戰？…雖然如此，亞伯拉罕卻很勇敢，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.

亞伯拉罕勇敢的決定，必是由於背後有人為他代求。你也許以為，聖經裏沒有這樣的記載。聖經裏也沒有記載麥基洗德的父母或族譜。你相信他沒有父母或族譜麼？當然有，但聖經沒有題到這些。創世記十四章背後的許多事情都沒有記載。...有人關心神在地上的權益，就為羅得、亞伯拉罕並亞伯拉罕的爭戰代求。

然後時機來到，亞伯拉罕能向全宇宙表明，他是在神這邊。當麥基洗德出現的時候，啓示了神的兩個特別名稱：至高的神和天地的主（19）。麥基洗德和亞伯拉罕都這樣稱呼神。亞伯拉罕說，『我已經向天地的主，至高的神耶和華舉手起誓。』（22）亞伯拉罕能說，『我下埃及學了功課，我的神，就是呼召我的那一位，乃是天地的主。我不需要揀選，我的揀選就是祂。我不能眼看我的弟兄被擄，這對我是羞恥。我必須把他救回來。我不管我的壯丁有多少，也不管諸王和他們的軍隊。...我的負擔就是要把我的弟兄救回來。我若不這樣作，對我就是羞恥。』

亞伯拉罕冒着生命的危險，為他的弟兄爭戰。為着拯救他被擄的弟兄而冒着生命的危險，這對他並不是一件小事，但他這樣作了。戰爭進行順利，亞伯拉罕追趕敵人，從南方一路追到北方的但。他的得勝必是背後代求的結果。

亞伯拉罕信靠神得了勝利。他對神有信心，因為他學會了認識神。同樣的，我們都必須學習認識神。我們必須學知，甚至在今天，地還是神的，神是地上的主。祂不但是地上的主，也是天上的主（創世記生命讀經，七〇三至七〇五頁）。

參讀：真理課程一級卷一，第八課。

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



創十四 18~20 『又有撒冷王麥基洗德帶着餅和酒出來迎接；他是至高神的祭司。他為亞伯蘭祝福，說，願天地的主、至高的神賜福與亞伯蘭；至高的神把敵人交在你手裏，是當受頌讚的...。』

麥基洗德豫表基督是君尊的大祭司（來七 1~3...）。亞伯拉罕得着勝利後，麥基洗德出現了。麥基洗德是神的祭司，他在出現之前，必定曾為亞伯拉罕代求。亞伯拉罕能殺敗四王得着勝利，必是藉着麥基洗德的代求（參出十七 8~13）。今天我們的大祭司基督，正以隱藏的方式為我們代求（羅八 34 下，來七 25 下），使我們成為祂的得勝者，擊敗神的仇敵，好使基督藉着我們的得勝，能在祂第二次來時公開的顯現（聖經恢復本，創十四 18 註 2）。

### 信息選讀

〔麥基洗德〕很像基督。他來了，就表徵基督來了。他豫表基督是神的大祭司。這在創世記十四章沒有啓示出來，但在詩篇一百一十篇可以看出。一百一十篇告訴我們，神的受膏者，就是基督，照着麥基洗德的等次為祭司，他的等次先於亞倫的等次。在亞倫作祭司以前，麥基洗德已經是神的祭司了。

亞倫的祭司職任是對付罪，顧到消極一面的事。相反的，麥基洗德的職事是積極的。麥基洗德不是來除罪；他出現不是因為亞伯拉罕犯了罪，乃是因為亞伯拉罕得了勝。麥基洗德出現，不是帶着祭物來除罪，乃是帶着餅和酒來滋養得勝者。...基督是這樣的大祭司，祂不是解決罪，乃是把那象徵經過過程之神的餅和酒供應我們，作我們的滋養。

### 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.

當我們在地上生活行動時，會遭遇到許多事。表面看來，這些事就這麼發生了；實際上，在背後一直有代求。我們的麥基洗德，我們的大祭司基督，仍然在天上為我們代求（來七 25）。祂的代求蔭庇我們，顧念我們。

我們需要每天都擊殺一些王。我們需要在思想、情感和意志裏擊殺諸王。我們需要在環境、家庭和學校中擊殺諸王。在我們擊殺這些王之後，我們的麥基洗德會臨到我們，迎接我們，慶賀我們的得勝。主在我們殺盡諸王之後，才會回來。那時祂要回來，與我們同喝葡萄樹的產品，正如祂在馬太二十六章二十九節的話所指明的：『從今以後，我絕不喝這葡萄樹的產品，直到我在我父的國裏，同你們喝新的那日子。』

基督的第二次顯現，對我們得勝者並不希奇，但對世人卻非常希奇。他們會說，『這位是誰？祂叫什麼名字？祂從那裏來？』我們要回答他們：『祂名叫基督，是真麥基洗德。祂是從天上來的，祂在那裏已經為我們代求了好多世紀。』

我們都需要回應主的代求。我們若轉到我們的靈裏接觸祂，總會有所回應。我們若照着這回應而行，忘掉我們的環境、仇敵甚至自己，我們就要得着勝利，並且殺敗諸王。在殺敗諸王的末了，我們的麥基洗德就會向我們顯現。那就是基督的再來。當基督來臨的時候，全地都要認識至高的神。那時全地都要知道神是天地的主。這地不屬於任何君王、總統、政治家或政客，乃屬於至高的神，天地的主。這事實如何能向世人表明？只有藉着我們殺敗諸王（創世記生命讀經，七〇六至七〇九頁）。

參讀：創世記生命讀經，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

來七 11 『這樣，藉着利未人的祭司職分，若真能使人得完全，…又何需另外興起一位祭司，照着麥基洗德的等次，不照着亞倫的等次來稱謂？』

25 『所以，那藉着祂來到神面前的人，祂都能拯救到底；因為祂是長遠活折，為他們代求。』

聖經題到麥基洗德的祭司職分〔創十四 18〕，先於亞倫的祭司職分（出二八 1）。照着麥基洗德等次的祭司職分，高於亞倫的祭司職分（來七）。基督在地上的職事裏，乃是照着亞倫的等次為大祭司，為着除掉罪（九 14、26）。然後，基督在天上的職事裏，乃是照着麥基洗德的等次標出為大祭司（五 6、10），不是為着罪獻祭，乃是將那經過成為肉體、人性生活、釘十字架和復活之過程的神（由餅和酒所表徵—太二六 26~28）服事給我們，作我們生命的供應，使我們蒙拯救到底（來七 25 上）（聖恆恢復本，創十四 18 註 3）。

### 信息選讀

這位大祭司是屬於另一等次的，不是亞倫的等次，乃是麥基洗德的等次。麥基洗德是一位王，他名字的意思是公義王。以賽亞三十二章一節給我們看見，公義王這個名稱，也是指主耶穌說的。基督是公義王，是今日的麥基洗德。祂是公義王，使萬有與神，以及萬有彼此的關係都是對的。祂又使人與神和好，也使神對人有了平息。公義帶進平安（17）。基督藉着祂的公義，結出了平安的果子。

麥基洗德也是撒冷王，意思是平安王，表徵基督也是平安王（九 6）。基督是平安王，藉着公義，帶

### 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

進神與我們之間的平安，在其中盡祂祭司的職任，將神供應我們，作我們的享受。

基督是大祭司，但祂的身份卻是君王。當祂盡祭司職分時，祂乃是君王。祂是君王來作祭司，因此祂的祭司職分是君尊的（彼前二 9）。祂將君王職分和祭司職分合併（亞六 13），為着神的建造和神的榮耀。基督的君王職任藉着公義，保持平安的秩序。這種平安的秩序，是神的建造所需要的。神的家乃是在平安的光景中建造的。基督的祭司職任，供應神建造的一切需要。這樣，祂的榮耀就顯明出來了。

當你白天在爭戰，殺除一切消極的事物時，大祭司基督就為你代求。希伯來七章二十五節很清楚的題到這事。到了晚上，你打完了仗，祂也代求完畢時，祂就帶着餅和酒來和你共同享受。這就是我們的大祭司。當戰士在爭戰時，麥基洗德就一直在觀看並代求。他看見亞伯拉罕得勝，並且知道在什麼時候帶着餅和酒出去迎接他。...麥基洗德作供應者，必定也是代求的大祭司。我們今天的基督，就是這樣一位大祭司。

我們的麥基洗德，在把經過過程的神供應給我們之前，就為我們代求，使我們能揮劍殺敗眾仇敵。我們必須殺敗己、天然的心思、放肆的情感、頑固的意志和其他的仇敵。...當我們擊殺完畢，祂就不再代求，換為供應我們餅和酒。正確的基督徒生活，乃是白天擊殺仇敵，夜晚享受麥基洗德所供應的餅和酒。每一天的末了，爭戰和代求都已完畢，祂與我們，我們與祂，就在公義和平安裏一同享受餅和酒（希伯來書生命讀經，四三四至四三九頁）。

參讀：希伯來書生命讀經，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

### 晨興餽養

詩一一〇3~4『當你爭戰的日子，你的民要以奉獻為彩飾，甘心獻上自己。你的少年人對你必如清晨的甘露。耶和華起了誓，必不後悔；祂說，你是照着麥基洗德的等次，永遠為祭司。』

〔詩篇一百一十篇三節上半的〕『甘心獻上自己』，原文意，『成為甘心祭』。有些譯本將『爭戰』譯作『軍隊』。這些不同的譯法都指明，某種爭戰正在激烈的進行。今天仍是爭戰的時候，因為基督還沒有得着腳凳。因此，這職事在不斷的爭戰。我們抵擋並廢掉每一種關於召會的錯誤立場，無論是天主教或更正教，這就引起反對和爭戰（詩篇生命讀經，五二八至五二九頁）。

### 信息選讀

你領悟在主眼中，我們甘心的奉獻，將自己獻給祂，乃是一種彩飾麼？雖然召會墮落了，歷世紀以來仍有一條線，有一班人以奉獻為彩飾，為榮美，甘心將自己獻給主。千萬人放棄地上的一切，甘心將自己獻給基督，這種獻上有奉獻的彩飾。達祕就是這樣的人。達祕活到八十一歲，因着他對基督的愛，他沒有結婚。在他老年時，有一天他獨自在旅店裏，他對主說，『主耶穌，我仍然愛你。』毫無疑問，達祕以奉獻為彩飾，對主乃是甘心祭。

〔詩篇一百一十篇三節上半〕有些譯本不用『彩飾』（splendor）一辭，而用『裝飾』（adornment）一辭。奉獻的彩飾乃是一種裝飾。我們需要甘心將自己獻給主，藉此得着裝飾。我們若這樣作，就會有神聖、屬天的光彩而顯為美麗。

### 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.

〔三節下半〕指明，一面，基督喜歡看見我們奉獻的彩飾；另一面，祂渴望清晨的甘露。基督喜歡看見那些將自己獻給祂為甘心祭的人，但更重要的是，祂仍需要一些甘露滋潤祂。甚至基督也需要滋潤；祂需要我們作滋潤祂的甘露。

照着本詩，這甘露來自『清晨』。我們需要在清晨被孕育為滋潤基督的甘露。我信這與晨更有關。我們早晨若不早起，就會失去成為清晨的甘露以滋潤基督的機會。基督若沒有得着滋潤，就會枯乾，我們也會枯乾。我盼望我們眾人，尤其是青年人，要看見基督在這裏將自己比喻為需要溫和、柔軟、柔細之甘露滋潤的植物。願我們回應祂說，『主耶穌，我要作清晨所孕育並產生的甘露，使你得着滋潤。』

〔四節〕的『後悔』也可譯為『改變』。基督不僅是有能力和權柄的君王，如一至二節所指明的；祂也是大祭司，如四節所啓示的。今天我們不僅需要基督作我們的君王，也需要基督作我們的祭司，在神面前為我們代求，並處理我們的案件。

基督的職事分為兩段。第一段是祂在地上的職事，第二段是祂在諸天之上的職事。祂在地上的職事裏作了許多事。如今，基督既完成了祂職事的第一段，就在祂的升天裏，執行祂職事屬天的第二段，包括祂的祭司職分和君王職分。祂是君王，有表徵能力和權柄的杖，管理這地，並處理我們的事務；祂也是大祭司，為我們代求，並處理我們的案件（詩篇生命讀經，五二九至五三一頁）。

參讀：詩篇生命讀經，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

創十四 22~23 『但亞伯蘭對所多瑪王說，我已經向天地的主，至高的神耶和華舉手起誓；凡是你的東西，就是一根線、一根鞋帶，我都不拿，免得你說，我使亞伯蘭富足。』

亞伯拉罕將被擄的一切財物奪回來，連他姪兒羅得和他的財物，以及婦女、人民也都奪回來之後，有所多瑪王出來在沙微谷迎接他。又有撒冷王麥基洗德帶着餅和酒出來迎接他。『所多瑪王對亞伯蘭說，你把人口給我，財物你自己拿去。』（創十四 21）這時，亞伯拉罕已經學會了功課，他並沒有覺得這些財物是他辛苦打仗得來的，是他該得的；相反的，『亞伯蘭對所多瑪王說，我已經向天地的主，至高的神耶和華舉手起誓；凡是你的東西，就是一根線、一根鞋帶，我都不拿，免得你說，我使亞伯蘭富足。』（22~23）他在這裏站在一個地位上，給人看見，除了耶和華之外，誰也不能給他什麼（亞伯拉罕以撒雅各的神，五五至五六頁）。

### 信息選讀

亞伯拉罕稱神為『天地的主』！〔創十四 22〕...這是說明因為在地上有亞伯拉罕為神站住的緣故，所以不只天是祂的，地也是祂的了。神不只是天上的主，並且是天地的主了！亞伯拉罕稱神為天地的主，並不是他自己發明的，乃是從麥基洗德那裏學來的。當他殺敗基大老瑪和與他同盟的王回來的時候，在沙微谷，就是王谷，遇見了麥基洗德。他打了勝仗之後，並不是在高大的城牆上遇見人，而是在卑微的山谷裏遇見人。在那裏，麥基洗德帶着餅和酒出來迎接他，為他祝福說，『願天地的主、至高的神賜福與亞伯蘭；至高的神把敵人交在你手裏，是當受頌讚的。』（19~20）在這裏，因為有一個

### 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

人在地上為神站住了，所以麥基洗德說，神是天地的主。這是全部聖經第一次說神是天地的主。

亞伯拉罕受了各種各樣的試煉，終於他得勝了！這是神在亞伯拉罕身上所作的工作。天地的主、至高的神，是當受頌讚的！（亞伯拉罕以撒雅各的神，五六頁）

亞伯拉罕的得勝，規律並恢復了整個局面，也重整了整個環境。四王打敗了五王，擄掠了一切。現在整個局面轉過來了。亞伯拉罕的得勝完全改變了這局面，將它調整過來。他將不公平的環境轉變成公平的，並使全境太平。結果就有了公義王與平安王。亞伯拉罕的得勝止息了一切的爭鬥和分爭，帶進真正的平安。

所多瑪王能謙卑、誠實並真誠地對亞伯拉罕說，『你得了勝利，你所奪回的一切必定歸你。請你拿去。我只要我的人民。』你我若是亞伯拉罕，也許會說，『那是正確且公平的。我拯救了你的人民，奪回了你所失去的一切。人民歸你，其餘的一切歸我，這樣很好。』但亞伯拉罕得勝所重整的環境完全不是這樣。那是純潔的。亞伯拉罕對所多瑪王說，『凡是你的東西，就是一根線、一根鞋帶，我都不拿，免得你說，我使亞伯蘭富足。』（創十四 23）亞伯拉罕似乎說，『我若拿你一根線，你就能說你使我富足。但我要向全宇宙作完全的見證，我的富足不是從你來的，我的富足是從天地的主、至高的神來的。』這是何等的純潔！在那種局面裏，我們看見公義與平安。...就某種意義說，這就像千年國，滿了公義與平安（賽三二 1、16~18，詩七二 2~3、7）（創世記生命讀經，七一一至七一二頁）。

參讀：亞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



## 第五週詩歌

### 讚美主-對祂的記念

(創世記十四章十七至二十節) (英1111)

G大調

6/4

3 - 2 4 - 3 | 3 - 2 1 - - | 1 - 6̣ 1 - 6̣ | 5̣ 1̣ 3 2 - - |  
一 赴 主 筵 席 何 歡 暢 · 餅 杯 分 受 靈 高 昂 ;  
3 - 2 4 - 3 | 2 - 1 6̣ - - | 5̣ 1̣ 3 5 - 3 | 3 - 2 1 - - |  
尊 大 祭 司 在 席 上 · 豐 富 供 應 深 而 廣 。  
5 - 3 5 - 3 | 3 - 2 2 - - | 3 - 7̣ 1 - 1 | 2 - 6̣ 7̣ - - |  
麥 基 洗 德 · 我 頌 揚 · 感 謝 你 所 施 饒 ; 養  
1 - 1 2 - 2 | 3 - 3 4 - - | 5 - 6 5 3 1 | 3 - 2 1̣ - - ||  
神 聖 豐 富 同 飽 嘗 · 是 神 自 己 作 恩 賞 。

- 二 亞伯蘭殺敗諸王， 救回弟兄凱歌唱，  
皆因公義、平安王 暗中代求不延宕；  
且帶餅、酒來送上， 供備應時又多方，  
使凱歸者得加強， 顯明主恩真無量。
- 三 諸王侵略未停歇， 我們爭戰不鬆懈；  
恩主代求不斷絕， 加力無窮，敵全滅。  
環繞桌子獻感謝， 得勝召會今領略；  
神聖分賜何超越， 神作福分無所缺。
- 四 可憐罪人得稱義， 所有罪過變陳跡；  
祭司供應不止息， 使主戰士得堅立。  
心被恩感來聚集， 麥基洗德，讚美你！  
我心、我靈當興起， 頌讚歌謳永無已。

## << WEEK 5 — HYMN

### Hymns, #1111

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!

第五週申言

申言稿: \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

# 二〇一三年冬季訓練

## 創世記結晶讀經（二）

### 第六篇

#### 兩個婦人的寓意

讀經：創十六 1 ~ 十七 14，加四 21 ~ 31

#### 週 一

壹 撒拉和夏甲是亞伯拉罕的妻和妾，寓指兩個約，就是應許的約與律法的約——創十六 1 ~ 3，加四 24：

一 自主的婦人撒拉，表徵應許的約，與新約，就是恩典的約有關——23 ~ 24 節，創十二 7，十五 7 ~ 21：

- 1 在那約中神應許要給亞伯拉罕後裔，沒有一點意思要亞伯拉罕作任何事來得到；神要把一些東西作到他裏面，使他能生出一個後裔來完成神的定旨；這就是恩典——4 節。
- 2 撒拉是自主的婦人，是亞伯拉罕正式的妻子，是這恩典之約的象徵；她生以撒乃是憑神的恩典。
- 3 恩典之應許的產品是以撒，他是完成神定旨的後裔——十七 19，二一 12 下。

#### 週 二、週 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，表徵律法的約—加四 24 ~ 25：

- 1 亞伯拉罕的妾夏甲，乃是律法的象徵；由此我們可以看到，律法的地位乃是妾的地位—創十六 1 ~ 3。
- 2 夏甲所象徵的律法之約，將神的選民帶到律法的奴役、轄制之下，作了律法之下的奴僕，與神的恩典隔絕了—加四 25，五 1、4。
- 3 亞伯拉罕藉夏甲生以實瑪利，象徵人想用自己肉體的努力與律法配合，以完成神的定旨—創十六 4、15 ~ 16，加二 16，四 23 上。
- 4 亞伯拉罕靠着祂肉體的努力，不憑神的恩典，從夏甲生了以實瑪利；所以，以實瑪利乃是人照着律法，靠肉體努力的結果，為神所棄絕—創十七 18 ~ 19，二一 10，加四 30。

## 三 應許是在創世記十二章二節、七節，十三章十五至十七節，十五章四至五節給的；約是在十五章七至二十一節立的：

- 1 按照神的心意，應許的約是在律法的約以先；神並沒有意思要帶進律法，要人努力遵守來完成祂的定旨。
- 2 神原初的心意乃是要將祂自己作到人裏面，然後藉着人來完成祂的定旨—4 節。

### 週 四

## 四 在十五章七至二十一節神與亞伯拉罕立的約，在十七章一至十四節用割禮得了堅立：

- 1 在一節，神向亞伯拉罕啓示祂自己為全豐全足的神；

## 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-

作為全豐全足的大能者，祂是恩典的源頭，用祂神聖所是的豐富供應祂所呼召的人，使他們能產生基督作後裔，以完成神的定旨。

- 2 在十六章，亞伯拉罕運用他的肉體生了以實瑪利；在十七章，神要亞伯拉罕割除他的肉體，了結他天然的力量，使神可以進來藉着恩典產生以撒。
- 3 割禮的屬靈意義乃是藉着基督的釘十字架，脫去肉體，脫去己和舊人—西二 11、13 上，腓三 3：
  - a 屬靈的割禮乃是不斷的將基督的死應用於我們的肉體—加五 24，羅八 13。
  - b 割禮對付憑着自己想要行神旨意並完成神應許的肉體；割禮的意義是割去肉體的自信—腓三 3。
- 4 藉割禮堅立約，與完成神定旨的後裔和地有關—創十七 2～8：
  - a 為了完成神要人彰顯並代表祂的永遠定旨，我們需要得着基督作我們的後裔和地，為此我們需要受割禮，並過釘十字架的生活—加五 24，六 14。
  - b 當肉體、己和舊人被了結，門就開了，讓神進來而生出以撒—創十八 10、14，二一 1～3。

## 週 五

貳 我們需要在創世記亞伯拉罕之經歷的光中，來看加拉太四章二十一至三十一節：

一 保羅在這些經文裏告訴我們，夏甲表徵律法，

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,*

由屬地的耶路撒冷所象徵；撒拉表徵恩典，由屬天的耶路撒冷所象徵—25 ~ 26 節。

二 夏甲和撒拉代表兩約—律法的約與恩典的約；律法是人的勞苦加上人的能力以產生一些東西；而恩典是將神賜給祂所揀選的人，好產生許多兒子—三 26，四 6。

三 神與亞伯拉罕所立起初的約，乃是恩典的約：

- 1 在這約裏，不需要人的能力或努力，只需要神的恩典以產生許多兒子—三 29。
- 2 這約等於新約；這就是說，神與亞伯拉罕所立的約，實際上就是新約—8 節，來八 7 ~ 8：
  - a 新約乃是神與亞伯拉罕所立之約的繼續—創十五 7 ~ 21。
  - b 新約就是神與亞伯拉罕所立那恩典之約完全的延續，這約乃是要產生眾子；藉這約所產生眾子當中的頭一位，乃是亞伯拉罕自己—加三 26，四 6，來二 10。

四 這兩約所生的兩種兒女，性質是不同的—加四 24、28 ~ 31：

- 1 由律法之約生的，是按着肉體生的；由應許之約生的，是按着靈生的—29 節。
- 2 按着肉體生的兒女，沒有權利有分於神所應許的福；按着靈生的兒女，卻有完全的權利—30 ~ 31 節。

*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 因着我們有恩典、基督與賜生命的靈，所以我們是按着靈所生的兒女—六 18，西一 27，林前十五 45 下：
- a 這靈現今在我們的靈裏，使我們成爲按着靈所生的兒女；這就是加拉太三章與四章裏奇妙的啓示。
  - b 我們這些按着靈所生的兒女，應當停留在神心願的實現裏，享受恩典、基督以及那包羅萬有的靈作爲福音的福—三 14。

## 週 六

### 五 加拉太四章啓示，信徒的母這在上的耶路撒冷，新耶路撒冷，乃是撒拉所象徵恩典的新約—26 節：

- 1 新耶路撒冷，屬天的耶路撒冷，在上的耶路撒冷，是我們的母親，這位母親乃是恩典的新約—來八 7~13，十二 22~23：
  - a 新約是我們的母，因爲她生出我們作自由的兒女—加四 31。
  - b 我們已經生在新約之下，那在上的耶路撒冷乃是我們的母—26 節。
  - c 這婦人是新約並我們的母，我們的母乃是神的恩典。
- 2 父是賜恩者；恩典就是約；約又是城，就是那在上的耶路撒冷，新耶路撒冷，她是我們的母；母所產生的眾子，乃是母的組成成分；母歸回於父，與父成爲一，乃是由父而出，然後歸回於父這目的地—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 接受並遵守新約，就是來到屬天的耶路撒冷和召會這裏；新約、屬天的耶路撒冷和召會乃是一——來八7～13，十二22～23。

4 信徒的母，乃是亞伯拉罕所等候的城——十一10：

a 十二章二十二節指明這座城是甚麼，這節告訴我們，我們乃是來到屬天的耶路撒冷，就是基督的妻並新約信徒的母這裏，這母是由神的眾子所組成，而眾子乃是由她而生。

b 神揀選亞伯拉罕，目的乃是要完成祂的經綸，就是要產生許多的兒子，由恩典而生，以構成新耶路撒冷，就是祂終極並永遠的團體彰顯——啓二一1～2、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 『因為律法上記着，亞伯拉罕有兩個兒子，一個是出於使女，一個是出於自主的婦人。然而那出於使女的，是按着肉體生的；那出於自主婦人的，是藉着應許生的。這些都是寓意：兩個婦人就是兩約…。』

自主的婦人撒拉，表徵應許的約（加四 23）。神與亞伯拉罕所立應許的約乃是恩典的約。在那約中神應許要給亞伯拉罕後裔，沒有一點意思要亞伯拉罕作任何事來得到。神要把一些東西作到他裏面，使他能生出一個後裔來完成神的定旨。這是神所作的，不是亞伯拉罕所作的。這就是恩典。撒拉是自主的婦人，是亞伯拉罕正式的妻子，是這恩典之約的象徵。她生以撒不是憑人的力量，而是憑神的恩典（創世記生命讀經，七五二頁）。

### 信息選讀

完成神定旨的後裔，一點不差就是基督自己，為神作到我們裏面，經過我們，又從我們出來。神所作到我們裏面的，帶進那作後裔的基督（加三 16）。這後裔至終變成了我們的地。...在裏面，我們有基督作生命，我們憑這生命活着；在外面，我們有基督作地，我們在其中活着。這就是召會生活連同基督作我們的生命。這是我們完成神定旨惟一的路（創世記生命讀經，七五九頁）。

神所定規的是亞伯拉罕要藉着撒拉生兒子。加拉太四章二十三節告訴我們說，『那出於自主婦人的，是藉着應許生的。』那自主的婦人就是指撒拉。夏甲既代表律法，撒拉就代表恩典。...我們自己作，這叫律法；神替我們作，這叫恩典。簡單的說，恩典就是神替我們作。我們自己作不算恩典，神替我們

### 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。聖經裏所說的恩典，並不是寬大放任，也不是什麼都讓我們去作，乃是神有專一的事作在我們身上。神在亞伯拉罕身上所要作的事，是要他藉着撒拉生以撒。不錯，以撒是要亞伯拉罕生的，但是，是神的恩典叫他生的，是憑着神的應許生的。

亞伯拉罕要有兒子，就應當認識神是父，讓神作父，而把他自己擺在一邊。亞伯拉罕要得着以撒，他就不應當憑着自己來生。換句話說，如果我們要得着基督來承受產業，來為神站在地上，那我們就不能把自己帶進來，我們自己不能動，我們自己不能作，我們自己不能發起，我們自己必須放在一邊。這是最大的試驗，也是最難受的試驗。這是神的僕人們最容易失敗的一點。我們必須記得，在神的工作上，不只不可以犯罪，並且憑着自己去作好也是不可以的。神的問題不只是作得怎麼樣，神的問題更是誰在那裏作。可惜我們勸人不犯罪還容易，但是勸人不應當憑着自己去作，那就不容易。但願我們被神帶到一個地步，能對主說，『主，我要遵行你的旨意！是你自己在我裏面使我遵行你的旨意，不是我自己在這裏遵行你的旨意！是你，不是我！』

只有神自己作的，才能滿足祂的心。雖然祂降卑祂自己，竟然肯使用我們，但是我們要記得，我們不過是被使用的僕人，我們不過是祂手裏的器皿，我們不能代替祂去作什麼。我們只能讓神藉着我們去作，我們不能憑着我們自己去作。不錯。後來以撒還是亞伯拉罕生的，但是以撒是神應許的兒子，是神使亞伯拉罕生的兒子，是神藉着他生的兒子。應許的原則和以實瑪利的原則是完全不同的。但願神憐憫我們，拯救我們脫離以實瑪利的原則（亞伯拉罕以撒雅各的神，七五至七六、七二至七三頁）。

參讀：創世記生命讀經，第四十六篇；亞伯拉罕以撒雅各的神，第四章；真理課程三級卷一，第六課。

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 『這夏甲就是在亞拉伯的西乃山，相當於現在的耶路撒冷，因耶路撒冷同她的兒女都是作奴僕的。』

五 1 『基督釋放了我們，叫我們得以自由；所以要站立得住，不要再受奴役的軛挾制。』

使女夏甲，表徵律法的約（加四 25）。...當人忽略了神的恩典，他就想努力作點什麼來討神的喜悅，這就帶進了律法；亞伯拉罕非正式的妻子，使女夏甲，乃是律法之約的象徵。因她是非正式的妻子，她不該進來，凡她所生的不能留在神的經綸中。這表徵律法不應該進來，而且律法的產品，在完成神定旨的事上沒有地位。夏甲生出以實瑪利，是靠人的努力，不是靠神的恩典；以實瑪利乃是神所棄絕的。人藉着律法而勞苦的產品，在完成神定旨的事上無分無關（創世記生命讀經，七五二至七五三頁）。

### 信息選讀

按照神的經綸，一個男人只該有一個妻子。因此，撒拉建議亞伯拉罕從夏甲得後裔，絕對違反神的經綸。夏甲不是正式的妻子，只是妾。亞伯拉罕的妾夏甲，乃是律法的象徵。由此我們可以看到，律法的地位乃是妾的地位。恩典是正式的妻子，是正確的後嗣之母（加四 26、28、31）；律法是妾，她的後代不被接納為後嗣。按照古代習俗，男人娶妾主要是因妻子不能生孩子。這很有意思。當恩典還未工作，你卻急促，你就會與妾聯合，就是與律法聯合。撒拉是恩典的象徵，是應許之約的象徵；而夏甲是律法的象徵。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.

每一個基督徒都和亞伯拉罕一樣，沒有一個例外。我們得救之後，就開始知道神要我們過一種像基督的生活，屬天的生活，得勝的生活，常常討神喜悅並榮耀神的生活。是的，神的確要我們過這樣的生活，但神要把基督作到我們裏面，替我們過這種屬天的生活，來討神的喜悅，並榮耀神。然而我們都是注意神的心願，卻忽略了恩典。神的心意是要我們為着神的榮耀，過屬天的生活，而恩典是神要把基督作到我們裏面，來完成祂的定旨。所以首先我們依賴羅得，就是我們從天然背景中所帶出來的，想要用他來完成神的定旨，為神的榮耀過屬天的生活。當神不允許我們依賴羅得時，我們就轉向以利以謝，指望他能使我們為神的榮耀過屬天的生活。但至終神告訴我們：『我不要那個，我不要任何客觀的東西，我是要從你這個人裏面出來主觀的東西。』我們一旦知道神要這個，就開始運用自己的力量，天然的能力，來完成神的定旨。我們都有一個使女夏甲，經常願意與我們合作。我們也許沒有摩西所賜的律法，但我們卻有很多自己制定的律法。我們都是頒賜律法者，為自己制定律法。

我們能否遵守我們的律法，在神看都沒有兩樣，因為在祂看來，我們就是能守住，也不算數。在已往的年日裏，有的姊妹幾乎成功的履行她們自製的律法。她們有強的個性、強的意志、強的心願，整天盡力控制脾氣，要表現親切、甘甜且謙卑。這些姊妹也許在這事上很成功，但她們所產生的不過是以實瑪利。這些姊妹很喜歡她們的以實瑪利，就一面意義說，她們以此為傲。在弟兄們身上，原則也完全一樣（創世記生命讀經，七五三至七五五頁）。

參讀：創世記生命讀經，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 『你們這要靠律法得稱義的，是與基督隔絕，從恩典中墜落了。』

四 30 『把使女和她兒子趕出去，因為使女的兒子，絕不可與自主婦人的兒子一同承受產業。』

新約告訴我們，人得救之後需要傳福音並結果子。但在所謂得人的事上，我們用過多少天然的努力和力量！各種的夏甲，就是從埃及得來的，都被用來得人。每一種屬世的得人方法都是夏甲。是的，你可以用夏甲得人，但所得來的是什麼樣的人？他們不是以撒，乃是以實瑪利。按照新約，正確的結果子並傳福音乃是憑着裏面生命的湧流，憑着神把基督作到我們裏面，經過我們，再從我們出去。這意思就是，正確的傳福音乃是憑着基督作我們的恩典（創世記生命讀經，七五六頁）。

### 信息選讀

只要我們還有力量產生以實瑪利，神就不能作什麼。以實瑪利產生以後，神要離開一段時間。當亞伯拉罕九十九歲的時候，照他的想法，自己如同已死〔參羅四 19〕。...羅馬四章也指出，撒拉的生育已經斷絕。亞伯拉罕和撒拉都深信他們已經完了，自己不能再作什麼了。就在那時，神來了。

所有復興佈道家都鼓動人，叫人為基督活着，為基督工作。但我們的職事卻告訴人停止憑自己過基督徒生活，停止用屬世的方法作基督徒工作。請不要因我們這樣說感到困擾，因為不論我們如何大聲疾呼叫人停止，幾乎沒有人會停止的。...蒙神呼召很容易，但停下天然的熱心是最難的。主若來叫你停止，你會說，『不，主啊，請看今天的光景，我有負擔要作的

### 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 Hagers, 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，幾乎沒有人爲你作。我幾乎是惟一的一個。我怎能停止爲你作工呢？』但是願意停下來的人有福了，因爲你一停下，神就來了。人的盡頭是神的起頭。我們人天然的生命一結束，神的生命就開始。

亞伯拉罕八十六歲的時候，他自己的力量仍舊太大，使神又等了十三年。神也許坐在諸天之上看着亞伯拉罕說，『亞伯拉罕，你現在八十六歲了，但我還得再等你十三年。』你禱告求神來作些什麼，神卻盼望你停下自己。當你說，『主啊，幫助我作些什麼』，主說，『你最好停下來。』當亞伯拉罕在地上忙碌的時候，神也許看着他說，『可憐的亞伯拉罕，你不必這麼忙碌。你可不可以停下，讓我來？請停下，讓我來作。因爲你不停下來，我只好等到你九十九歲。』神等候直到亞伯拉罕如同死人，失去了功能。然後祂來到，並且能說，『現在是我的開始，現在是我開始作一點事的時候了。』

肉體努力的產品是以實瑪利，以實瑪利是神所棄絕的（創十七 18~19，二一 10~12 上，加四 30）。以實瑪利不但是神棄絕的，也是阻撓神顯現的。我們今天的經歷告訴我們同樣的事。我們的以實瑪利打斷了我們與神的交通，並使我們無法經歷神的顯現。由此可見，問題不在於我們的所作或所是，完全在於我們有沒有神的同在。你是否一直有神的顯出？我們必須忘記我們的行爲和工作，而顧到神的顯出。當我們有神的顯出，我們就是在恩典中，在恩典的約中。但今天大多數的基督徒只顧到他們的行爲和工作，而不顧到神的顯出和同在。...我們所需要的是神的同在。我們所需要的不是我們外面的工作所得外面的果子，而是我們的神在裏面的顯現（創世記生命讀經，七五七至七五九頁）。

參讀：創世記生命讀經，第四十六篇；真理課程三級卷一，第六課。

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 『你們在祂裏面也受了非人手所行的割禮，乃是在基督的割禮裏，脫去了肉體的身體。』

腓三 3 『真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不依靠肉體的。』

爲了使神加到我們裏面，並使我們成爲寬廣，我們需要受割禮，在創世記十五章神與亞伯拉罕立的約，在十七章用割禮得了堅立。對神來說，祂無須再次堅立這約，因爲祂已經堅立過一次；但從亞伯拉罕這面來說，這約必須得堅立。神對祂的約是忠信的，亞伯拉罕卻不然，因爲他曾用天然的力量生出以實瑪利。既然難處的原因，是亞伯拉罕用他天然的能力與夏甲生出以實瑪利，神就要亞伯拉罕受割禮，藉以堅立祂的約（9~11、13）（創世記生命讀經，七七二頁）。

### 信息選讀

在新約裏，我們可以看到割禮的意義。...割禮是脫去肉體，就是舊人的事，不是對付罪的事。嚴格說來，割禮與對付罪無關；割禮乃是與基督一同釘十字架，並一同埋葬。割禮的意思就是了結你的己，了結你的肉體。在創世記十六章亞伯拉罕用他的肉體，但在十七章這裏，神要他割去肉體。在十六章他用天然的力量，但在十七章他的力量必須被了結。這就是受割禮。

今天的問題也是一樣。只要我們天然的力量還在，神就很難進來作我們的一切，來完成祂的定旨。神要進到我們裏面作我們的一切，但我們的肉體、我們天然的人和力量、我們的舊人、我們老舊的己，阻撓神

### 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

來作我們的一切。這個己，這個舊人，必須被了結，必須受割禮，也就是必須釘十字架。我要告訴你們好消息，我們的舊人已經釘了十字架（羅六6）。對亞伯拉罕來說，舊人要釘十字架；但對我們來說，舊人已經釘了十字架。我們都必須看見這事實，算定這事實，並且憑信接受這事實。我們能憑信宣告，我們的肉體，我們天然的人及其力量，已經釘了十字架。『我已經與基督同釘十字架；現在活着的，不再是我，乃是基督在我裏面活着。』（加二20）舊人，己，已經釘了十字架；我們都需要憑這認識活着。我們若宣告這事實，並照着這事實生活，復活的神就立刻有路進到我們裏面，作我們的一切，以完成祂的經綸。

藉割禮堅立約，與完成神定旨的後裔和地有關（創十七2~8）。爲了完成神要人彰顯並代表祂的永遠定旨，我們需要得着基督作我們的後裔和地。爲了得着基督作我們的後裔和地，以完成神的定旨，我們需要受割禮，並過釘十字架的生活。割禮是爲着完成神的定旨。當肉體、己和舊人被了結，門就開了，讓神進來而生出以撒。

所有不受割禮的人都與這約隔絕。在十四節神對亞伯拉罕說，『但不受割禮的男子必從民中剪除，因他背了我的約。』今天這也是真實的。我們若不過釘十字架的生活，我們便與基督，與召會生活，並與神聖乳房的供應隔絕。什麼時候我們不願受割禮，在完成神永遠的定旨上，我們就了了。今天我們享受神，憑基督活着，實行召會生活，全在於一件事，就是受割禮，過釘十字架的生活（創世記生命讀經，七七二至七七五頁）。

參讀：創世記生命讀經，第四十七篇；亞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 『並且聖經既豫先看明，神要本於信稱外邦人爲義，就豫先傳福音給亞伯拉罕，說，「萬國都必因你得福。」』

26 『因爲你們眾人藉着相信基督耶穌，都是神的兒子。』

神產生許多兒子的目標，不是藉着人的工作而成就的，乃是憑着神的恩典才得以完成。神的恩典是什麼？神的恩典不僅僅是不配得的恩惠，這與許多人的觀念相反。按照新約裏神聖的啓示，恩典實際上就是神將祂自己給了祂的選民，作他們的享受，這享受要使他們成爲神的眾子。

我們可在約翰福音裏找到對神恩典的這種領會。在約翰一章，我們看見話，就是神，成了肉體（1、14），並且恩典隨着祂而來（17）。這意思就是祂作恩典而來。按照約翰一章，神來作恩典，是要給祂所揀選的人接受。十二至十三節說，『凡接受祂的，就是信入祂名的人，祂就賜他們權柄，成爲神的兒女。這等人不是從血生的，不是從肉體的意思生的，也不是從人的意思生的，乃是從神生的。』凡信入祂並接受祂的，要從祂所生，成爲神的兒女。因此，神藉着把自己作爲恩典，賜給祂所揀選的人，就產生了許多兒子（新約總論第八冊，一三六至一三七頁）。

### 信息選讀

神叫亞伯拉罕把以實瑪利趕走，說，『從以撒生的，才要稱爲你的後裔。』（創二一 12）神從來不承認以實瑪利是亞伯拉罕的後嗣，因爲神看以撒是獨一的兒子。以撒是亞伯拉罕獨一的兒子，乃是藉着神的恩典生出的，不是藉着亞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。產生以撒完全是神恩典的事，就是將神自己賜給祂的選民，以產生祂許多的兒子。反之，以實瑪利不過是憑着亞伯拉罕天然的能力與力量產生的。

現在讓我們在創世記亞伯拉罕之經歷的光中，來看加拉太四章。保羅在這章告訴我們，夏甲表徵律法，由屬地的耶路撒冷所象徵；撒拉表徵恩典，由屬天的耶路撒冷所象徵。因此，夏甲和撒拉象徵兩約——律法的約與恩典的約。律法是人的勞苦加上人的能力以產生一些東西；而恩典是將神賜給祂所揀選的人，好產生許多兒子。

神的心意不是要與亞伯拉罕立律法的約，律法的約是附加的，不是起初的約。神與亞伯拉罕所立起初的約，乃是恩典的約，在這約裏，不需要人的能力或努力，只需要神的恩典以產生許多兒子。這約等於新約。這就是說，神與亞伯拉罕所立的約，實際上就是新約。因此，新約乃是神與亞伯拉罕所立之約的繼續。所有亞伯拉罕的真後裔，就如以撒、雅各、摩西和大衛，都在這約之下，今天我們也在這約之下。真後裔都不在律法的約之下。律法的約雖然是藉着摩西賜的，摩西自己卻不在那約之下。反之，在神眼中，摩西乃是在恩典的約之下。律法的約不能為神產生任何東西，這約只能產生『以實瑪利』。

新約就是神與亞伯拉罕所立那恩典之約完全的延續，這約乃是要產生眾子。藉這約所產生眾子中的頭一位，乃是亞伯拉罕自己。亞伯拉罕是一切相信之人的父（羅四 11），但這位父是藉恩典之約所產生的頭一個兒子。其他在舊約裏的兒子，包括雅各、大衛和耶利米等，但不包括以掃（新約總論第八冊，一三九至一四〇頁）。

參讀：新約總論，第二百五十四篇；加拉太書生命讀經，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

## 第十八週·週六

### 晨興餽養

加四 26 『但那在上的耶路撒冷是自主的，她是我們的母。』

來十二 22~23 『但你們乃是來到錫安山，來到活神的城，屬天的耶路撒冷，…來到…眾長子的召會…。』

加拉太四章二十六至二十八節和三十一節，啓示新耶路撒冷是信徒的母。這位母親就是在上的耶路撒冷，屬天的耶路撒冷。在加拉太四章，夏甲象徵律法的舊約，定罪並帶進死亡，生子為奴（24~25），而撒拉象徵恩典的新約，稱義並帶進生命，生出自由的兒女（26~28、31）。新耶路撒冷，屬天的耶路撒冷，在上的耶路撒冷，是我們的母親，這位母親乃是恩典的新約。新約是我們的母，因為她生出我們作自由的兒女（新約總論第八冊，一四三頁）。

### 信息選讀

新耶路撒冷是信徒的母，其中心乃是寶座上的神和羔羊（啓二二 1）。這就是三一神作信徒之母的中心和元素。恩典之新約的元素也是三一神。恩典就是經過過程的三一神作我們的享受。新約把神自己帶給我們享受，因此稱為恩典的新約。不僅如此，自由之兒女的元素、素質和性情，乃是三一神。所以母親組成成分的元素和本質，也是三一神。最終，聖經之終極完成——新耶路撒冷——的中心、本質、元素和素質，就是三一神。

接受並遵守新約，就是來到屬天的耶路撒冷和召會這裏（來八 7~13，十二 22~23）。新約、

## << WEEK 6 — DAY 6 >>

### 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

屬天的耶路撒冷和召會乃是一。要領會這點，我們必須看見加拉太書和希伯來書之間的連結。加拉太書對付猶太教，警告信徒不要退回到猶太教，乃要留在恩典裏。希伯來書囑咐我們不要漂回到舊約，乃要留在新約裏。希伯來七至十章論到更美之約，就是新約。八章指明舊約過去了，新約已經進來取而代之。然後在十二章保羅告訴我們，我們已經來到錫安山，來到活神的城，來到召會（22~23）。

來到新約，就是來到新耶路撒冷。如果沒有加拉太四章作背景，我們很不容易領會這一點。加拉太四章啓示，信徒的母，乃是在上的耶路撒冷，就是新耶路撒冷，也就是撒拉所象徵恩典的新約。來到新約，不僅是來到新耶路撒冷，也是來到召會（來十二23）。遵守新約就是留在新耶路撒冷。這指明我們並不是要去新耶路撒冷，乃是已經在新耶路撒冷。希伯來十二章二十二節的動詞時態不是未來式，乃是完成式，就是『已經來到』的意思。我們曉得我們已經來到新耶路撒冷，因為新耶路撒冷就是新約。我們既已接受新約，就進入了新耶路撒冷。接受新約就是進入新耶路撒冷。

新耶路撒冷乃是三一神經過了新約漫長過程的終極完成。沒有三一神，新約不過是個空殼。三一神在祂的新約裏，一直將祂自己分賜到我們裏面，使我們成為祂終極完成的組成成分。因此，終極的完成不是單獨的三一神，乃是經過過程之三一神與祂所救贖、重生並變化之三部分人的調和。這將是在新天新地的新耶路撒冷（新約總論第八冊，一四三至一四五頁）。

參讀：新約總論，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

## 第六週詩歌

### 經歷基督—作恩典

376

10 10 10 10 (英 497)

降 E 大調

4/4

3 - 5 2 | 1 - 6 - | 5 6 4 4 | 3 - - - |  
一 神 所 賜 恩 典, 最 高 的 定 義,  
3 - 3 #4 | 5 - i - | 7 6 3 #4 | 5 - - - |  
是 神 在 子 裏 所 給 的 自 己;  
6 - 5 i | i - 7 - | 7 6 5 2 | 3 - - - |  
不 重 在 事 物, 賜 於 古 或 今,  
3 - 3 2 | 5 - 1 - | 3 2 6 7 | 1 - - - ||  
乃 是 神 自 己 作 我 的 永 分。

- 二 神成爲肉身, 來與人調和, 爲給人接受, 而將祂得着;  
人藉主從神所得的恩典, 就是主自己來住我心間。
- 三 在使徒保羅, 萬事如糞土, 恩典之於他, 只是神基督;  
乃藉這恩典—他所經歷主, 他爲主勞苦, 超過眾使徒。
- 四 基督在我裏, 作我的能力, 乃是真恩典, 彀爲我賴倚;  
這彀用恩典在我的靈裏, 時常加我力, 完成神旨意。
- 五 這恩典就是那活的基督 作我的一切, 時將我眷顧。  
主, 願我認識你這真恩典, 享你作恩典, 一直的增添。

### << 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.

第六週申言

申言稿: \_\_\_\_\_

Lined area for writing the declaration on the left side.

Lined area for writing the declaration on the right side.

## 創世記結晶讀經（二）

### 第七篇

#### 活在與神的交通裏

讀經：創十八，代下二十七，賽四一八，雅二二三

#### 週 一

壹 『耶和華在幔利橡樹那裏向亞伯拉罕顯現。那時天正熱，亞伯拉罕坐在帳棚口。他舉目觀看，見有三個人在對面站着。他一看見，就從帳棚口跑去迎接他們』—創十八1~2:

一 這三個人中的一人是耶和華神（13~14、22），也就是基督；另外兩個是天使（22，十九1）。

二 亞伯拉罕受割禮，天然的力量被了結之後，就活在與神親密的交通裏，成爲神的朋友—代下二十七，賽四一八，雅二二三。

貳 亞伯拉罕在神面前榮耀的代求，不是地上的人向天上的神禱告，乃是兩個朋友之間富有人性、親密的交談，是照着神心頭願望的揭示而有的親密談話—羅四12，代下二十七，賽四一八，雅二二三，歌一1~4，啓二17，創

## Crystallization-Study of Genesis (2)

### Message Seven

#### Living in Fellowship with God

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 甚至在成爲肉體之前 (約一 14)，耶和華作爲基督，就在人的形狀裏，帶着人的身體，向亞伯拉罕顯現，在人的水準上與他來往 (創十三 18，十八 1 ~ 2、13 ~ 15)。

### 週 二

- 二 亞伯拉罕享受與神甜美的交通，那時他就從神領受關於以撒出生和所多瑪毀滅的啓示—9 ~ 22 節：

- 1 以撒的出生與基督有關，所多瑪的毀滅與神對罪的審判有關；這意思是基督必須進來，罪必須出去。
- 2 這給我們看見，神的心意是要將基督作到我們裏面，藉着我們生出基督，並在我們的家庭生活、職業生活以及基督徒生活和召會生活中，毀除『所多瑪』—加一 15 ~ 16，二 20，四 19，林前五 8。
- 3 在我們與神親密的交通裏，我們領受啓示，看見一切的不可能對基督都成爲可能—創十八 14，路十八 27。

### 週 三

- 三 神向亞伯拉罕啓示祂要毀滅所多瑪的心意，因爲祂在尋找代求的人—創十八 17 ~ 22，參來七 25，賽五九 16，結二二 30：

- 1 當神要毀滅所多瑪時，祂的心關切住在所多瑪的羅得—創十三 12，十四 12，十九 1。
- 2 神想要拯救羅得，好保護經由路得 (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



是羅得的後裔) 而有的基督家譜 (37, 得一 4, 太一 5), 但若沒有代求的人, 祂就無法作這事。

3 因此, 在神與亞伯拉罕親密的交通中, 祂未題羅得的名字, 卻奧秘的啓示了祂心頭的願望; 亞伯拉罕站在耶和華面前的目的, 是要為羅得代求—創十八 22。

## 週 四

### 四 創世記十八章陳明代求之基本原則的清楚啓示:

1 正確的代求不是由人發起, 乃是由於神的啓示; 因此, 正確的代求說出神的願望並完成神的旨意—17、20 ~ 21 節, 十九 27 ~ 29, 詩二七 4 ~ 8, 來四 16, 七 25, 雅五 17。

2 表面上, 亞伯拉罕是為所多瑪代求; 實際上, 他是用暗示為羅得代求 (創十四 12, 十八 23, 十九 1、27 ~ 29); 這給我們看見, 我們該為流蕩到世界中的神子民代求。

3 代求是照着神心裏的願望與神親密的談話; 為此我們必須學習逗留在神面前—十八 22 ~ 33, 太六 6。

4 代求是照着神義的法則:

a 在亞伯拉罕為羅得的代求裏, 他不是照着神的愛和神的恩向神懇求, 乃是照着神義的法則向神挑戰。

b 神的義比祂的愛和恩更約束祂—創十八 25 ~ 32, 羅一 17。

5 亞伯拉罕的代求不是結束於亞伯拉罕的說話, 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

結束於神的說話；這表明真正的代求是神在我們的說話裏說話—創十八 33，約十五 7，羅八 26 ~ 27。

## 週 五

叁 我們要維持活在與神的交通裏，就需要勝過世界放蕩生活的麻醉影響—路十七 26 ~ 32，創十九：

- 一 羅得失敗了，因為他離開了那作神見證人並有神見證的亞伯拉罕，流蕩到邪惡之城所多瑪—十三 5 ~ 13，十四 12，彼後二 6 ~ 9。
- 二 迦勒底的吾珥是偶像之地，埃及是有屬世豐富和享樂之地，而所多瑪是罪惡之城，在迦南地周圍形成三角邊界；神所呼召的人居住在這三角地帶之內，必須留意，免得墮落回到偶像之城，下到屬世的享樂之地，或流蕩到罪惡之城去—耶二 13，約壹五 21，提後三 1 ~ 5。
- 三 邪惡的所多瑪人放棄了神，神就任憑他們陷入『可恥的情慾』；這是人背叛神並棄絕良心的最終結果—創十九 4 ~ 11，羅一 21 ~ 27，二 14 ~ 15，提前四 2：

- 1 在神完全的救恩裏，我們蒙神洗除所多瑪一切的罪，蒙神聖別、稱義並悅納—林前六 9 ~ 11。
- 2 我們若榮耀神、感謝神、敬拜神並事奉神，就必蒙保護，脫離各種的惡事—羅一 21、25。

## 週 六

四 羅得願意犧牲他的兩個童貞女兒，以滿足所

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*

多瑪人的情慾；這表明羅得住在罪惡之城所多瑪相當長一段時間，已經失去了道德感和羞恥感——創十九 8、11 ~ 13、30 ~ 38：

- 1 整個世界對羞恥和道德的感覺，都已經被麻醉了；因為青年人多半生長在罪惡的氣氛中，他們的感覺已經被麻醉了——約壹五 19。
- 2 但他們若是進入召會生活，留在召會生活純潔的氣氛中幾個月，他們就不願意回罪惡的世界去。
- 3 我們都必須逃出所多瑪，把那邪惡的氣氛關在門外。

五 羅得不願意逃離邪惡被定罪之城；但主有憐憫，將他從所多瑪拉出來，像從火中抽出柴來一樣——創十九 16，參亞三 2，猶 19 ~ 23。

六 『要回想羅得的妻子』，這對貪愛世界的信徒，是個嚴肅的警告——路十七 31 ~ 32，創十九 15 ~ 17、26，路十四 34 ~ 35，約壹二 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.*



## 第七週·週一

### 晨興餽養

創十八 1~2 『耶和華在幔利橡樹那裏向亞伯拉罕顯現。那時天正熱，亞伯拉罕坐在帳棚口。他舉目觀看，見有三個人在對面站着。他一看見，就從帳棚口跑去迎接他們，俯伏在地。』

16 『三人就從那裏起身，向所多瑪觀望；亞伯拉罕也與他們同行，要送他們一程。』

這三個人中的一人是耶和華神（創十八 13~14、22），也就是基督；另外兩個是天使（22，十九 1）。亞伯拉罕受割禮，天然的力量被了結之後，就活在與神親密的交通裏，成爲神的朋友（雅二 23，代下二十七，賽四一 8）。甚至在成爲肉體之前（約一 14），耶和華作爲基督，就在人的形狀裏，帶着人的身體，向亞伯拉罕顯現，在人的水平上與他來往（聖經恢復本，創十八 2 註 1）。

### 信息選讀

在創世記十八章，神臨到亞伯拉罕的目的是什麼？祂來當然不是爲着喫飯；祂來也不是爲了堅定關於撒拉生兒子的應許。神臨到亞伯拉罕，乃是因爲祂在尋找代求的人。...每一個基督徒得救，都是因着代求而成就的。神不是留在祂天上的寶座上等候這樣的代求。祂乃是以平常人的形態下來訪問亞伯拉罕，使亞伯拉罕容易和祂談話，並爲羅得代求。在十八章，亞伯拉罕不是向神禱告，或者呼求神的名，他乃是和神談話，好像和親密的朋友談話一樣。因此，在本章裏，神訪問亞伯拉罕的目的乃是使他接受負擔，照着神的願望爲羅得代求。

## << WEEK 7 — DAY 1 >>

### 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.

我們要從神的心領受這樣的啓示，必須經過一段漫長的過程。我們必須從迦勒底的吾珥，一路經過許多地方，來到希伯崙幔利橡樹的帳棚門口。首先，神向亞伯拉罕顯現為榮耀的神，藉以呼召他。那時亞伯拉罕還沒有豫備好，沒有資格從神的心領受啓示。他沒有在與神親密的交通裏。甚至在亞伯拉罕殺敗了基大老瑪和別的諸王以後，他也還沒有豫備好與神親密的交談。在十五、十六章，我們看見亞伯拉罕雖然是尋求神、愛神的人，但他還相當在肉體裏。在十七章他受了割禮，被了結了，他的名字由亞伯蘭改為亞伯拉罕，他成了另一個人。然後在十八章，神在希伯崙幔利橡樹那裏臨到他。祂不是以榮耀的神，或者至高的神，天地的主，或者伊勒沙代的身份，而是以平常人的身份來臨，和祂親密的朋友共享一餐。那時神找到了一個合祂心意的人。在十八章，亞伯拉罕在神面前榮耀的代求，不是地上的人向天上的神禱告，乃是兩個朋友之間富有人性的談話。神從天降下，降卑自己，穿上平常人的形態，和亞伯拉罕交談。最終，祂向亞伯拉罕表明祂是全能的神；但他們繼續像兩個朋友一樣談話。當亞伯拉罕在這種情形裏，他就豫備好，有資格從神的心領受關於祂心願的啓示。代求乃是照着神心頭願望的揭示而有與神的親密談話（創世記生命讀經，八二一至八二四頁）。

聖經裏說到亞伯拉罕是神的朋友。這不只是人說的，也是神自己告訴我們的。創世記十八章的記載給我們看見，這位天上的神來到地上，與地上的人亞伯拉罕作朋友。舊約和新約都說到這件事（代下二十七，賽四一八，雅二二三）。在我們的感覺裏，神太高大，我們太低微，...我們親近祂，禱告祂，或者求告祂時，祂不是那麼好商量，那麼好講話。難得有一個人...認識我們向神禱告，能達到一個地步，就像人與人說話一樣（禱告的意義與目的，一六至一七頁）。

參讀：創世記生命讀經，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

創十八 14 『耶和華豈有難成的事麼？到了約定的日期，明年這時候，我必回到你這裏，撒拉必生一個兒子。』

20 『耶和華說，所多瑪和蛾摩拉的罪甚重，聲聞於我。』

亞伯拉罕享受與神這樣甜美的交通，那時他就從神領受關於以撒出生和所多瑪毀滅的啓示。這些乃是兩件基本的事，神要為着這些事一直對付我們。以撒的出生與基督有關，所多瑪的毀滅與神對罪的審判有關。以撒必須來，所多瑪必須去。這意思是基督必須進來，罪必須出去。...神所關心的乃是藉着我們生出基督，並消除一切罪惡的事物。祂要在我們的家庭生活、職業生活，甚至基督徒生活和召會生活中產生基督，並且毀除『所多瑪』（創世記生命讀經，八一五頁）。

### 信息選讀

我們從神所已經領受，以及將要領受的一切啓示，多半與這兩項有關。你若想想自己的經歷，就會發現是這樣。每當你與神交通，從祂領受啓示，這啓示總是在積極一面與基督有關，在消極一面與罪有關。在積極一面，我們更多看見了基督，就說，『我看見了基督的一些新事物。我真是恨惡自己沒有更多憑祂而活。』這就是關於以撒出生，在我們生活中把基督生出來的啓示。但在消極一面，我們看見自己的罪，就說，『主啊，赦免我。在我裏面還有這麼多的自私、惱恨和嫉妒。我有這麼多的失敗、缺欠，甚至罪惡的事。主，我審判這些事物，我要它們被毀除。』在原則上，這就是神審判並毀除罪。在我們的基督徒生活中，必須帶進基督，毀除『所多瑪』。照樣，在召會

### 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，基督必須擴增，罪必須除去。

基督怎樣才能生出？第一，有應許。在創世記十七章十九和二十一節向亞伯拉罕所立關於以撒出生的應許，在十八章十節得着了堅立。神不僅應許亞伯拉罕要藉撒拉生以撒，並且在全本聖經，尤其在新約，也有關於基督的豐富應許。我們得着應許：基督要作我們的生命，我們的供應，和我們的一切。新約關於基督的應許何其多！這一切應許都能藉神恩典的眷臨得着成就。

以撒的出生是在生命的時候，約定的日期（創十七 21，十八 10、14）。基督總是在生命的時候在我們裏面擴增，並藉我們生出。我們需要多有這種生命的時候。...生命的時候總是約定的日期，就是神所約定的日期。是神約定，不是亞伯拉罕約定。今天對我們也是這樣，約定的是神，不是你我。...每當神來訪問我們，生出基督，那時就是約定的日期，生命的時候。

亞伯拉罕和撒拉生命的時候，乃是他們成爲無有的時候。亞伯拉罕老邁如同已死，撒拉也斷了生育的能力，那時候以撒就出生了（11~13）。照樣，每當我們成爲無有的時候，那就是美好的時候，神聖約定的時候，叫我們有分於更多的生命。

在十四節主說，『耶和華豈有太奇妙〔或美妙〕的事麼？』（直譯）在我們眼中，每次對基督的經歷都是奇妙的；那是主美妙的作爲。撒拉如何能生以撒？就人說是不可能的。這事若是發生在我們身上，在我們眼中必會看爲美妙且奇妙的事。基督徒的經歷總是這樣，因爲基督徒的生活乃是不可能的生活。何等奇妙，一切的不可能對基督都成爲可能！（創世記生命讀經，八一五至八一七頁）

參讀：創世記生命讀經，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



創十八 17 『耶和華說，我所要作的事，豈可瞞着亞伯拉罕麼？』

22 『二人轉身離開那裏，向所多瑪走去；但亞伯拉罕仍舊站在耶和華面前。』

神向亞伯拉罕啓示祂要毀滅所多瑪的心意，因為祂在尋找代求的人。當神要毀滅所多瑪時，祂的心關切住在所多瑪的羅得（創十三 12，十四 12，十九 1）。祂想要拯救羅得，好保護經由路得（她是摩押人，是羅得的後裔）而有的基督家譜（37，得一 4，太一 5），但若沒有代求的人，祂就無法作這事。因此，在神與亞伯拉罕親密的交通中，祂未題羅得的名字，卻奧祕的啓示了祂心頭的願望。正確的代求不是由人發起，乃是由於神的啓示。因此，這樣的代求說出神的願望，並為成全神的旨意鋪路（聖經恢復本，創十八 17 註 1）。

亞伯拉罕站在耶和華面前的目的，是要為羅得代求。亞伯拉罕在神面前榮耀的代求，不是地上的人向天上的神禱告，乃是兩個朋友之間富有人性的談話，是照着神心頭願望的揭示而有的親密談話（創十八 22 註 1）。

### 信息選讀

神在天上的寶座上，已經定意要對邪惡的所多瑪城執行審判。但神絕不會忘記，祂的一個子民羅得在那城裏。羅得甚至不曉得，他必須從所多瑪被救出來。神...必須找到一個人為羅得代求。神知道在地上沒有一個人像亞伯拉罕那樣關切羅得，並且像亞伯拉罕那樣與神同在。所以，神臨到亞伯拉罕，目的是要找到一個代求的人。沒有代求的人為神的子

### 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，神就不能作什麼。神有祂神聖的原則，其中一個乃是：若沒有代求，祂就不能拯救任何人。

亞伯拉罕在神面前逗留，甚至當兩個天使離開他們往所多瑪去以後，他仍舊站在神面前（創十八22），那時神就向他敞開自己。神不是直接向亞伯拉罕敞開，而是以暗示的方式向他敞開。神不是說，『亞伯拉罕，我不久就要毀滅所多瑪。羅得在那裏，我非常關切他。我來要你為他代求。』神不是那麼簡單。神乃是說，『所多瑪和蛾摩拉的罪甚重，聲聞於我。我現在要下去，察看他們所行的，果然盡像那達到我耳中的聲音麼？若是不然，我也會知道。』（20~21）神只字不題羅得，但祂說到所多瑪，心意乃是為着羅得。這兩個朋友談羅得，但都不題羅得的名字。他們是以奧秘、暗示的方式談羅得。...然而，神知道亞伯拉罕的心意，正如亞伯拉罕知道神的心意一樣（創世記生命讀經，八二一至八二三頁）。

神要拯救人，造就人，在人身上施行什麼工作，都必須先找着一個人為這些事禱告。若沒有人禱告，神即使要作，也不能作。這一次神拜訪亞伯拉罕，就是要亞伯拉罕為祂要拯救羅得這件事代禱。可以說，是神求亞伯拉罕作，所以神不容易說出口。若是我們替人作事，我們很容易告訴人；若是我們求人作事，實在不容易開口。所以，神那一天是要亞伯拉罕作事，但神要看看亞伯拉罕到底肯作不肯作，所以沒有很快的說出來。就如你有一件事求一位弟兄幫忙，你不會一到他那裏就馬上說出來。你一定要和他談談，看看到底他對你的心如何。若是他關心你，你才會放心求他為你作，求他幫助你。這就是神那一天和亞伯拉罕說話的光景。他送神一程，在神面前多停留一會，就在這個時候，神說，『我所要作的事，豈可瞞着亞伯拉罕麼？』（17）（禱告的意義與目的，二〇至二一頁）

參讀：禱告的意義與目的，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

### 晨興餽養

創十八 25 『你絕不會將義人與惡人同殺，將義人與惡人一樣看待；這絕不是你所行的。審判全地的主豈不公平行事麼？』

33 『耶和華與亞伯拉罕說完了話就走了；亞伯拉罕也回到自己的地方去了。』

在神眼中惟一算得數的代求，乃是照着神啓示的代求。這就是說，正確的代求不是我們發起的，乃是神在祂的啓示中發起的。

要符合代求的第一個原則，就是照着神心願親密的啓示，我們必須經過一段漫長的過程。我們需要受對付、受割禮、被了結。然後我們就豫備好得以與神親密的交通。神要臨到我們，不在神的水平上，乃在人的水平上，正如祂臨到亞伯拉罕一樣。...〔亞伯拉罕能〕和祂交談，面對面的說話。這樣和神交談是何等美好！當我們這樣與神有交通，我們不覺得自己是和全能、威嚴的神談話，乃覺得是和另一個人談話。這就是照着神啓示代求的意義。這種代求總是親密的、奧祕的，並且以暗示的方式來進行（創世記生命讀經，八二〇至八二一、八二五頁）。

### 信息選讀

一切正確的代求，因為都是照着出於神的心的啓示，所以必是照着神的心。...神雖然沒有題羅得的名字，但亞伯拉罕曉得神的心意。亞伯拉罕不是照着神外面的話代求，乃是照着神裏面的心意代求。正確的代求總得摸着神的心。

在創世記十八章裏，亞伯拉罕不是在禱告，乃是和那在人水平上的密友談話。...當你進入與那在人水平

### 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

上的神親密的交通裏，並且知道祂的心願，你就能向祂挑戰，說，『主，這是你的作法麼？』這既不是禱告，也不是懇求，乃是在非常友善的談話中向神挑戰。

亞伯拉罕向神挑戰，乃是照着神義的法則（23~25）。...正確的代求既不是照着神的愛，也不是照着神的恩，乃是照着神的義。...我們必須照着神的義向神挑戰，因為祂的義比祂的愛和恩更約束祂。神沒有義務要愛人或施恩，但祂有責任要公義。...正確的代求絕不照着神的愛懇求神，乃是照着神義的法則向神挑戰。

亞伯拉罕的代求回應了神關於羅得的心願。當亞伯拉罕照着神的心代求時，他的代求自然而然表達了神的願望。...這是代求的另一個原則。

代求也必須完成神的旨意。雖然神有一個旨意要救羅得，但沒有亞伯拉罕的代求，神就無路完成祂的旨意。正確的代求總是為着成就神的旨意鋪路。它為屬天的火車鋪軌道。神想要將羅得從所多瑪救出來，但祂必須找出一條路這樣作。因此，祂訪問亞伯拉罕，目的是要他為羅得代求。亞伯拉罕很能體諒神的心，神也能向他敞開祂的心。亞伯拉罕立刻用挑戰性的代求向神回應祂的心願。

十八章不是結束於亞伯拉罕的說話，乃是結束於神的說話〔33〕。...這裏是記載亞伯拉罕的代求，但不是說亞伯拉罕說完了話，乃是說主說完了話。正確的代求總是神的說話。表面上是我們在說話，實際上是神在我們的說話裏說話。...我們需要停留在神面前，直到祂對我們說完了話。我們的代求必須說出神所說的（創世記生命讀經，八二七至八二八、八三〇至八三三頁）。

參讀：創世記生命讀經，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

創十三 12 『亞伯蘭住在迦南地；羅得住在平原的城邑，並且漸漸挪移帳棚，直到所多瑪。』

十九 1 『那兩個天使傍晚到了所多瑪；羅得正坐在所多瑪城門口，看見他們，就起來迎接，面伏於地下拜。』

羅得是義人，也是敬虔的人（彼後二 6~9）。然而，他雖然從迦勒底的吾珥出來，也屬於神的百姓，與亞伯拉罕一同住在迦南地（創十二 5），卻失敗了，因為他離開了有神見證的亞伯拉罕，流蕩到邪惡之城所多瑪（十三 11~13，十四 12），這城為神所定罪，並要受祂的審判而毀滅。

迦勒底的吾珥是偶像之地，埃及是有屬世豐富和享樂之地，而所多瑪是罪惡之城。這三個地方在迦南地周圍形成三角邊界。神所呼召的人居住在這三角地帶之內，必須留意，免得墮落回到偶像之城，下到屬世的享樂之地，或流蕩到罪惡之城去（聖經恢復本，創十九 1 註 1）。

### 信息選讀

在創世記十三章羅得與亞伯拉罕的爭執中，聖經沒有指明亞伯拉罕是錯的。然而我相信，就着深刻的意義來說，那件事叫羅得的感覺受了傷。在這裏我要對領頭的弟兄們說一句話。對付弟兄是非常困難的事。亞伯拉罕在對付羅得時並沒有作錯什麼，但是只因他對付了羅得，羅得就不願再回到他那裏。亞伯拉罕從來沒有忘記羅得。當他聽見羅得被基大老瑪擄去了，就去與諸王爭戰，把羅得救回來。當他得知神要毀滅所多瑪，就為羅得代求。在十九章二十七和二十八節，亞伯拉罕清早起來，向所多瑪和蛾摩拉觀

### 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，因為他十分掛念羅得。然而，羅得因着感覺受傷，卻不願回到亞伯拉罕那裏。...當羅得從所多瑪城被救出來時，他沒有考慮回到亞伯拉罕那裏。他若回去，他的一生就不會有這樣可憐的結局。

我有很重的負擔，要青年弟兄姊妹看見，與主裏年長的一代有爭執，並且離開他們，是危險的。...在聖經裏沒有指明羅得感謝亞伯拉罕將他從被擄中救回來。也許他不願放下受傷的感覺，並且謙卑自己。我們不該堅持固守這種人的感覺。我們不該像羅得，卻該謙卑自己，願意丟臉，回到亞伯拉罕那裏，留在他那裏。我們越快這樣作，越多這樣作，就越好。

羅得漂流到在神面前邪惡且罪惡的光景中（十三11~12）。一旦你離開屬靈影響的源頭，你會自動的走下坡。...永遠不要棄絕正確屬靈的影響，因為那是你的保護。你若放棄了，就要失去保護，像羅得一樣往下漂到所多瑪。儘管羅得知道所多瑪在神眼中是邪惡的，他最終還是進入那邪惡之地，並且住在那裏。...那兩個天使去執行神對所多瑪的審判時，羅得正坐在城門口，這與亞伯拉罕坐在帳棚門口成對比。照着古時的規矩，坐在城門口的人乃是作長老的，因為只有長老才有坐在那裏的特權。羅得竟成了所多瑪的首領！（創世記生命讀經，八三八至八四一頁）

雖然我們都得救了，並活在羅馬五至八章之間，但我們仍需要認識邪惡的根源，以及受約束脫離邪惡的路。...我們需要藉着神的創造認識祂，並以公義持守祂的真理。我們需要照着我們的本性行動，留意我們良心的聲音，並顧到我們裏面正確的思想。我們若實行這一切事，就會受到保護（羅馬書生命讀經，四七頁）。

參讀：羅馬書生命讀經，第三篇；創世記生命讀經，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

創十九 16~17 『但羅得遲延不走。那兩個人因為耶和華憐憫羅得，就抓着他的手和他妻子的手，並他兩個女兒的手，把他們領出來，安置在城外；領他們出來以後，就說，逃命吧！不可回頭看，…要往山上逃跑，免得你被剿滅。』

路十七 32 『你們要回想羅得的妻子。』

羅得的妻子變成一根鹽柱，是因她留戀所多瑪，回頭觀望；這指明她貪愛並寶貝神即將審判並徹底毀滅的邪惡世界。她雖被救出所多瑪，卻沒有到達羅得所到的安全地方（創十九 15~30）。她沒有滅亡，也沒有完全得救。她就像失了味的鹽（路十四 34~35、34 註 2），被撇在蒙羞之地。這對貪愛世界的信徒，是個嚴肅的警告（聖經恢復本，路十七 32 註 1）。

### 信息選讀

當天使住在羅得家中的時候，所多瑪人從城中各處而來，要放縱所多瑪式的情慾（創十九 4~11）。所多瑪人是同性戀者。保羅在羅馬一章二十四節和二十七節說到他們。今天有許多所多瑪人，表現出許多所多瑪式的情慾。所多瑪人似乎沒有靈，他們好像粗暴的畜類。

羅得甚至情願犧牲他的兩個女兒，來滿足所多瑪人的情慾（創十九 7~9）。無論他是不是被迫，這樣作絕對是不該的。這表明羅得的道德感已經被麻醉了。...羅得竟考慮犧牲他的童貞女兒，來拯救他的兩個客人。...雖然他是義人，但他已經失去了道德感和羞恥感。

爲了應付這樣邪惡的光景，天使擊打所多瑪人，

### 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

使他們眼睛昏迷 ( 11 ) 。這指明所有在所多瑪的人都是眼睛昏迷的，都在黑暗裏。...人若不是眼睛昏迷的，怎會成了所多瑪人？這表明犯罪使人眼瞎。

羅得其他的兒女也沒有道德感 ( 30~35 ) 。...羅得和他的女兒從所多瑪逃出以後還有酒 ( 32 ) 。他們若沒有帶酒，在他們所住的山洞裏怎會有酒？他們真是被所多瑪罪惡的光景麻醉了！...青年女子沒有羞恥感，就是沒有保護。整個世界對羞恥和道德的感覺，都已經被麻醉了。因為青年人多半生長在罪惡的氣氛中，他們的感覺已經被麻醉了。但他們若是進入召會生活，留在召會生活純潔的氣氛中幾個月，他們就不願意回罪惡的世界去。

我們生活在邪惡的世代，我們需要保護。我們的家庭和兒女必須蒙保護。我們都必須逃出所多瑪，把那邪惡的氣氛關在門外。若不是這樣，我們的後裔就會被麻醉。在所多瑪被毀滅以後，羅得和他的女兒怎麼會那樣作？就是因為他們的道德感已經墜落得極低了。

藉着得勝者的代求，羅得自己僅僅得救 ( 15~25、29 ) 。甚至在天使告訴羅得所多瑪要遭毀滅以後，他還在那裏遲延不走。他不甘願逃離那城，但天使拉着他的手，把他拖出來 [ 16 ] 。...羅得不忠信，但主有憐憫，將他從所多瑪拉出來，像從火中抽出柴來一樣。

在路加十七章二十八至三十三節，主警告我們不要回頭看。羅得的妻子為什麼回頭看？因為她的一些孩子，尤其是她的一些女兒，還在所多瑪；也因為她的房子和衣物還在那裏。你若仔細讀創世記十九章，會讀出來她是在羅得的後面。...她在羅得後面，回頭一看，就變成了一根鹽柱。...當審判的日子來時，你是要有分於榮耀呢，還是要有分於羞辱？我們不會沉淪，因為我們的救恩是確定的。然而，...我們可能會蒙羞 ( 創世記生命讀經，八四一至八四五頁 ) 。

參讀：創世記生命讀經，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



## 第七週詩歌

### 高昇的主活在我裏

(英 485)

F大調

3/4

3 3 3 | 3 - 3 | 5 - 4 | 3 - - | 1 1 7 |  $\widehat{1 \cdot 2}$  3 | 2 - 1 | 2 - - |  
一 何等供備!何等成就! 加冕之死,包羅萬有。

3 3 3 | 3 - 3 | 6 - 5 | 4 - - | 2 5 4 | 3 - 1 | 1 - 7 | 1 - - ||  
我與基督同掛木上, 舊人了結,同死同葬。

二 我且與主一同復生,  
向罪已死,向敵誇勝—  
豈可依舊罪中生活,  
儼如罪奴未能超脫?

三 祂已穩坐在神右邊,  
長遠活著,代求無間;  
我心也為罪人求祈,  
願其認識救恩無極。

四 我今身份何等尊榮—  
神的兒子,由神重生!  
地上生活將主彰顯,  
有主在天為我代言。

五 高昇的主超越天際,  
又作生命活在我裏;  
我雖寄廬困苦世間,  
安居祂裏在地若天!

## << 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!



#### 亞伯拉罕的神見於祂對待亞伯拉罕的事

讀經：徒七 2，創十二 7～8，十三 14～17，十四 17～20，十五 1，十七 1，十八 1，二四 14

週 一

壹 亞伯拉罕的神（出三 15），見於祂對待亞伯拉罕的事如下：

一 亞伯拉罕的神是榮耀的神，見於祂向亞伯拉罕第一次顯現以及第一次呼召並第一次說話時，對亞伯拉罕如同巨大的磁石和極大的動力，激使他從屬撒但拜偶像的國出來—創十一 31，徒七 2～4 上：

1 神藉着一再向亞伯拉罕顯現，將祂自己傳輸到他裏面，使他經歷屬靈的注入—創十二 1～3、7～8，十三 14～17，十五 1～7，羅四 3，創十八 17～19，參徒二六 16，二二 14～15。

2 亞伯拉罕所以能到迦南，是因神的堅持不放；神緊緊抓住了祂的子民；祂是堅持不放的神—約十 28～30，猶 24。

3 神向亞伯拉罕啓示為稱義信祂之人的神，將祂自己灌輸到他們裏面作相信的元素，成為他們的信，就是他們對祂的珍賞，作為對祂吸引的神聖回應—創十五 1～6，來十二 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 亞伯拉罕的神是賜福的神，見於祂向亞伯拉罕第二次呼召並第二次說話時，應許必叫他成為大國，使他的名為大，並且他要使別人得福，地上的萬族都必因他得福；這話吸引亞伯拉罕進入神聖應許的美地——創十二 1 ~ 4：

- 1 按照加拉太三章十四節，這裏所應許的福就是作為那靈的神自己；最大的福乃是三一神，父、子、靈，成為經過過程，包羅萬有賜生命的靈，極其主觀的住在我們裏面作我們的享受——六 18，腓一 19。
- 2 無論誰咒詛神的子民，必受咒詛；無論誰祝福神的子民，必蒙祝福——民二三 21，二四 5、9，參林前一 2，林後五 17。

三 亞伯拉罕的神是這地的神，見於祂第二次顯現並第三次說話時，應許亞伯拉罕，要把迦南地賜給他的後裔——創十二 6 ~ 7。

四 亞伯拉罕的神是隱密照顧祂選民的神，見於祂拯救亞伯拉罕脫離法老對他妻子侮辱的事上——10 ~ 20 節。

五 亞伯拉罕的神是安慰並鼓勵的神，見於祂在羅得離別亞伯拉罕後，第四次說話時，應許亞伯拉罕，要把他向四方所能看見的迦南地賜給他和他的後裔，也要使他的後裔如同地上的塵沙那樣多——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 基督這亞伯拉罕的後裔必須作到我們裏面，使祂藉着我們生出來，好叫祂得着擴增—加三 16，一 15 ~ 16，二 20，四 19。

2 迦南地表徵包羅萬有的基督作為包羅萬有的靈，在我們的靈裏給我們享受，使我們被祂構成，作祂團體的彰顯—西一 12，二 6 ~ 7，加三 14，五 16、25。

六 亞伯拉罕的神是至高的神，天地的主，見於祂在亞伯拉罕與四王爭戰後，藉着祂的祭司麥基洗德，將祂神聖的供應帶給亞伯拉罕，並為他祝福—創十四 17 ~ 20。

#### 週 四

七 亞伯拉罕的神是那盾牌並大賞賜的神，見於祂在亞伯拉罕懼怕四王報復，而向他第五次說話時（這次在異象中），向他指出那些按神聖性情是他屬天後裔的，要如天上的星那樣多，是地上任何人所不能摸着的；亞伯拉罕信耶和華，耶和華就以此算為他的義—十五 1 ~ 6。

八 亞伯拉罕的神是信實的神，見於祂在亞伯拉罕沉睡中，第六次向他說話時，對他豫言，那些按屬人性情是他屬地後裔的，必寄居埃及，服事埃及人，被他們苦待四百年，到了第四代必回到迦南；祂是信實的神，也見於祂與亞伯拉罕立約，要把從埃及河直到伯拉大河之地賜給他的後裔—12 ~ 21 節。

九 亞伯拉罕的神是靜默的神，由於亞伯拉罕在

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*

八十六歲時聽從他妻子撒拉，娶了夏甲，憑着運用肉體得着一個兒子（十六 1 ~ 4、15 ~ 16）；然後神向亞伯拉罕靜默了十三年，直到他九十九歲，神纔再向他顯現（十七 1）。

## 週 五

十 亞伯拉罕的神是全豐全足的神，見於祂向亞伯拉罕第三次顯現並第七次說話時，作給人行割禮的神，割除神選民在肉體裏天然的人，使他們成爲神的新造，這新造是由那憑神恩典所生的以撒所表徵，不是由那憑亞伯拉罕肉體所生的以實瑪利所表徵—1 ~ 21 節，加四 22 ~ 31：

- 1 神被啓示爲全豐全足的神（原文，**El-Shaddai**，伊勒沙代），叫相信祂的人行在祂面前，不斷享受祂和祂全豐全足的供應，並得着神加到他們裏面，作他們得以完全的元素和因素—創十七 1。
- 2 伊勒沙代（**El-Shaddai**）這神聖的稱呼，由兩個希伯來字組成—**El**，伊勒，意，大能者；**Shaddai**，沙代，源自另一希伯來字，意，胸部或乳房。
- 3 因此，神乃是有乳房的大能者，就是全豐全足的大能者，作蒙祂呼召，不斷接受祂之人的滋養者、加力者和全備供應者—腓一 19 ~ 21 上，加三 2、5，約一 16。
- 4 全豐全足的神乃是釘十字架的神，爲着了結我們肉體裏天然的人；祂也是復活的神，爲着新造使我們的新人有新生的起頭—創十七 1 ~ 21，二二 1 ~ 10，西二 11，加五 24，彼前一 3，林後五 17，腓三 3。

十一 亞伯拉罕的神是具有屬人友情的神，見於祂

*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*

作一個人，有人的形狀（在祂向亞伯拉罕第四次顯現並第八次說話時），在人性的水準上，來訪問祂的朋友亞伯拉罕（代下二十七，賽四一八，雅二二三）；亞伯拉罕與祂同行，祂也與亞伯拉罕談話，如人的朋友之間談話一樣，說到祂要審判所多瑪，就是祂朋友的姪兒羅得和家人所住的地方——創十八～十九。

十二 亞伯拉罕的神是在人性裏具有友情的神，見於祂打發亞伯拉罕的姪兒和他兩個女兒，從所多瑪的傾覆之中出來，因祂記念祂的密友亞伯拉罕——29、12～22節。

## 週 六

十三 亞伯拉罕的神是給人友愛照顧的全能神，見於祂用祂全能的大力拯救祂的密友亞伯拉罕，使他的妻子免於落在基拉耳王亞比米勒手中——二十。

十四 亞伯拉罕的神是不改變的神，見於祂向亞伯拉罕第九次說話時，守住祂恩典的原則，承認亞伯拉罕從撒拉所生的兒子以撒，是他惟一的兒子——二一1～12。

十五 亞伯拉罕的神是試煉人的神，見於祂第十次對亞伯拉罕說話時，試驗祂親密的屬人朋友亞伯拉罕，要他將所愛的獨生子作為燔祭獻給神——二二1～10。

十六 亞伯拉罕的神是豫備的三一神（原文為，耶和華以勒），見於祂第十一次向亞伯拉罕說話時，豫備一隻公羊，代替以撒為燔祭獻給神

*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*

( 就是耶和華的使者—基督 )—11 ~ 14 節。

十七 亞伯拉罕的神是賜福的三一神，見於祂第十二次 ( 末次 ) 向亞伯拉罕說話時，應許亞伯拉罕，祂 ( 就是耶和華的使者—基督 ) 必賜福給亞伯拉罕，必叫他的後裔繁增，如同天上的星，海邊的沙，並且地上萬國都必因他的後裔 ( 基督 ) 得福—15 ~ 18 節。

十八 亞伯拉罕的神是在人的水準上友情的神，見於引領祂朋友亞伯拉罕的老僕人，去為亞伯拉罕的兒子以撒娶妻—二四。

貳 總括而言，亞伯拉罕的神乃是藉着祂的顯現，帶着呼召，在異象中，在屬人的友情裏說話的神，向祂在地上親密的朋友揭示，神按着祂的心願，渴望祂的朋友成為甚麼，以及要祂的朋友作甚麼，以完成神聖三一的永遠經綸。

*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 『...當日我們的祖宗亞伯拉罕在米所波大米還未住哈蘭的時候，榮耀的神向他顯現，對他說，「你要從你本地和你親族中出來，往我所要指示你的地去。」他就從迦勒底人之地出來，住在哈蘭。他父親死了以後，神使他從那裏遷到你們現在所住之地。』

在出埃及三章十五節，神宣告祂是亞伯拉罕的神，但沒有說到細節。乃是在神對待亞伯拉罕的許多事上，神所是的細節才揭示出來。

亞伯拉罕的神乃是榮耀的神。司提反告訴我們，當亞伯拉罕在迦勒底的吾珥蒙神呼召時，神在榮耀裏向他顯現為榮耀的神（徒七 2~4 上）。神的榮耀就是神自己彰顯出來。如果神隱藏祂自己，就沒有榮耀。如果神顯現出來，那就是榮耀。神在祂顯現裏的榮耀，可能含示一種輝煌，光明而照耀（神在祂與人聯結中的歷史，一一〇至一一一頁）。

### 信息選讀

榮耀的神向亞伯拉罕第一次顯現，以及第一次呼召並第一次說話時，對亞伯拉罕如同巨大的磁石，乃是極大的動力，激使他從屬撒但拜偶像的國出來（創十一 31）。

亞伯拉罕受了吸引，但創世記給我們看見，他沒有絕對並情願的答應神的呼召。不是亞伯拉罕帶頭發起，離開拜偶像的世界；乃是他的父親帶頭，他跟從。但事實上，激動亞伯拉罕遷離撒但拜偶像之國的那個吸力和動力乃是神。神若沒有來向亞伯拉罕顯為榮耀的神，亞伯拉罕是不會採取這樣的行動的（神在祂與人聯結中的歷史，一一一頁）。

### 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)

人這樣蒙神呼召，活神就將祂自己傳輸到人裏面。傳輸這辭很重要，描述神呼召人時所發生的事。活神自然而然將祂自己傳輸到蒙召的人裏面。結果，他就受神吸引並歸向神。不知不覺，活神的某種元素、某種素質傳輸到他裏面，他就藉着相信神而對神有反應；這反應就是信。

我們許多人對亞伯拉罕有錯誤的觀念，認為他是信心大漢。...〔然而，〕惟一的信心大漢是神自己，神這信心大漢將祂自己傳輸到亞伯拉罕裏面。亞伯拉罕花了時間在神面前，就不能不相信祂，因為他已得着神的傳輸。因此，亞伯拉罕受神吸引，並在信上對神反應。他的反應就是他的信。

〔神向亞伯拉罕〕第一次顯現是記載在行傳七章。還有兩次見於創世記十二章：第一次（1~3）神叫亞伯拉罕離開本地、親族、父家；第二次（7~8）神應許亞伯拉罕要把那地賜給他的後裔。...神第四次向亞伯拉罕顯現是在十三章十四至十七節，祂叫亞伯拉罕舉目向那地的四方觀看。...神在十五章一至七節的顯現是第五次；這對亞伯拉罕不是新的。神一再向亞伯拉罕顯現，亞伯拉罕也經歷了神顯現的豐富，對這些豐富有信心。在前四次顯現中，神的元素傳輸並注入到亞伯拉罕這人裏面。神向亞伯拉罕顯現時，祂沒有忽然離開，乃是與亞伯拉罕同在一段時間。在十八章，神與亞伯拉罕...同在約有半天，與他談話數小時，好像與親密的朋友談話一樣。在那整個探訪中，亞伯拉罕被神注入。在第五次顯現時（十五），神告訴亞伯拉罕，他後裔的數目要像天上的星。第五次顯現的結果，亞伯拉罕經歷了他所信的神如此豐富的注入。『亞伯拉罕信神，這就算為他的義。』（羅四3，創十五6）（羅馬書生命讀經，九一、一〇八至一〇九頁）

參讀：羅馬書生命讀經，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

加三 8 『並且聖經既豫先看明，神要本於信稱外邦人爲義，就豫先傳福音給亞伯拉罕，說，「萬國都必因你得福。」』

14 『爲叫亞伯拉罕的福，在基督耶穌裏可以臨到外邦人，使我們藉着信，可以接受所應許的那靈。』

在神向亞伯拉罕第二次呼召並第二次說話時，我們看見神也是賜福的神（創十二 1~4）。神不僅呼召他，神也應許他，必叫他成爲大國，必叫他的名爲大。...神不僅賜福給他，也使他叫別人得福。這福乃是新約福音的福（加三 9、14）（神在祂與人聯結中的歷史，——一頁）。

### 信息選讀

亞伯拉罕是閃的後裔，我們已經看過，照着挪亞的豫言，神必作閃的神，雅弗必住在閃的帳棚裏。雅弗得了擴張的福（創九 26~27）。從歷史來看，歐洲人是雅弗的後裔，他們已經擴展遍佈全地。全世界成了歐洲人的住處。...在哥倫布發現西方世界之後，又因着交通的發展，歐洲人就擴展到各處。但是他們必須住在閃的帳棚裏，閃的帳棚成了他們的福。神使亞伯拉罕這位閃的後裔，成爲別人的福。這福是在閃的帳棚裏。全地有許多人在閃的帳棚裏享受神的福。

每一個人都需要一個帳棚，好在其中得着安息，享受生命。神賜給亞伯拉罕的福，使他叫別人得福，這含示閃的帳棚。當主耶穌作爲亞伯拉罕的後裔

### 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

和閃的後裔而來時，祂就成了帳棚，就是帳幕（約一14），將來要終極完成於新耶路撒冷（啓二一2~3）。新耶路撒冷要成為神永遠的帳幕，神永遠的帳棚：許多從萬國中來的舊約聖民和新約信徒要在其中居住，有分於這永遠生命的永遠之福。這都含示於神賜給亞伯拉罕的福中（神在祂與人聯結中的歷史，一一二頁）。

加拉太三章十四節指明，那靈就是神為着萬國所應許亞伯拉罕的福，也是信徒藉着相信基督所接受的。那靈，就是...複合的靈，實際上就是神自己在祂神聖的三一裏，經過成為肉體、釘十字架、復活、升天並降下的過程，給我們接受，作我們的生命和一切。這是神福音的中心。

神應許亞伯拉罕物質方面的福乃是美地（創十二7，十三15，十七8，二六3~4），作包羅萬有之基督的豫表（見西一12與註3）。因着基督至終實化為包羅萬有賜生命的靈（林前十五45，林後三17），這應許之靈的福，就與應許亞伯拉罕之地的福相符。實際上，這靈作基督在我們經歷中的實化，就是美地，作神全備供應的源頭，給我們享受（聖經恢復本，加三14註4）。

我們從神所領受的那靈，乃是福音完全的福。...在福音裏，我們不僅接受了赦罪、洗淨和潔淨的福，更接受了三一神作為經過過程、包羅萬有、賜生命之靈的福。這位活的、包羅萬有的人位就是福。日復一日，神不斷將這福供應給我們，我們也一直接受神這項福。哦，我們太有福了！我們所享受的是何等奇妙的福！這獨一的福就是三一神這包羅萬有的人位—父、子、靈—經過過程，成了賜生命的靈，住在我們裏面，以極其主觀的方式作我們的享受（加拉太書生命讀經，三六六至三六七頁）。

參讀：加拉太書生命讀經，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

創十二7『耶和華向亞伯蘭顯現，說，我要把這地賜給你的後裔…。』

十三14~15『羅得離別亞伯蘭以後，耶和華對亞伯蘭說，從你所在的地方，舉目向東西南北觀看；凡你所看見的一切地，我都要賜給你和你的後裔，直到永遠。』

在神第二次顯現並第三次說話時，神也顯為這地的神，應許亞伯拉罕，要把迦南地賜給他的後裔（創十二6~7）。神在第一次顯現時呼召亞伯拉罕。神在第二次顯現時應許亞伯拉罕，要把迦南地賜給他的後裔。一般地說，亞伯拉罕的後裔是指他屬地的子孫，就是猶太人，也就是以色列。但狹義的說，這後裔乃是指基督（加三16）。

猶太人...要到基督回來時的復興時期，才完全承受那地。基督要回來作亞伯拉罕獨一的後裔，並承受美地，從大海，就是地中海，直到大河，就是幼發拉底河。關於以色列國的境界，多年來一直有許多的爭論和會議，但是當耶穌回來作亞伯拉罕獨一的後裔時，祂要清理局面，承受美地（神在祂與人聯結中的歷史，一一三頁）。

### 信息選讀

神把這地賜給亞伯拉罕的後裔，因為神是這地的神，是全地的神，全地的擁有者。地上的政府以為他們各自的領土是屬於他們的，但事實上全地乃是屬於耶和華神的（詩二四1）。...神是這地的所有者和擁有者，神有權利把這地賜給祂朋友〔亞伯拉罕〕的子孫。

亞伯拉罕的神是隱密照顧祂選民的神，這是見於祂拯救〔祂朋友〕亞伯拉罕脫離法老對他妻子侮辱

### 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（創十二 10~20）。...祂是隱密照顧祂選民的神，拯救祂的選民脫離他們的難處。

神在羅得離別亞伯拉罕後，第四次向亞伯拉罕說話，這給我們看見神是安慰並鼓勵的神。...神應許亞伯拉罕，要把他向四方所能看見的迦南地賜給他和他的後裔，也要使他的後裔如同地上的塵沙那樣多（十三 14~17）。亞伯拉罕和羅得都富有起來。他們有許多羊羣、牛羣和帳棚，那地太小，使他們不能同住。亞伯拉罕要羅得揀選他所喜歡的地，羅得就離開了亞伯拉罕。

亞伯拉罕落在孤單的情形裏。他的父親死了，姪兒羅得離開了。這時神來安慰並鼓勵亞伯拉罕，應許要把他所能看見的迦南地賜給他和他的後裔，也要使他的後裔如同地上的塵沙那樣多。沒有人能數算神所給亞伯拉罕的後裔有多少，因為他們是數不清的。在約珥書一章四節說到，有許多亞伯拉罕的子孫被四種蝗蟲所表徵的外邦政權和入侵軍隊所殺害。這些蝗蟲如同地中海的波浪，來沖洗如同塵土的以色列。但無論有多少塵土被水沖去，仍然有些沙子留下來。所以在創世記二十二章十七節，亞伯拉罕的子孫不是比作塵土，乃是比作海邊的沙。有些亞伯拉罕的子孫〔也〕好像天上的星。

亞伯拉罕的神是至高的神，天地的主，這是見於祂在亞伯拉罕與四王爭戰後，藉着祂的祭司麥基洗德，將祂神聖的供應帶給亞伯拉罕，並為亞伯拉罕祝福（十四 17~20）。神不僅是天上的神，也是地上的神，所以祂是至高的。...在那次勝利中，亞伯拉罕救回了羅得和他的家人，以及他們的財物（16）。...神的祭司來供應他餅和酒，作為一種使人舒爽的飲食，那樣使人舒爽的飲食與主的桌子相似（太二六 26~28）。在主的桌子上，主供應我們，使我們這些疲累困乏的罪人得舒暢（神在祂與人聯結中的歷史，一一三至一一五頁）。

參讀：神在祂與人聯結中的歷史，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

創十五 5~6 『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。亞伯蘭信耶和華，耶和華就以此算為他的義。』

神在第五次向亞伯拉罕說話時（這次在異象中），顯示為那是盾牌並大賞賜的神（創十五 1~6）。異象是一種神聖的景色，而不是一種物質的景色。...亞伯拉罕擊敗四王之後，可能懼怕四王報復。因此神來告訴亞伯拉罕，神要作盾牌保護他。神也要因亞伯拉罕救了羅得而作他的賞賜。神關心羅得，而亞伯拉罕與神合作，救了羅得。這是亞伯拉罕在神前的真實功勞，所以神為此賞賜他。這給我們看見，神在照顧祂子民的事上，是很細緻的。

神在異象中對亞伯拉罕第五次說話時，也應許亞伯拉罕，那些按神聖性情是他屬天後裔的，要如天上的星那樣多，是地上任何人所不能摸着的。亞伯拉罕信耶和華，耶和華就以此算為他的義（5~6）。在羅馬四章，保羅把這事看作稱義的表樣。神是盾牌，神是大賞賜，神也是稱義者。神稱義亞伯拉罕，意思是說，神對亞伯拉罕感到快樂，亞伯拉罕也完全與神和諧一致。他完全蒙神悅納，與神沒有問題（神在祂與人聯結中的歷史，一一五至一一六頁）。

### 信息選讀

在創世記十五章一至六節，神在異象中對亞伯拉罕說話。在十二至二十一節，神繼續在亞伯拉罕沉睡時對亞伯拉罕說話。神在夢中對亞伯拉罕說話，豫言那些按屬人性情是『地上的塵沙』（十三 16），是他屬地子孫的，必寄居埃及。他們要在外邦作寄居的，在那裏生活，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。因着神信守祂的應許，所以神也與亞伯拉罕立約，向亞伯拉罕保證，祂必信守祂的應許，把從埃及河（就是尼羅河），直到伯拉大河（就是幼發拉底河）之地賜給他的後裔。這樣的約乃是在十二章七節，十三章十四至十七節裏，神所給亞伯拉罕之應許的保證。

我們也看見，神對亞伯拉罕是靜默的神。這是由於亞伯拉罕在八十六歲時聽從他妻子撒拉，娶了夏甲，憑着運用肉體得着一個兒子（十六 1~4、15~16）。那件事得罪神到了極點。

雖然神一再的應許，並且立約作為保證〔十二~十五〕，在十六章亞伯拉罕的妻子卻題議亞伯拉罕娶她的使女夏甲為妾，使她從夏甲得子（1~3）。亞伯拉罕運用自己的肉體，娶了夏甲為妾，夏甲就為他生了一子，起名叫以實瑪利。這實在得罪了神！於是神對亞伯拉罕靜默了十三年之久。

當亞伯拉罕九十九歲時，神來重新堅定祂的約，這約成了割禮之約（十七 9~14）。在祂向亞伯拉罕第三次顯現並第七次說話時，祂這位全豐全足的神成了給人行割禮的神，割除神選民在肉體裏天然的人，使他們成為神的新造，這新造是由那憑神恩典所生的以撒所表徵，不是由那憑亞伯拉罕肉體所生的以實瑪利所表徵（1~21，加四 22~31）。

割禮就是割除肉體，表徵我們墮落之人，我們天然之人的肉體，必須割除、了結、終止。使徒保羅說，在舊約裏肉身的割禮，乃是基督釘十字架對付我們身體之肉體的完全豫表（西二 11）。基督在十字架上的死，就是祂的釘十字架，乃是我們真實的割禮，割除我們的肉體，及其邪情私慾（加五 24）（神在祂與人聯結中的歷史，一一六至一一九頁）。

參讀：神在祂與人聯結中的歷史，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



創十七 1~2 『亞伯蘭年九十九歲的時候，耶和華向他顯現，對他說，我是全足的神；你要行在我面前，並且要完全；我要與你立約，使你的後裔極其增多。』

10 『你們所有的男子都要受割禮；這就是我與你並你的後裔所立的約，是你們所當遵守的。』

割禮指明神要我們天然的人被割除。然後神要我們在復活裏藉祂的恩典重生，這是由以撒所豫表的。因此，創世記十七章啓示基督的釘十字架與復活。釘十字架就是割除舊人；復活就是產生，或生出新人，而新人乃是由以撒所表徵（神在祂與人聯結中的歷史，一一九至一二〇頁）。

### 信息選讀

神只承認由基督復活所生出的人是亞伯拉罕合法的後裔（加三 29）。...彼前一章三節說，我們都已經藉基督的復活得重生了。基督的釘十字架是一種了結，祂的復活是一種新生的起頭。基督的死了結我們的舊人，基督的復活使我們的新人有新生的起頭，使我們成爲新造。

以撒是自主婦人所生，就是從恩典所生的。他是新約信徒的表樣。我們這些新約的信徒，都是從自主婦人生的，就是從神恩典生的。因此，以撒作亞伯拉罕的後裔，豫表基督（加三 16），也豫表所有新約的信徒（29）。基督是頭，信徒是祂的身體。以撒不是從舊人憑肉體生的，乃是在復活裏憑神的恩典生的。

在創世記十七章一節，神向亞伯拉罕顯現，並向他宣告，神是全豐全足的神。大多數的聖經譯本把這辭繙作『全能的神』，但這辭的原文是指明全豐

### 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。創世記十七章事實上是說到新約，就是新遺命。神在新約裏的經綸是全豐全足的。在新約裏，我們得着一切。我們有基督的死割除我們的舊人，我們也藉着基督的復活有了新的出生。藉着基督的死與復活，我們得着新約裏的一切。腓立比一章十九節指明，耶穌基督的靈有全豐全足的全備供應。

具有屬人友情的神，作一個人，有人的形狀（在祂向亞伯拉罕第四次顯現並第八次說話時），在人性的水平上（創十八～十九），來訪問祂的朋友亞伯拉罕（代下二十七，賽四一八，雅二二三）。

當神探訪亞當時，是神第一次探訪人。亞當墮落了，神來尋找他。神問亞當：『你在那裏？』（創三九）但在亞伯拉罕身上，神的探訪不一樣。神是在人性的水平上，不是在神性的水平上，來探訪祂的朋友亞伯拉罕。神向亞伯拉罕顯現，不是顯為神，而是顯為人。神以人的身份來與亞伯拉罕談話，亞伯拉罕拿水給祂洗腳，又給這一位喫他妻子豫備的食物。這都是在人的水平上。

亞伯拉罕與神同行，神與亞伯拉罕談話，如同人的朋友一樣。...但亞伯拉罕與神同行如同與人同行一樣，並且神與亞伯拉罕談話，如同人的朋友一樣。祂對亞伯拉罕說到祂要審判所多瑪，就是亞伯拉罕的姪兒羅得和家人所住的地方。神來找祂的朋友，要救祂朋友的朋友。在羅得的事上，我們再次看見神對祂選民隱密的照顧，祕密的照顧。

在人性裏具有友情的神，顯示於祂打發亞伯拉罕的姪兒和他兩個女兒，從所多瑪的傾覆之中出來，因祂記念祂的密友亞伯拉罕（十九 29、12~22）。亞伯拉罕的神是具有人性友情的神，而亞伯拉罕的神乃是我們的神（神在祂與人聯結中的歷史，一二〇至一二二頁）。

參讀：羅馬書生命讀經，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

創二二 1~2 『這些事以後，神試驗亞伯拉罕，對他說，亞伯拉罕。他說，我在這裏。神說，你帶着你的兒子，就是你獨生的兒子，你所愛的以撒，往摩利亞地去，在我所要指示你的山上，把他獻為燔祭。』

8 『亞伯拉罕說，我兒，神必自己豫備作燔祭的羊羔…。』

亞伯拉罕將他獨生的愛子以撒獻在祭壇上，乃是一幅生動的圖畫，說出父神將祂的獨生愛子耶穌基督，當作祭物獻在十字架上。在這幅圖畫中，以撒很詳細的豫表基督。以撒是亞伯拉罕的獨生子（創二二 2、12、16），豫表基督是神的獨生子（約三 16）。以撒是亞伯拉罕的愛子（創二二 2），而基督是父的愛子，是父所喜悅的（太三 17）。以撒接受他父親的意願（創二二 6），基督也揀選祂父的意思（太二六 39）。以撒順從至死（創二二 9~10）；照樣，基督也順從至死（腓二 8）。以撒背着燔祭的柴，走到摩利亞山頂（創二二 6）；同樣的，基督也背着祂的十字架，走到各各他（約十九 17）。...以撒在祭壇上『被殺』，在第三日，也就是在復活裏，歸還給亞伯拉罕（創二二 4、10~13，來十一 19）；同樣，基督也被釘在十字架上，並且第三天復活了（林前十五 4）。以撒在復活裏得着繁增（創二二 17），基督也在祂的復活裏得着繁增（約十二 24，彼前一 3）。以撒是亞伯拉罕的後裔，使萬國得福（創二二 18）；照樣，基督是亞伯拉罕惟一的後裔，亞伯拉罕的福在祂裏面臨到了萬國（加三 8、14、16）（聖經恢復本，創二二 2 註 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)

創世記二十章給我們看見，給人友愛照顧的全能神，用祂全能的大力拯救祂的密友亞伯拉罕，使他的妻子免於落在基拉耳王亞比米勒手中。神使亞比米勒王的家喪失生育的能力（17~18）。那是神運用祂的大能大力。然後神告訴亞比米勒王，亞伯拉罕要為他禱告。亞伯拉罕後來為他禱告，他家中的婦女就得了醫治。神用祂的大能大力，給與亞伯拉罕友情的照顧。

神也是不改變的神，這見於祂向亞伯拉罕第九次說話時，守住祂恩典的原則，承認亞伯拉罕從撒拉所生的兒子以撒，是他惟一的兒子（二一 1~12）。亞伯拉罕的神在持守祂的話，祂的應許上，乃是不改變的神。

創世記二十二章十一至十四節啓示豫備的三一神，豫備一隻公羊，代替以撒為燔祭獻給神（就是耶和華的使者—基督）。這是神第十一次向亞伯拉罕說話。對亞伯拉罕說話的那一位是耶和華，但這一位是耶和華的使者。所以在二十二章，我們看見基督的兩方面。基督是由公羊所豫表，祂又顯為耶和華的使者。公羊是作罪人的代替，而耶和華的使者是服事耶和華的一位，照顧神的朋友。

賜福的三一神，見於祂第十二次（末次）向亞伯拉罕說話時，應許亞伯拉罕，祂（就是耶和華的使者—基督）必賜福給亞伯拉罕，必叫他的後裔繁增，如同天上的星，海邊的沙，並且地上的萬國都必因他的後裔（基督）得福（15~18）。

我們也看見，亞伯拉罕的神是在人的水平上友情的神，這是見於祂引領祂朋友亞伯拉罕的老僕人，去為亞伯拉罕的兒子以撒娶妻的事上（二四）。雖然這不是直接由神所推動，卻是由神所作成。亞伯拉罕吩咐他的老僕人去為以撒娶得妻子，而他的老僕人乃是跟隨神的引導作成這事（神在祂與人聯結中的歷史，一二二至一二四頁）。

參讀：神在祂與人聯結中的歷史，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

第八週詩歌

哦主，今向我們顯現

創世記十二章 (英1190)

E 大調

4/4

5̣ 6̣ 1̣ | 3̣ . 3̣ 3̣ . 3̣ 2̣ 1̣ | 4̣ . 4̣ 4̣ .  
 一 哦 主， 你 召 我 們 去 得 迦 南 美 地，  
 4 3 2 | 4 . 4 4 . 4 3 2 | 5 . 5 5 .  
 作 你 團 體 新 人， 與 你 同 住 於 彼；  
 5̣ 6̣ 1̣ | 3̣ . 3̣ 3̣ . 3̣ 2̣ 1̣ | 1̣ . 1̣ 1̣ .  
 無 奈， 黑 暗 世 界 仍 然 緊 抓 不 已—  
 1̣ 7 6 | 5 6 3 - 2 | 1 - 1  
 哦 主， 今 向 我 們 顯 現！  
 5 5 5 | 7 - 7 7 6 5 | 1 - 1 3 2 3 |  
 (副) 哦 主， 今 向 我 們 顯 現， 我 們 才  
 4 5 7 - 6 | 5 - 5 5 5 5 | 3 . 3 3 . 3 2 1 |  
 能 勇 往 直 前。 偶 像 欣 然 撇 棄， 前 進 取  
 1̣ . 1̣ 1̣ . 1̣ 7 6 | 5 6 3 - 2 | 1 - 1 ||  
 得 美 地— 哦 主， 今 向 我 們 顯 現！

二 榮耀之神照耀，吸引我們跟隨；  
 需你加力推動，不憑我們所為。  
 惟願你光吸引，直到一切衰萎—  
 哦主，今向我們照耀！

(副) 哦主，今向我們照耀，  
 直至你外一切褪消；  
 直至惟見耶穌，榮光照耀傾注—  
 哦主，今向我們照耀！

三 哦主，當你顯現，你話我們聽見，  
 驚怯盡都驅除，大能大力加添。  
 願你不斷呼召，發聲引導無間  
 哦主，今向我們說話！

(副) 哦主，今向我們說話；  
 惟你應時話語賜下，  
 能使人心開啟，得你分賜無已—  
 哦主，今向我們說話！

四 並非出於我們，全是因你自己；  
 是你親自呼召，也是你來發起。  
 你面我們瞻仰，就能緊隨不離—  
 榮耀之神，求你眷臨！

(副) 榮耀之神，當你眷臨，  
 我們還有什麼原因，  
 能不聽你呼召，來得你的上好？  
 榮耀之神，求你眷臨！

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.

第八週申言

申言稿： \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

## 創世記結晶讀經（二）

### 第九篇

#### 過享受恩典的生活，使神喜悅

讀經：創二六 3 ~ 4、12 ~ 33，加六 18，林前十五 10，林後十二 7 ~ 10，啓二二 21

#### 週 一

壹 以撒是享受神恩典，使神喜悅的模型、榜樣—創二四 36，二五 5，二六 3 ~ 4、12 ~ 33，羅五 1 ~ 2，徒四 33，十一 23：

- 一 恩典是神在基督裏作為那靈，作到我們裏面給我們享受，成為我們的一切，並在我們裏面、藉着我們、且為我們作一切，好使祂能成為我們這人的構成成分，為着建造基督的身體，終極完成新耶路撒冷—約一 16 ~ 17，來十 29 下，林前十五 10，參加二 20，林後十三 14。
- 二 享受神的恩典乃是我們的定命，這定命是在創立世界以前所豫先定下的—弗一 3 ~ 6，二 7。

#### 週 二

三 『伊勒沙代』，全足的神，乃是全足的恩典，用祂神聖所是的豐富供應祂所呼召的人，使他們產生基督作後裔，以成就神的定旨—創十七 1，二八 3，林後十二 9，腓一 19 ~ 21 上。

## 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 亞伯拉罕天然的力量和自我的努力受神對付之後，以撒出生了（創十七 15～19，十八 10～14，二一 1～7）；這含示以撒是從撒拉所代表的恩典而生（加四 23～28、31，彼前三 7）：

一 『耶和華豈有難成的事麼？到了約定的日期，明年這時候，我必回到你這裏，撒拉必生一個兒子』—創十八 14：

- 1 生命的時候（10），就是約定生以撒的日期（十七 21），乃是神眷顧的時候（二一 1）。
- 2 以撒的出生是耶和華的來臨，就是恩典的來臨（參約一 17）。
- 3 以撒不是憑人天然生命的力量，乃是憑神恩典的力量生的；這發生在亞伯拉罕受割禮之後，他和他的妻子撒拉，如同完全死了（創十八 11，羅四 18～19）；這表徵生命的時候，就是基督成爲我們生命的時候，要在我們天然的力量被了結之後纔來到。

二 亞伯拉罕的生活啓示，我們若要享受神的恩典，對神的豐富有完滿的享受，就必須忍受損失，天然的生命也必須受割禮，被割除；認識並經歷恩典最大的阻撓乃是己—創十七 11、19，參腓三 3。

三 以撒的生活啓示，我們了結天然的生命而受苦，是爲着享受神的恩典—參林後一 8～9、12，十二 7～10，羅五 1～5。

週 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 以撒在恩典中長大；在恩典中長大就是享受基督之於我們的一切，作我們的靈食與活水而長大—創二一8，彼後三18，彼前二2，林前三2、6，弗三8，四15：

一 以撒的長大，表徵基督生在新約信徒裏面之後的長大；基督在我們裏面需要長大，好使基督能成形在我們裏面—林前三6，加四19，詩歌二九八首。

二 恩典的靈（來十29）就是生命的恩典（彼前三7），神諸般的恩典（四10），那全般恩典的神（五10），全足的恩典（林後十二9）；這恩典如今與我們的靈同在（加六18）。

三 天天接受並享受恩典的路，乃是藉着血、話、那靈和召會：

1 救贖的血，立約的血，神自己的血，將有罪、敗壞的人帶進對神永遠的享受中—徒二十28，太二六28，利十六11～16，來十19～20，約壹一7、9。

2 恩典的話能給我們喫，而成爲我們心中的歡喜快樂—徒二十32，耶十五16，約六63。

3 恩典的靈作爲經過過程並終極完成之神全備的供應，乃是歡樂的油；我們被這油所膏，成爲基督的同夥—來一9，十29下，亞十二10上。

4 神的召會經歷神新鮮、復甦的恩典作降下的甘露，藉着神的憐恤從諸天臨到我們，以澆灌並變化我們—詩一三三3，哀三22～23，林後十三14，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.

## 週 四

四 天天接受並享受恩典的路，乃是藉着轉向靈、運用靈並讓主登寶座——來四 16，羅五 17、21，參啓四 2：

- 1 神的寶座是湧流之恩典的源頭；只要我們不讓主登寶座，叫主下了寶座，恩典的流就停止了——二二 1，西一 18 下，啓二 4，彼前五 5。
- 2 我們若讓主耶穌在我們裏面登寶座，那靈這生命水的河就會從恩典的寶座流出來供應我們；這樣，我們就會接受恩典並享受恩典——啓二二 1，詩歌五五七首。

五 天天接受並享受恩典的路，乃是愛主、將自己獻給主並藉着各樣的禱告在主的話中接觸主——林後五 14，弗六 24，利六 12 ~ 13，弗六 17 ~ 18，徒二十 32。

肆 以撒也成爲恩典的後嗣；我們也是神的後嗣，享受祂作我們得基業的憑質，使我們承受祂，並使祂承受我們——創二一 9 ~ 12，二四 36，二五 5，羅八 17，徒二六 18，弗一 11、14、18：

## 週 五

一 以撒從他父親承受了一切(創二四 36，二五 5)；在新約中，所有蒙召的信徒都是神絕對而無條件之恩典的承受者，承受神聖豐滿的一切豐富，

## 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*

作我們的享受 ( 弗一 3、6，三 8、19 ) 。

二 以撒表徵我們不是自己要去作，不是自己要去得；以撒乃是享受亞伯拉罕的一切，表徵一切都是父給的——創二四 36，二五 5。

三 認識以撒的神只有一個意思，就是認識神是供給者，認識甚麼都是從神來的；這也就是說，我們甚麼都是接受的，得勝的祕訣是在乎接受——弗一 3，腓一 19，約一 16，羅五 17，八 2。

伍 以撒在恩典裏順從；甚麼時候我們在恩典裏順從，我們就要看見神的供備——創二二 5～10，約一 17：

一 神的恩典是有能力的，使我們能忍受一切事——提後二 1。

二 恩典能作王管理一切——羅五 21，來四 16。

三 回到律法就是拒絕這恩典，廢棄這恩典，從恩典中墜落——加二 21，五 4，參創十六 16，十七 1：

1 從恩典中墜落乃是與基督隔絕，從基督貶為無有，與基督分開，喪失了在基督裏的一切益處——參約十五 4～5。

2 若是我們轉到諸如律法或品格改良這些基督以外的事，而不聯於基督，不時時享受基督，我們就會失去對基督的享受——參西二 18。

四 我們需要靠恩典得堅固，就是留在新約裏，享受基督作恩典——來十三 9，加五 4。

陸 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**

發昌盛，成了巨富』；我們的心必須是好土，使基督能在其上結實百倍，我們也必須向着神富足，享受恩上加恩—創二六 12～14，路八 8、15，十二 15～21，弗三 8，約一 16。

## 週 六

柒 雖然以撒享受神無條件的恩典，在他所到之處都得着享受和滿足（由井所表徵—創二五 11，二六 15～25、33），別是巴卻是他經歷神的顯現、接受神的應許、築壇、呼求耶和華的名並且支搭帳棚作見證的惟一地方：

- 一 神所呼召的人不論他們的立場如何，都被命定要享受神的恩典，然而這享受不能稱義他們的立場。
- 二 我們若渴望得着神的顯現、承受祂的應許並過一種完成神永遠定旨的生活，就必須來到神所揀選獨一的地方，並且留在那裏。
- 三 這獨一的地方由別是巴所表徵，有井作生命的供應，並有垂絲柳樹作生命豐富之湧流的彰顯—23～24 節，二一 25、33。

捌 以撒承受神給他父親關於美地和獨一後裔的應許；這後裔就是基督，地上萬國都要因祂得福—二六 3～5，加三 14、16：

- 一 亞伯拉罕惟一的後裔，就是末後的亞當成了賜

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*

生命的靈，乃是亞伯拉罕的福（美地的實際），為要將祂自己分賜到基督的信徒裏面，使他們成為亞伯拉罕團體的後裔—14、16、29 節，林前十五 45 下，約十二 24，賽五三 10。

二 這應許實際上是為着完成神的定旨，使神在地上能得着一個國度，在其中藉着一班團體的人彰顯祂自己—創一 26，可四 26，但二 34 ~ 35。

三 藉着我們享受恩典，神的國要得着實現，神在基督裏要得着完全的彰顯，直到永遠—啓二二 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.*



創二五 5 『亞伯拉罕將一切所有的都給了以撒。』

二六 12 『以撒在那地撒種，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。整本聖經裏幾乎沒有另一個人像以撒那樣享受恩典。他終其一生不作別的，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，我們看到與亞伯拉罕完全一樣的天然弱點。不僅如此，在以撒身上我們也看到雅各的天然生命。...照我們天然的觀念，一個有天然弱點，且活在天然生命裏的人，絕不能享受神的恩典。這是我們的觀念，這不是神的話。在聖經裏，我們看不到以撒很屬靈。他是一個仍有天然弱點，仍活在天然生命裏的人。那麼為什麼他這樣享受神的恩典？只因神已這樣命定。對我們基督徒來說，有神命定的一面（創世記生命讀經，一〇二三至一〇二四頁）。

### 信息選讀

享受神的恩典是我們的定命，這種定命遠在創立世界以前就已豫定了。不要以為你若屬靈，就有特權享受神的恩典；你若不屬靈，就不能享受祂的恩典。這是宗教觀念，聖經並沒有這樣教訓。有人聽說享受恩典不根據屬靈，也許會說，『我們享受神的恩典若不需要屬靈，那麼就讓我們不屬靈吧！』不要這樣說。屬靈不屬靈都不會幫助我們享受神的恩典，這完全是神的命定，並不在於我們的所是和所能。我們有以撒這一面。我們

### 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

已經被神命定來享受恩典。...不要浪費時間想要屬靈或不屬靈，只要說，『主啊，因着你的命定我敬拜你。你已經命定我來享受恩典。』至少我們都是以撒的一部分，在我們裏面有一面已經被神命定來享受祂的恩典。

恩典的事歷年來被隱藏、封閉、遮蔽着。恩典是什麼？恩典是神的一些東西作到我們裏面，在我們裏面工作，也為我們工作。這不是外面的事。恩典是神在基督裏作到我們裏面，為我們生活、工作並行事。在林前十五章十節保羅說，『然而因着神的恩，我成了我今天這個人，並且神的恩臨到我，不是徒然的；反而我比眾使徒格外勞苦，但這不是我，乃是神的恩與我同在。』這話相當深奧。保羅不是說，『因着神的恩，我有了我所有的。因着神的恩，我有了好車子、好職業、好妻子。』他甚至也不是說，『因着神的恩，我作了我所作的。』這不在於作什麼、得什麼或行什麼；這完全在於是什麼。因此保羅說，『因着神的恩，我成了我今天這個人。』這意思就是，神的恩作到他裏面，使他成了那樣的人。在加拉太二章二十節保羅說，『不再是我，乃是基督在我裏面活着。』我們若把這一節和林前十五章十節放在一起，就看見恩典就是活在我們裏面的基督。『這不是我，乃是神的恩。』『不再是我，乃是基督。』恩典不在我們外面，也不在我們旁邊。恩典乃是一位神聖的人物，就是神自己在基督裏，作到我們裏面，成為我們的構成成分。因着缺少啓示，基督徒誤會並誤解了恩典，以為恩典是外面的東西。但恩典乃是那位三一神作到我們裏面，使我們成為所該是的，並且為我們生活、工作、行事，使我們能說，『因着神的恩，我成了我今天這個人。這不是我，乃是神的恩典。』（創世記生命讀經，一〇二四至一〇二五、九九八至九九九頁）

參讀：創世記生命讀經，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



創十七 1 『亞伯蘭年九十九歲的時候，耶和華向他顯現，對他說，我是全足的神；你要行在我面前，並且要完全。』

十八 14 『耶和華豈有難成的事麼？到了約定的日期，明年這時候，我必回到你這裏，撒拉必生一個兒子。』

〔在創世記十七章一節『全足的神』的希伯來文是〕El Shaddai，伊勒沙代。伊勒，意，大能者；沙代，源自另一希伯來字，意，胸部或乳房。這神聖的稱呼啓示神乃是有乳房的大能者，就是全豐全足的大能者。祂是恩典的源頭，用祂神聖所是的豐富供應祂所呼召的人，使他們能產生基督作後裔，以完成神的定旨（聖經恢復本，創十七 1 註 2）。

亞伯拉罕天然的力量和自我的努力受神對付之後，以撒就出生了（創十七 15~19，十八 10~14，二一 1~7）。這含示以撒是從撒拉所代表的恩典生的（加四 24~28、31）。創世記的記載說，這事發生在『生命的時候』（十八 10、14，直譯）。當天然生命的努力停止的時候，那就是生命的時候。...恩典聯於生命，生命隨着恩典。因此，恩典稱爲生命的恩典（彼前三 7）（創世記生命讀經，一〇〇四頁）。

### 信息選讀

以撒的出生是耶和華的來臨，就是恩典的來臨（參約一 17）。以撒不是憑人天然生命的力量，乃是憑神恩典的力量生的。這發生在亞伯拉罕受割禮之後，他和他的妻子撒拉，如同完全死了（創十八 11，羅四 18~19）；這表徵生命的時候，就是基督成爲我們生命的時候，要在我們天然的力量被了結之後才來

### 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

到（聖經恢復本·創十八 14 註 2）。

神要把我們帶進恩典的享受中，但這恩典有一個阻撓，就是己。我們自己就是阻撓。雖然基督已經來了，恩典也隨着祂來了，並且我們已經被帶進所站的這恩典中，但這恩典最大的阻撓乃是你和我。因此，在我們能有以撒的經歷之前，需要代表生命經歷第一面的亞伯拉罕。亞伯拉罕的生活啓示，我們若要享受神的恩典，對神的豐富有完滿的享受，我們必須受對付，受割禮，被割除。...亞伯拉罕受割禮之後，以撒來了。在創世記十七章亞伯拉罕受割禮之後，神就告訴他，以撒將要出生（19）。...神的眷臨等於以撒的出生。神眷臨撒拉，那個眷臨就成了以撒的出生。這就是恩典。

神已經來給祂所呼召的人享受。然而我們若要有這享受，己必須除去。己一除去，以撒就來了；這就是說，恩典來了。喪失己並不容易；要除去己，我們必須受損失。...亞伯拉罕受割禮之後，以撒就來了。這是原則。對我們來說，己必須除去，然後恩典才臨到。我們必須先作亞伯拉罕，然後才成爲以撒。

我們若在自己裏面愛別人，神絕不認可這愛，因爲這愛不是出於祂的眷臨。神要眷臨我們，進到我們裏面，爲我們活着，甚至爲我們愛別人。祂只認可那樣的愛。你的愛是以實瑪利；但憑神的眷臨而有的愛是以撒。不管你是謙卑還是驕傲，彎曲還是正直，都算不了什麼。凡在祂的眷臨之外，出於你的東西神絕不認可。不是出於恩典的東西，神都不認可，都不算數。我們都必須說，『主啊，沒有你的眷臨，我就不作什麼。主，你若不臨到我，藉着我作些事，並從我作出來，我就不作什麼。我既不恨也不愛，既不驕傲也不謙卑。我要作一張白紙。主，沒有你的眷臨，我就一無所有。』神的眷臨是實際的恩典。當我憑神的眷臨，而不憑自我的努力愛人並謙卑，那就是享受恩典（創世記生命讀經，九九四至九九五、一〇〇〇頁）。

參讀：創世記生命讀經，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

### 晨興餵養

創二一8『孩子漸長，就斷了奶。以撒斷奶的日子，亞伯拉罕設擺盛大的筵席。』

加六18『弟兄們，願我們主耶穌基督的恩與你們的靈同在。阿們。』

彼前二2『像才生的嬰孩一樣，切慕那純淨的話奶，叫你們靠此長大，以致得救。』

以撒在恩典裏被養大（創二一8）。藉他的歷史我們看見，他沒有作什麼。他生出來，他被養大。我不說他長大，而說他被養大。就像農夫在果園中栽種蘋果，神也在祂的果園中栽種以撒。以撒是在恩典裏被神養大的。

彼後三章十八節告訴我們：『要在...恩典...上長大。』這指明長大乃是彼得在彼前二章二節，並保羅在林前三章二節、六節所啓示的餵養和澆灌。在恩典上長大，就是享受基督之於我們的一切，作我們的靈食與活水而長大。基督之於我們的一切豐富，乃是叫我們在生命裏長大。我們越享受基督的豐富（弗三8），越在生命裏長大（四15）（創世記生命讀經，一〇〇四至一〇〇五頁）。

### 信息選讀

恩典就是神把祂自己作到我們裏面，作我們的享受。這位神今天不僅僅是父神，也是子神和靈神。不僅如此，靈神也是恩典的靈（來十29），這恩典乃是生命的恩典（彼前三7），也是諸般的恩典（四10），全般的恩典（五10），設用的恩典（林後十二9）。三一神是這樣的恩典，這恩典如今與我們的靈同在（加六18）。恩典乃是三一神的神聖人位作為那靈，住在我們的靈裏。這恩典的靈住在我們靈裏，作我們的享受，使我們享受神作我

### 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

們的生命和一切，甚至作我們的生活。這就是爲什麼保羅的每一封書信都結束於：『願恩典與你們同在。』例如林後十三章十四節說，『願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。』恩典不是在我們外面，乃是在我們裏面。不論我們稱之爲恩典的靈或生命的恩典，恩典在我們靈裏總是活的，神聖的。我們的確有這樣神聖的實際，就是三一神自己，在我們靈裏作我們的恩典和享受。當祂藉着我們愛別人的時候，這愛就是我們的享受，當祂藉着我們活出祂自己的時候，這個活也是我們的享受。我們晝夜都可以享受祂藉着我們而活。

那麼我們爲什麼受苦？因爲我們的己、自我、天然的人仍在這裏，需要受對付。讚美祂，沒有一個對付是徒然的。每個從神來的對付，都是破碎我們天然的人，使我們更多享受祂作我們的恩典。爲此，我們有亞伯拉罕和以撒；有損失的痛苦，也有得着的享受。這不是得着外面的東西；乃是得着內住的那位，就是恩典的靈和生命的恩典。我再說，神所賜給我們外面的恩賜，充其量不過是祝福。當這恩賜作到我們裏面，成了我們裏面生命的元素，那就是恩典。祝福必須成爲恩典。在舊約裏，神賜給祂子民許多東西當作祝福，但那些東西僅僅是外面的祝福。在基督來臨之前，這些祝福都沒有作到神子民裏面。基督來不僅爲我們死在十字架上，更在死後成了賜生命的靈進到我們裏面。所以在新約裏有『在基督裏』和『基督在你們裏面』的辭。現今祂在我們裏面，我們也在祂裏面。神在基督裏所賜給我們的，已經作到我們裏面，成爲恩典，就是我們的享受。現今我們不僅在祂的祝福之下，我們更在祂的恩典裏面，祂的恩典也在我們裏面。今天你享受什麼——祝福還是恩典？新約從未說，『願祝福與你們同在』，卻一再說，『願恩典與你們同在』（創世記生命讀經，一〇〇二至一〇〇四頁）。

參讀：亞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

來四 16 『所以我們只管坦然無懼的來到施恩的寶座前，為要受憐憫，得恩典，作應時的幫助。』

啓二二 1 『天使又指給我看在城內街道當中一道生命水的河，明亮如水晶，從神和羔羊的寶座流出來。』

我們的靈是我們能經歷恩典惟一的地方。正如我們使用電只需要打開開關，我們要接觸運行並塗抹的那靈，也惟有在我們的靈裏。你若想接受恩典並享受恩典，不要運用你的心思、情感或意志。反之，要轉向你的靈並運用你的靈。

毫無疑問，今天〔主〕一方面在天上的寶座上，但另一方面祂在我們的靈裏給我們經歷。〔在〕希伯來四章十六節，...施恩的寶座不只在天上，也在我們靈裏。...我一轉向我的靈，呼喊『主耶穌』，我就立刻感覺到施恩的寶座乃是在我的靈裏（加拉太書生命讀經，四〇二至四〇三頁）。

### 信息選讀

每當我們轉到靈裏，呼求主名，來到施恩的寶座前，我們就應當讓主登寶座。我們必須讓祂在我們裏面有元首的權柄、君王的權柄和主權。...我們只要不讓主登寶座，恩典的流就立刻停止。就在我們禱告的時候，我們需要讓主在我們裏面登寶座，尊崇祂為元首、為主、為王。這樣，恩典在我們裏面才會湧流如同江河。...啓示錄二十二章一至二節給我們看見，生命水的河從神和羔羊的寶座流出來。因此，神的寶座是湧流恩典的源頭。叫主下寶座，把寶座從祂挪去，就是忽視恩典的源頭。這就使恩典的流停止。這不僅是個教訓，更是在經歷上非常真實的

### 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。我們當中許多人可以見證，只要我們不讓主登寶座，我們在禱告的時候就不能領受多少恩典。

操練轉到靈裏並留在靈裏最好的路，乃是有定時的禱告。若是你每早晨撥出十分鐘禱告接觸主，在這段時間，你惟一當作的事，就是操練轉向靈，並且留在靈裏。不要擔心你那一天必須作什麼。要拒絕你天然的心思、情感與意志，並且要運用你的靈來接觸主。

當我們轉回靈裏並且留在靈裏時，我們需要承認主是元首、是王，並要讓祂登寶座。我們需要尊崇祂的地位，尊重祂的權柄，並且承認我們沒有權利憑自己說什麼或作什麼。我們裏面所有的地位都必須交給這位王。我們若讓主在我們裏面登寶座，生命水的河就會從寶座上流出來供應我們。這樣，我們就會接受恩典並享受恩典。

恩典一點不差就是三一神成了我們的享受。父具體化身在子裏，子實化為那靈。這靈乃是三一神的終極完成，現今住在我們的靈裏。我們今天的需要乃是轉回到這靈裏，並且留在靈裏，讓主登寶座。這樣，我們的靈就實際的連於三層天。我們就會在經歷裏明白，至聖所一面是在天上，另一面也在我們靈裏。這指明當我們留在靈裏，我們實際上就摸着了天。我們若讓主耶穌在我們裏面登寶座，作為生命水的那靈就會從寶座上流出來供應我們。這就是恩典，也是接受恩典並享受恩典的路（加拉太書生命讀經，四〇三至四〇五頁）。

以撒也在恩典裏成為承受者（創二一9~12）。他父親一切所有的都是他的，因為亞伯拉罕把一切的豐富都給了這獨一的承受者。同樣，我們不該在我們自己裏面有享受。一切對產業的享受必須是在恩典裏（創世記生命讀經，一〇〇五頁）。

參讀：加拉太書生命讀經，第三十七篇；亞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

創二四 36 『我主人的妻子撒拉年老的時候，給我主人生了一個兒子；我主人也將一切所有的都給了這個兒子。』

二二 9 『他們到了神所指示的地方，亞伯拉罕在那裏築壇，把柴擺好，就捆綁他的兒子以撒，放在壇的柴上。』

以撒從他父親承受了一切（創二四 36，二五 5）。以撒成爲他父親之豐富的繼承者，不是憑着他的努力，乃是憑着恩典。人沒有要求他作什麼來承受父親的豐富，他也沒有作什麼來得着產業。這是絕對而無條件的恩典。

在新約中，所有蒙召的信徒都是神絕對而無條件之恩典的承受者。神已呼召了我們，在基督裏用各樣屬靈的福分，祝福了我們（弗一 3）。祂在基督裏已把我們放在恩典裏，使我們成爲恩典的承受者，承受神聖豐滿的一切豐富，作我們的享受。我們基督徒的生活必須像以撒的生活，不憑自己作什麼，單單承受並享受父親所有的一切。在恩典的承受中，我們必須停下天然生命的努力，使自己敞開，並豫備好享受恩典（創世記生命讀經，一〇〇六頁）。

### 信息選讀

以撒也在恩典裏順從（創二二 5~10）。已往我讀創世記二十二章，不懂以撒這個青年人怎能這樣順從。至終我看見，他所以順從，是因他被恩典浸透了。他完全在恩典裏，他的順從也在恩典裏。這個順從帶來神的供備。今天我們也是這樣。什麼時候我們在恩典裏順從，我們就要看見神的供備。

### 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，使我們能忍受一切事。保羅告訴提摩太，要在基督的『恩典上得着加力』（提後二1）。恩典甚至能作王管理一切（羅五21），我們不該從恩典中墜落（加五4），反要靠恩典得堅固（來十三9）。我們越在恩典裏忍受，就越看見並有分於恩典的供備。

〔創世記二十六章十三節說，〕以撒『昌大，越發昌盛，成了巨富』。他憑着盡責的撒種，並藉着神的賜福，成了巨富。這也是一件享受的事，但這享受不是在正確的立場上。以撒也許會對自己說，『我的立場定規是對的，如果不對，神怎麼會用這些財富祝福我？』但神也許說，『以撒，你定居在這裏，得了許多財富，但我不贊同你的立場。我要興起環境來，逼你離開這裏。』願聖靈在這裏給我們看見這樣一幅生動的圖畫。一面有正當的享受；另一面有不正確的立場。即使我們沒有正確的立場，我們仍能繼續有享受。但不要認為這種享受稱義你的立場。只要有享受，我們的需要就得着了滿足。但為着完成神永遠的定旨，我們需要站在正確的立場上。然而，即使我們不在正確的立場上，神仍將祂豐富的供備賜給我們。這是奇妙的事。多麼奇妙的神！多麼奇妙的供備！我們是命定要享受的。即使我們的立場錯了，仍然有豐富的享受。然而神不會讓我們過去，祂會利用環境把我們帶回到正確的立場上，使祂的定旨得以完成。

以撒在回到別是巴之前，他享受再享受，恩典加恩典。他得着了百倍收成之後，又找到了『活水井』，並且來到『寬闊之地』，『寬闊之路』（利河伯—15~22）。他雖有這樣豐富的享受，但他的立場不正確，所以他被迫離開寬闊之路，回到別是巴（創世記生命讀經，一〇二〇至一〇二一頁）。

參讀：創世記生命讀經，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



創二六 24~25 『當夜耶和華向他顯現，說，我是你父親亞伯拉罕的神，不要懼怕，因為我與你同在，必賜福給你，並要為我僕人亞伯拉罕的緣故，使你的後裔繁增。以撒就在那裏築了一座壇，呼求耶和華的名，並且支搭帳棚；他的僕人便在那裏挖了一口井。』

雖然以撒享受神無條件的恩典，在他所到之處都得到享受和滿足（由井所表徵—創二五 11，二六 15~22），別是巴卻是他經歷神的顯現、接受神的應許、築壇、呼求耶和華的名並且支搭帳棚作見證的惟一地方。神所呼召的人不論他們的立場如何，都被命定要享受神的恩典，然而這享受不能稱義他們的立場。我們若渴望得着神的顯現、承受祂的應許並過一種完成神永遠定旨的生活，就必須來到神所揀選獨一的地方，並且留在那裏。這獨一的地方由別是巴所表徵，有井作生命的供應，並有垂絲柳樹作生命豐富之湧流的彰顯（二一 25、33）（聖經恢復本，創二六 24 註 1）。

### 信息選讀

以撒是個滿有安息的人。即使面臨和非利士人爭井的難處，他也總是安息的。以撒雖然面臨若干難處，他自己並不感覺為難。

有人聽到以撒無論去那裏都有一口井，就以為這種享受既是他們的定命，他們要去那裏，就可以去那裏。請不要有這樣的想法。你也許有一口井作你的享受，但你會失去主的顯現，無法完成神永遠的定旨。...神的定旨絕不能在庇耳拉海萊、埃色、西提拿甚至利河伯完成。神的定旨只能在別是巴完成，我們必須留在那裏。我們若留在那裏，就要經歷主的顯現，並且

### 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

有立場承受應許，以完成神永遠的定旨。在別的地方，我們雖然也有井，甚至有『一口活水井』（創二六 19），但這些井不能使我們完成神永遠的定旨。神的定旨只能在靠近別是巴垂絲柳樹的井旁完成。

以撒雖然在每一個地方都有一口井，都有一些享受，但神不滿意，神用環境逼使以撒回到別是巴。神似乎說，『以撒，你是定居下來了，但你沒有定居在對的地方。我要激起爭執，逼你回到別是巴。』

當以撒回到別是巴（23~33），神立即向他顯現，向他說話，堅定祂的應許〔24〕。...於是在別是巴這裏，以撒開始有正確的見證。他築了一座壇，呼求耶和華的名，並且支搭帳棚（25）。在別是巴這裏，他有了一種為着完成神永遠定旨的生活。至終，在別是巴這裏，反對者被征服了（26~31）。別是巴是正確的地方，在這裏我們能有正確的立場。正確的立場，無論對神或對我們，都有重大的意義。

以撒不但承受他父親一切所有的，也承受神給他父親關於美地和獨一後裔的應許；這後裔就是基督，地上萬國都要因祂得福（3~5）。這應許實際上是為着完成神的定旨，使神在地上能得着一個國度，在其中藉着一班團體的人彰顯祂自己。美地和後裔都是為着神在地上形成一個國度。在這國度裏神能在後裔中得着完全的彰顯。神要把祂自己作到這班後裔裏面，他們要變化成為祂的形像。這就是亞伯拉罕所得着，以撒所承受的應許。今天在我們身上，這應許要得着成就。今天我們在享受三一神作我們的恩典，藉着我們享受恩典，神的國要得着實現，神在基督裏要得着完全的彰顯，直到永遠（創世記生命讀經，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頁）。

參讀：創世記生命讀經，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

# 第九週詩歌

## 羨慕—在主裏的長進

298

8 6 8 6 副 (英 395)

降 E 大調

6/4

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

一 哦主,求你長在我心,你外再無他求!

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

使我逐日與你更親,逐日向罪自由。

5 | 5̇3 5 1̇-5 | 5̇3 5 5-5 | 6-5 5̇4 3 | 3̇---2-0 |

(副) 願你逐日維持的力,仍然願我軟弱,

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

你的亮光除我陰翳,生命吞我死澗。

二 當你榮光照我心頭, 所有惡念都消;  
“我是無有,你是萬有,” 我願常受此教。

三 你這聖潔、榮耀的主, 讓我更多瞻仰;  
無論快樂或是艱苦, 我願作你活像。

四 天上喜樂,求你膏我, 靈力,求你助我;  
但願你的熱切愛火, 從我全人射過。

五 可憐的己,願其消沉, 惟你作我目標,  
使我逐日藉着你恩, 更配與你相交。

第一節的“長,”意思是生長、長大。

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

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

**The victory is won!**

**Vict'ry, vict'ry, Hallelujah!**

**Vict'ry, vict'ry, Hallelujah!**

**Vict'ry, vict'ry, Hallelujah!**

**The victory is won!**

# 二〇一三年冬季訓練

## 創世記結晶讀經（二）

### 第十篇

#### 兩個井—兩種生活的源頭

讀經：創二—15～34

#### 週 一

壹 井表徵人生活的源頭；創世記二十一章十五至三十四節的兩個井，表徵兩種生活的源頭：

一 一個井是在我們魂的曠野裏天然的源頭；這源頭是由住在曠野並聯於埃及的以實瑪利所代表—19～21節。

二 另一個井是在我們靈的園子裏蒙救贖的源頭；這源頭是由住在別是巴並被帶到摩利亞山的以撒所代表—25、31節，參二二2。

三 今天有兩種基督徒：

1 一種像以實瑪利，在魂的曠野爲自己而活，並聯於世界—約壹二15～17。

2 另一種像以撒，在靈裏且在召會生活中爲神而活，並被帶到錫安—羅八4，十二4～5，十六1，啓十四1。

3 連我們真基督徒都可能像以實瑪利，在自己裏面且爲自己而活，並聯於世界，除非我們像以撒所豫表的，活在靈裏且在召會生活中，使我們能達到神

# 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.*

的目標—二一 2，二二 16 上。

貳 以實瑪利的井，就是他生活的源頭，是在曠野—神所棄絕的地方—創二一 19～21，二五 12、18：

一 以實瑪利的井，就是他生活的源頭，使他成為弓箭手—二一 20：

- 1 就如十章八至十二節的寧錄，弓箭手是兇猛的獵人，是曠野中的殺手。
- 2 我們若留在魂的曠野，並喝以實瑪利井（他生活的源頭）的水，我們就會為着建立我們自己的國，成為用弓箭殺害生命的弓箭手，而不是為着建立神的國，栽培生命的栽種者。

二 以實瑪利的井（他生活的源頭）使他聯於埃及，就是世界—二一 21：

- 1 夏甲從埃及，從她自己的源頭，為以實瑪利娶了一個妻子，給他印上了埃及的事物。
- 2 有一口井，有一種生活的源頭，能使我們成為殺害生命的兇猛獵人，並使我們聯於世界。

週 二、週 三

叁 以撒的井，就是他生活的源頭，是在別是巴—25、31 節：

一 在聖經中有許多經節說到這口井，就是神聖的源頭：

- 1 在以琳那裏『有十二股水泉，七十棵棕樹』—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 在聖經裏，水泉表徵生命在復活裏從神流出—約四 10、14，七 37～39，啓二二 1。

b 棕樹表徵生命發旺、在滿足中歡樂並且勝過患難—詩九二 12，利二三 40，尼八 15，約十二 13，啓七 9。

2 『當時，以色列人唱這歌說，井啊，湧上水來！你們要向這井歌唱！這井是眾首領和民中的尊貴人，用權杖用扶杖所挖所掘的』—民二一 17～18：

a 在比珥的井豫表基督在我們裏面—16 節，約四 11～12、14。

b 挖井表徵挖去『髒污』，就是我們心—心思、情感、意志和良心—中的阻礙，使那靈作活水能從我們裏面湧上來，並湧流通暢—參創二六 15、18。

3 『你是園中的泉，活水的井，從利巴嫩流下來的溪水』—歌四 15：

a 園中的泉，以及賜生命之靈活水的井，乃是從復活與升天生命（利巴嫩—8 節）流下來的溪水—約七 38～39。

b 泉和井從得勝者流出來，從他們的所是和他們的所在流出來。

## 二 以撒的井乃是贖回的井—創二一 28～32：

1 亞伯拉罕以七隻母羊羔的代價，贖回那口井。

2 在豫表上，這些羊羔表徵基督完全的救贖，這指明神聖的活水已藉基督完全的救贖被贖回、買回—弗一 7，彼前一 18～19，約十九 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 今天全人類都是憑着未蒙救贖的源頭活着，我們卻是憑着蒙救贖的源頭活着。
- b 今天我們所喝的活水不是天然的，乃是用極大的代價所贖回來的。

### 三 以撒的井也需要約—創二— 31 ~ 32 :

- 1 這裏的約與贖回別是巴的井有關，乃是那藉着基督救贖的血所立定之新約的種子—太二六 28，路二二 20，來八 8 ~ 13。
- 2 以撒喝贖回的水，立約的水；照樣，新約信徒今天所喝的活水，乃是經過救贖和立約的水—約四 14，來八 10 ~ 13。

## 週 四

肆 『亞伯拉罕在別是巴栽了一棵垂絲柳樹，又在那裏呼求耶和華永遠之神的名』—創二— 33:

一 生命樹如何是創世記二章的中心，垂絲柳樹也照樣是創世記二十一章的中心：

- 1 垂絲柳樹有細長的枝條，葉子很細，描繪生命之豐富的湧流，就是經歷生命樹的結果；因此，垂絲柳樹表徵被人經歷並得着彰顯的生命樹—二 9 ~ 10。
- 2 亞伯拉罕為別是巴的井立約以後，栽上一棵垂絲柳樹，這指明他所喝的是豐富湧流的水—二— 32 ~ 33，參約七 37 ~ 39。
- 3 今天召會生活乃是在別是巴的井旁；我們喝這水，並且憑這水活着，我們就像一棵湧流生命豐富的垂絲柳樹：

- 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.

### C. The well for Isaac also needed a covenant— Gen. 21:31-32:

- 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.

## Day 4

IV. “Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God”—Gen. 21:33:

A. As the tree of life is the center of Genesis 2, the tamarisk tree is the center of Genesis 21:

- 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 召會該在誓約的井這裏，也該滿了垂絲柳樹，就是我們所經歷的生命樹—一 4，十 10。
- b 我們的基督徒生活和正當的召會生活，都是一棵垂絲柳樹，彰顯我們所憑以活着的生命樹—六 57 下。

## 週 五

### 二 亞伯拉罕在別是巴垂絲柳樹那裏，呼求耶和華永遠之神的名—創二— 33：

- 1 在這裏我們看見神另一特殊的名稱—耶和華伊勒俄拉姆 (El Olam)；伊勒，意，大能者；俄拉姆，意，永遠的或永遠，原文字根意，隱藏、遮藏：
  - a 亞伯拉罕經歷神是永遠者，是隱密且奧秘的一位。
  - b 神的存在是永遠的，因祂無始也無終；祂是永遠的神—詩九十 2，賽四十 28。
  - c 伊勒俄拉姆這神聖的稱呼，含示永遠的生命—約壹一 2，二 25，五 11 ~ 13。
- 2 在創世記二十一章亞伯拉罕經歷神是永遠的生命，就是一位隱蔽、遮藏、隱藏、奧秘、隱密，卻又是真實、永在、永活、無始無終的神聖者—出三 14，約三 16：

## 週 六

- a 永遠的生命就是『那真實的生命』—提前六 19 下。
- b 生命乃是三一神分賜到我們裏面，並活在我們裏面：
  - (-) 父神是生命的源頭 (約五 26)，子神是生命的具體化身 (一 4)，靈神是生命的湧流 (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 (啓二一 23, 二二 5), 子神是生命樹 (2), 靈神是生命河 (1)。

c 永遠的生命就是子, 在永遠裏不僅與父同在, 並且在與父的交通裏生活行動—約壹—1 ~ 2, 約一 1 ~ 2。

d 永遠的生命顯現與使徒們, 他們看見、作見證, 又將這生命傳與人; 永遠生命的顯現包含將生命啓示並分賜給人, 爲要把人帶進永遠的生命裏, 帶進與父的聯結並交通裏—約壹—1 ~ 3。

e 永遠的生命是神所應許的, 藉着基督的死釋放出來, 並藉着基督的復活分賜給信徒—二 25, 約三 14 ~ 15, 十二 24, 參路十二 49 ~ 50, 彼前一 3。

f 永遠的生命已經爲信徒藉着相信子所得着; 信徒得着永遠的生命之後, 這生命就成了他們的生命—約三 15 ~ 16、36 上, 西三 4 上, 約一 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.

## 第十週·週一

### 晨興餽養

羅八4『使律法義的要求，成就在我們這不照着肉體，只照着靈而行的人身上。』

約壹二15『不要愛世界，和世界上的事。人若愛世界，愛父的心就不在他裏面了。』

從亞伯拉罕產生了兩種人：一種由住在曠野，並聯於埃及的以實瑪利所代表；另一種由住在別是巴，並被帶到摩利亞山的以撒所代表。今天也有兩種基督徒：一種像以實瑪利，在魂的曠野為自己而活，並聯於世界；另一種像以撒，在靈裏且在召會中為神而活，並被帶到錫安。所以連真基督徒都可能像以實瑪利，在自己裏面且為自己而活，並聯於世界。我們必須像以撒所豫表的，活在靈裏且活在召會中，使我們能達到神的目標（創世記生命讀經，九〇七頁）。

### 信息選讀

〔創世記二十一章十五至三十四節的兩個井，表徵兩種生活的源頭。〕以實瑪利所喝的源頭使他成為弓箭手，就是為自己狂野而活的人。但以撒生活的源頭使他成為燔祭，就是為着神的滿足而獻給神的人〔二二2、9〕。

這生活的源頭引導以撒上摩利亞，不是下埃及（2）。以實瑪利生活的源頭引導人向下，但以撒的源頭引導人向上直到摩利亞山，就是後來建造耶路撒冷的地方。上摩利亞使神的子民離開非利士人。我們也需要從別是巴上耶路撒冷，不僅在別是巴，也在耶路撒冷有召會生活。最終，這生命正確的源頭使我們眾人成為以撒，並把我們帶到新耶路撒冷。

## << WEEK 10 — DAY 1 >>

### 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.

在這裏有另一粒神聖啓示的種子。以實瑪利住在曠野，並聯於埃及；但以撒住在栽種之地，並被引到摩利亞。摩利亞山最終成了錫安山，神的殿建造在其上（代下三 1），因此成了神賜給亞伯拉罕和他後裔之美地的中心。他的後裔隨從以實瑪利的路，下了埃及之後，神將他們從那地領出來，用意是要將他們領進迦南美地。但他們的不信，使他們在以實瑪利所住的曠野飄流。最終，神將他們的兒女領進美地，並揀選建造在摩利亞山上的耶路撒冷，作他們敬拜神的惟一中心。

以實瑪利的井，就是他生活的源頭，是在曠野，靠近埃及（創二一 19~21，二五 12、18）。在聖經裏，曠野總是代表神所棄絕的地方。神絕不悅納曠野。只要我們在曠野，我們就是祂所棄絕的。這事最好的例證乃是以色列人在曠野的飄流。在表號上，曠野也表徵我們的魂。倘若我們活在魂裏，我們就是迷失在神所棄絕的曠野裏。以實瑪利井所在的曠野，靠近埃及。他很容易就會從那裏飄進埃及。這意思是，當我們在魂裏，在天然的所是裏，我們就是在曠野飄流，並且很容易飄到世界裏。

以實瑪利生活的源頭最終使他聯於埃及，就是世界（二一 21）。夏甲從埃及，從她自己的源頭，為以實瑪利娶了一個妻子。夏甲是埃及人，渴望得着埃及女子作她的媳婦。夏甲從埃及地為以實瑪利娶了一個妻子，藉此給他印上了埃及的事物。我們從這一切看見，有一口井，就是生活的源頭，能使我們成為殺害生命的兇猛獵人，並使我們聯於世界（創世記生命讀經，九〇六至九〇七、八九九至九〇〇頁）。

參讀：創世記生命讀經，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

### 晨興餽養

創二一 30~32 『他說，你要從我手裏接受這七隻母羊羔，作我挖這口井的證據。所以他稱那地方為別是巴，因為他們二人在那裏起了誓。他們在別是巴立了約…。』

路二二 20 『飯後，也照樣拿起杯來，說，這杯是用我血所立的新約，這血是為你們流出來的。』

讚美主，有另一口井，就是以撒的井（創二一 22~34）。在聖經中有許多經節說到這口正面的井。詩篇三十六篇八節說，『你也必叫他們喝你樂河的水。』主喜歡叫我們喝祂樂河的水。主耶穌在約翰四章十四節說，『人若喝我所賜的水，就永遠不渴；我所賜的水，要在他裏面成為泉源，直湧入永遠的生命。』這意思是神自己要作我們的生命。主耶穌在七章三十七至三十八節也說到喝：『人若渴了，可以到我這裏來喝。信入我的人，就如經上所說，從他腹中要流出活水的江河來。』不僅如此，在林前十二章十三節使徒保羅也說，我們都得以喝一位靈，就是喝一口井的水。甚至聖經末了一章也有一句與喝有關的話：『那靈和新婦說，來！...口渴的人也當來；願意的都可以白白取生命的水喝。』（啟二二 17）這口神聖的井必須是我們生活的源頭（創世記生命讀經，九〇〇頁）。

### 信息選讀

雖然基督已經生出，已經長大，但在召會生活中，我們還必須曉得有兩個源頭或兩種生活。你所有的是怎樣的生活？是以實瑪利的生活，還是以撒的生活？僅僅說你有以撒的生活還不彀。你必須察驗，

### 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

你天天所喝的是怎樣的水。你是喝以實瑪利井的水麼？若是這樣，那井就會使你成為以實瑪利，並把你飄到世界裏。你是喝以撒井的水麼？這井表徵神聖的井，基督的井，那靈的井。你若喝這井的水，從這井所流出神聖的水就要大有成就。

以撒的井乃是贖回來的井（創二一 28~30）。亞伯拉罕所挖的這井失去了，為亞比米勒的僕人所霸佔（25）。然後亞伯拉罕以七隻母羊羔的代價贖回來。在豫表裏，這些羊羔表徵基督完全的救贖，指明神聖的活水已藉基督完全的救贖被贖回、買回。今天全人類都是憑着未蒙救贖的源頭活着，我們卻是憑着蒙救贖的源頭活着。今天我們所喝的活水不是天然的，乃是基督完全救贖的代價所贖回來的。

以撒的井也需要約（31~32）。這裏的約乃是新約的種子。今天我們的活水不僅是經過救贖的水，也是立約的水。以實瑪利喝野水，那是沒有經過救贖，沒有立約的水。以撒所喝的水，都是贖回的水，立約的水。我們既已開始認識基督，我們生活的源頭也就是經過救贖並立約的水。

這一段話清楚的啓示出兩種生活的源頭。一種是在我們魂的曠野裏天然的源頭，另一種是在我們靈的園子裏蒙救贖的源頭。亞伯拉罕在別是巴曾經為着被霸佔的井爭論，今天我們也需要為神聖的井爭戰，使我們能為基督徒生活，和正當的召會生活，得着這井（創世記生命讀經，九〇一至九〇三頁）。

參讀：創世記生命讀經，第四十六篇。

merely to say that you have the living of Isaac. You must examine the kind of 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 『當時，以色列人唱這歌說，井啊，湧上水來！你們要向這井歌唱！這井是眾首領和民中的尊貴人，用權杖用扶杖所挖所掘的…。』

在民數記二十章裏，被擊打的磐石豫表被擊打、裂開的基督，流出活水來（林前十 4）。然後在民數記二十一章裏，神的子民挖掘了一口井，其中湧出水來。因此，〔在這〕兩章裏，先有一塊磐石必須被擊打，讓活水流出來，然後有一口井必須被挖掘，好湧出水來。

磐石和井都是基督的豫表，啓示出基督的兩方面。磐石豫表十字架上的基督，被神擊打，好讓活水，就是生命之靈，能流進我們裏面。井啓示出另一方面。磐石是十字架上的基督，而井是我們裏面的基督（約四 14）。對相信的人來說，不是磐石的問題，而是井的問題。作為磐石的基督已經在十字架上完成了祂的工作，成了生命的水流到我們裏面；但是，基督今天在我們裏面是活水井，不斷的湧流，則是另一回事，這與現在挖掘的過程，關係非常密切（神的經營，九七頁）。

### 信息選讀

到現在為止，許多人還沒有讓活水自由的湧流。我們的禱告不是那麼自由，我們的見證不是那麼剛強，並且我們常有失敗，不是那麼得勝。這是因為一件事：屬靈生命的水流，或活水的泉源，在我們裏面並不自由。我們裏面有許多泥土，必須挖掘出來。你也許會問：『泥土是什麼？』那就是我們良心、情感、意志、心思裏的污穢。我們的心有許多污穢，必須挖掘出來，甚至我們靈裏也有一些污穢，必須受對付。

### 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.

...倘若我們要經歷裏面那靈自由的湧流，首先，必須對付並純淨我們的良心。我們必須每天到主面前好幾次，才能把泥土挖去。我建議我們這一週，要一再的到主面前去，甚至走在街上的時候，也要這樣作。我們必須在靈裏就近主，在祂面前被挖掘。藉着聖靈的幫助，我們必須把所有的污穢全挖去。

對付良心的控告之後，我們也必須挖去我們心裏主所定罪的許多事物。心裏純淨、單單追求主自己的弟兄姊妹並不多。許多人一面追求主和主的道路；另一面還在主以外追求太多其他的事物，於是，他們的心變得非常複雜，不自由，也不純淨了。我們必須再到主面前去，挖除我們心裏所有基督以外的事物。

要尋求主的同在，求祂將你帶進光中，然後順從祂的光...。你越把污穢除去，你就越活。...你必須維持活水的湧流——就是生命的交通在你裏面自由湧流。當活水在你裏面自由湧流時，你就得勝了。所有的問題就要自然而然，甚至不知不覺的解決了。...這活水的湧流完完全全在乎我們的挖掘。

惟有藉着禱告，才能完成挖掘的工作。我們必須更多花時間親近主，並且按着祂在裏面的引導來禱告。我們必須照着那引導認罪，並且將裏面所有的污穢挖去。...有時候我們需要與別人一同禱告，但是個人的禱告使挖掘更奏效。個人更多花時間親近主是非常需要的。所有良心、心、心思、意志和情感裏的污穢，都必須藉着禱告來挖除。你可能說，『我太忙了。』即使我們天天忙，從早忙到晚，我們還能設接觸主，並且挖去污穢。許多時候，我在工作中也操練挖掘。我們應當學習禱告，接觸主，並挖去裏面所有的污穢（神的經營，九七至九九、一〇三至一〇四頁）。

參讀：神的經營，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



創二一 33 『亞伯拉罕在別是巴栽了一棵垂絲柳樹，又在那裏呼求耶和華永遠之神的名。』

約十 10 『…我來了，是要叫羊〔人〕得生命，並且得的更豐盛。』

六 57 『活的父怎樣差我來，我又因父活着，照樣，那喫我的人，也要因我活着。』

亞伯拉罕在別是巴栽上一棵垂絲柳樹（創二一 33）。垂絲柳樹是柳樹的一種，葉子很細，常常生長在水邊，給人生命豐富之湧流的印象。亞伯拉罕為別是巴的井立約以後，栽上一棵垂絲柳樹，指明他所喝的是豐富湧流的水。主耶穌說，信入祂的人，從他腹中要流出活水的江河來。

你喝這井，並且憑這井活着，你就像一棵湧流生命豐富的垂絲柳樹。人到你這裏，絕不會覺得枯乾，乃要為生命的水所復甦。別是巴，意思是『盟誓的井』，乃是召會該在的地方。召會該在誓約的井這裏，也該滿了垂絲柳樹。我們都必須是湧流的垂絲柳樹。…讚美主，在地方召會中有些真正的垂絲柳樹！（創世記生命讀經，九〇二至九〇三頁）。

### 信息選讀

創世記二章啓示的中心是生命樹。照樣，二十一章第二段啓示的中心是垂絲柳樹。我們若有屬靈的體認與神聖的光，會看見這裏的垂絲柳樹，就是我們所經歷並彰顯的生命樹。生命樹在沒有被我們經歷或彰顯的時候，僅僅是生命樹；一旦被我們經歷並彰顯，就成了垂絲柳樹。垂絲柳樹的枝條纖長，

### 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

葉子細小，顯出生命豐富的湧流。因此，在別是巴盟誓的井旁栽種的垂絲柳樹，描繪出生命豐富的湧流，這是經歷生命樹的結果。在你的經歷中，生命樹是一棵垂絲柳樹麼？每當你來到聚會中，生命樹必須成爲一棵垂絲柳樹。

在以實瑪利那裏，沒有湧流生命豐富的樹，只有一張弓。以實瑪利生活的標記是殺害生命的弓，以撒生活的標記卻是湧流生命的樹。你這基督徒是神的兒女，是亞伯拉罕的後裔，你的標記是什麼？是一張弓，還是一棵垂絲柳樹？你是殺害生命呢，還是讓生命連同這生命的一切豐富在你裏面湧流？

照着我們的意見，栽種垂絲柳樹沒有什麼意義，也許不過是古時的一種造景。但聖經把栽種垂絲柳樹，與呼求耶和華永遠之神這新名聯在一起。請注意創世記二十一章三十三節，那裏用連接詞『又』字連接這兩項。亞伯拉罕栽了一棵垂絲柳樹，又在那裏呼求耶和華伊勒俄拉姆的名。照着我們人的思想，種樹與呼求主的名拉不上關係，尤其與當時啓示出來的這樣一個新的名稱沒有關係。但在聖經這裏，給我們正確呼求主名的立場。我們若要呼求主的名，需要一棵垂絲柳樹。我們若沒有這棵垂絲柳樹的經歷，就只能呼求神舊有的名稱——耶和華，不能呼求祂新揭示的名稱——伊勒俄拉姆。

我們需要想想自己的經歷。每當我們有了神聖生命之豐富的湧流，那就是我們以新的體認呼求主耶穌之名的時候。我們呼求同一位主，但在我們的呼求裏，我們有新鮮的感受。試想你若手中拿着殺死生命的弓，你能呼求主的名麼？不能，你倒會去找一個埃及妻子（創世記生命讀經，九〇八至九一一頁）。

參讀：創世記生命讀經，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

## 第十週·週五

### 晨興餽養

創二一 33 『亞伯拉罕在別是巴栽了一棵垂絲柳樹，又在那裏呼求耶和華永遠之神的名。』

詩九十 2 『…從亙古到永遠，你是神。』

約壹五 11 『這見證就是神賜給我們永遠的生命，這生命也是在祂兒子裏面。』

創世記二十一章三十三節告訴我們，亞伯拉罕在別是巴栽了一棵垂絲柳樹，他『在那裏呼求耶和華永遠之神的名』。在這裏我們看見神另一特殊的名稱——耶和華伊勒俄拉姆 (El Olam)。...希伯來文的俄拉姆，意思是永遠的或永遠。然而，原文字根的意思是隱藏、遮藏或遮藏不見。任何事物受到遮藏，自然而然就成為隱密的。亞伯拉罕最終經歷神是永遠者，是隱密且奧祕的一位。我們不能看見或摸着祂，但祂是這樣的真實。祂的存在是永遠的，因祂無始也無終。祂是永遠的神 (詩九十 2，賽四十 28) (創世記生命讀經，九〇四頁)。

### 信息選讀

〔在創世記二十一章〕我們看見另一粒在新約中得着發展的種子。亞伯拉罕在創世記二十一章所經歷的神，與約翰一章一節、四節所啓示的相同：『太初有話，...話就是神。...生命在祂裏面。』這生命就是伊勒俄拉姆。在永遠裏奧祕的神，是我們永遠的生命。永遠的生命乃是一位神聖者，祂是這樣的隱蔽、遮藏、隱藏、奧祕、隱密，卻又是這樣的真實、永在、永活、無始無終。伊勒俄拉姆這名稱含示永遠的生命。在這裏神不是向亞伯拉罕啓示出來，乃是給他經歷為永活、隱密、奧祕的一位，祂就是永遠的生命。換句話說，在創世記二十一章，亞伯拉罕經歷神是永遠的生命。憑着在別是巴的垂絲柳樹，亞伯拉罕能向全宇

## << WEEK 10 — DAY 5 >>

### 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-

宙見證他經歷隱藏、永活的一位作他奧祕的生命。在別是巴那裏，他呼求耶和華伊勒俄拉姆的名。在十二章，他只呼求耶和華的名，還沒有經歷祂是奧祕、永活的神。但在二十一章這裏，有了這麼多的經歷以後，同着以撒在別是巴垂絲柳樹底下，他經歷了永活、奧祕的一位是他內裏的生命，就呼求說，『哦，耶和華伊勒俄拉姆！』雖然沒有人能看見這奧祕的一位，但祂在經歷中對亞伯拉罕卻是真實的。今天我們裏面所有的，乃是伊勒俄拉姆，就是那隱藏、隱密、隱蔽、奧祕、永活的一位。祂是我們的生命。我們只要呼求『哦，主耶穌』，就能與亞伯拉罕有同樣的享受。

當亞伯拉罕寄居在別是巴的時候，必定作了許多事。但在這裏聖經只告訴我們一件事，就是亞伯拉罕在別是巴栽了一棵垂絲柳樹，並且呼求耶和華伊勒俄拉姆的名。藉着這段簡短的記載，我們能看見兩件事：第一，栽種垂絲柳樹必定非常有意義；第二，栽種垂絲柳樹與呼求耶和華伊勒俄拉姆的名有關。我們曾經指出，創世記一章和二章不僅是神創造的記載，也是以生命樹為中心之生命的記載。照樣，這段話不僅是亞伯拉罕歷史的記載，也是生命的記載，表明亞伯拉罕是憑什麼源頭而活。他是憑呼求耶和華伊勒俄拉姆，憑經歷永遠、隱藏的神作生命而活。用新約的說法，他是經歷永遠的生命，帶着這生命一切豐富的湧流，好像一棵垂絲柳樹，彰顯所憑以活着之井的豐富。生命樹如何是創世記一章和二章記載的中心，垂絲柳樹也照樣是這裏記載的中心。可以說，垂絲柳樹就是我們所經歷的生命樹。這是生命樹的彰顯。我們的基督徒生活和正當的召會生活，都是一棵垂絲柳樹，彰顯我們所憑以活着的生命樹。這與呼求主的名並行；主是我們永遠的生命，是我們的耶和華伊勒俄拉姆（創世記生命讀經，九〇四至九〇六頁）。

參讀：創世記生命讀經，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

約壹一 2 『這生命已經顯現出來，我們也看見過，現在又作見證，將原與父同在，且顯現與我們那永遠的生命傳與你們。』

約三 36 『信入子的人有永遠的生命；不信從子的人不得見生命...。』

西三 4 『基督是我們的生命，祂顯現的時候，你們也要與祂一同顯現在榮耀裏。』

永遠的生命就是神的生命（弗四 18，彼後一 3）。...這生命實際上就是神自己，連同神聖的愛和神聖的光為內容。並且這生命是屬於神的靈（羅八 2），特別是當它成了我們的生命，給我們享受時。

永遠的生命也是神的兒子。這生命不僅僅是一件事物；這生命乃是一個人位。神聖的生命乃是神自己在祂的兒子裏彰顯出來。約壹五章十二節說，『人有了神的兒子，就有生命。』在我們的經歷中，我們知道永遠的生命就是神的兒子自己（約翰一書生命讀經，四一頁）。

### 信息選讀

約壹一章二節說，永遠的生命原與父同在。『與...同在』，原文含示在與父的聯結並交通裏生活行動。那是子的永遠生命，在永遠裏不僅與父同在，並且在與父的聯結並交通裏生活行動。...父是永遠生命的源頭，子從父並同父顯現出來，成為永遠生命的彰顯，給父所揀選的人有分並享受。

我們該把永遠生命的這些方面，當作屬靈大餐中一道道的菜來享受，而不是想要分析。永遠的生命是神的生命，是神的兒子，且在永遠裏與父同在。這裏至少有四道菜給我們享受：神、神的兒子、父、永遠。

### 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.

...按照我的經歷，享受這〔一道道奇妙的〕菜最好的路，就是禱讀主的話。例如禱讀以弗所四章十八節『神的生命』，你禱讀的時候可以說，『哦，神的生命！阿們！就在現在，我享受神，我享受祂作我的生命。為着神，阿利路亞！為着生命，阿利路亞！為着神的生命，阿利路亞！為着享受神的生命，並為着享受神作生命，阿利路亞！』

約翰說那原與父同在的生命已經顯現與使徒們。永遠生命的顯現包含將生命啓示並分賜給人，為要把人帶進永遠的生命裏，帶進與父生命的聯結並交通裏。從前所隱藏的，已經顯現與使徒們了。如今其中一位使徒約翰，將神聖的奧秘向我們開啓。我們若藉着禱讀來喫主的話，就會得着永遠生命之顯現的益處。

永遠的生命不僅是所應許，且顯現出來的，也是藉着基督的死釋放出來的（約三 14~15）。神聖的生命在基督裏是隱藏、受限制的，但藉着祂的死，這神聖的生命從祂裏面釋放了出來。...那藉着基督的死從祂裏面釋放出來的永遠生命，已經藉着祂的復活，分賜到信徒裏面。彼前一章三節論到這事說，『我們主耶穌基督的神與父是當受頌讚的，祂曾照自己的大憐憫，藉耶穌基督從死人中復活，重生了我們，使我們有活的盼望。』...那藉着基督的死釋放出來，又藉着祂的復活分賜給人的永遠生命，已經為信徒藉着信入子所得着。按照約翰三章十五至十六節、三十六節，凡信入子的就有永遠的生命。

信徒得着永遠的生命之後，這生命就成了他們的生命（西三 4）。這是神救恩的目的，就是使祂的生命成為我們的生命，叫我們可以成為祂的兒女，有分於祂神聖的性質，好享受祂一切的所是，並過一種彰顯祂的生活（約翰一書生命讀經，四一至四四頁）。

參讀：約翰一書生命讀經，第四篇；生命的基本功課，第七、十三課；認識生命與召會，第一至二篇；認識並經歷神作生命，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

# 第十週詩歌

## << WEEK 10 — HYMN

### Hymns, #602

## 經歷神—作生命 443

8 7 8 7 8 7 (英 602)

C 大調

4/4

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

一 何等榮耀! 何等神聖! 神是永遠的生命!  
豐富、無限、堅強、有能、聖潔、慈仁 又光明!  
3̇ 3̇ 2̇ 2̇ | 1̇ 1̇ 7 7 | 6 . 6 5 1̇ | 2̇ 7 1̇ - ||  
祂的本性、祂的豐盛, 全都在於這生命。

二 何等慈愛!何等恩典! 神之於人是生命!  
祂要進入人的裏面, 所以為人創造靈。

祂心對人所喜所願, 乃在接祂作生命。

三 何等大愛!何等大恩! 神已流出作生命!  
不再自藏,不再自隱, 已經向人來顯明;  
後成那靈,先在肉身, 給人接受作生命。

四 何等可親!何等可近! 神在基督作生命!  
基督乃是祂的化身, 祂在肉身的顯明;  
死而復活,給人相信, 到人裏面作生命。

五 何等奇妙!何等可信! 神成那靈作生命!  
那靈是祂又一化身, 是祂實際的顯明;  
感動人信,進入人心, 到人靈裏作生命。

六 何等寶貴!何等真實! 三一之神作生命!  
父先流出就是一子, 子再流出就是靈;  
靈一流入就是恩賜, 在人裏面作生命。

七 何等奧祕!何等實際! 神已流入作生命!  
流入我心,與我合一, 在我靈裏作生命。  
阿利路亞,讚美不已, 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!





## 創世記結晶讀經（二）

### 第十一篇

#### 獻上以撒並經歷神 是叫死人復活的神

讀經：創二二1～18，來十一17～19，羅四17

#### 週 一

壹 神試驗亞伯拉罕，指示他帶着他獨生的兒子以撒，把他獻為燔祭—創二二1～2:

一 在別是巴的生活，產生了獻給神的燔祭（以撒）：

1 以撒生活的源頭使他成為燔祭，就是為着神的滿足而獻給神的人—2、7～9節：

a 燔祭，原文意，上升之物，指升到神面前的東西—利一3註1。

b 燔祭豫表基督，主要的不是在於救贖人脫離罪，乃是在於過一種完全且絕對為着神並滿足神的生活，並在於祂是使神子民能過這樣一種生活的生命—9節，約五19、30，六38，七18，八29，十四24，林後五15，加二19～20。

c 燔祭乃是神的食物，使神可以享受並得着滿足—民二八2。

2 正當的召會生活產生燔祭—利一1～2，羅十二1～2:

## Crystallization-Study of Genesis (2)

### Message Eleven

#### The Offering of Isaac and Experiencing God as the One Who Gives Life to the Dead

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 在別是巴的生活、成長並呼求耶和華伊勒俄拉姆的名，都是為着產生燔祭—創二一 33，二二 1 ~ 2。
- b 我們越留在召會生活中，召會生活就越把我們從別是巴帶到摩利亞。

## 週 二

二 如同亞伯拉罕，我們需要學習一個功課，將神所賜給我們的獻回給神—1 ~ 18 節，羅十一 36：

- 1 凡與以撒有關的都是出於神，且憑着神；神要求亞伯拉罕將以撒當作燔祭獻回給祂—創二二 1 ~ 2。
- 2 以撒豫表基督是應許的後裔（加三 16），由神賜給了亞伯拉罕，但神要亞伯拉罕把神所賜給他的，交還給神；這對亞伯拉罕必然是個試驗—創二二 1，來十一 17。
- 3 這裏我們看見在神經綸裏一個基本的原則：凡神所賜給我們的，甚至是祂作到我們裏面並藉着我們作的，至終都必須獻回給祂，好使我們過信心的生活，不抓住任何事物，甚至是神所賜的事物，而單單倚靠祂。
- 4 神最高的要求，就是將祂所賜給我們的還給祂。

## 週 三

貳 在創世記二十二章一至十八節，我們看見亞伯拉罕信而順從—來十一 17 ~ 19：

- 一 亞伯拉罕沒有照着他的觀念發起任何事，或作任何事。
- 二 注入到亞伯拉罕裏面的信心，把他帶到摩利亞山（摩利亞山又名錫安山），並使他能將

- 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*

以撒獻為燔祭—創二二 1 ~ 2，代下三 1。

叁 亞伯拉罕將他獻上以撒的那地方，起名叫耶和華以勒—創二二 14：

一 摩利亞的意思是『耶和華的異象』；在摩利亞山上，亞伯拉罕看見了神，神也看見了他—2 節。

二 二十四節下半可譯作，在耶和華的山上必有豫備，或，在耶和華的山上祂必被看見：

1 在摩利亞山那裏，亞伯拉罕經歷了神的豫備，並且領受了清楚的異象。

2 神的豫備總是同着祂的異象，所以每當我們享受神的豫備，我們就得着異象，在其中我們看見神，神也看見我們。

三 今天神的豫備是在召會生活裏；在召會生活裏，我們有完全的豫備和清楚的異象。

四 在主的恢復裏，我們是在上摩利亞山，在那裏我們要獻上我們的以撒，享受神的豫備，並得着透亮的異象。

#### 週 四

肆 以撒被獻上之後，又在復活裏歸還，以完成神的定旨—16 ~ 18 節，來十一 17 ~ 19，羅四 17：

一 亞伯拉罕得回以撒，就相信並經歷神是叫死人復活的神—復活的神—來十一 17 ~ 19，羅四 17，林後一 9。

*offer Isaac as a burnt offering—Gen. 22:1-2; 2 Chron. 3:1.*

### III. Abraham called the place where he offered Isaac Jehovahjireh—Gen. 22:14:

*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.*

*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. On Mount Moriah Abraham experienced God’s provision and received a clear vision.

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.

*C. Today God’s provision is in the church life, where we have the full provision with the clear vision.*

*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.*

#### Day 4

### 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:

*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 以撒在復活裏歸還以後，不再是天然的以撒，乃是復活的以撒。

三 以撒被獻上之後，又在復活裏歸還亞伯拉罕，並且成爲祝福—創二二 16 ~ 18。

四 我們生命中的每一件事，都必須經過死的最終試驗，使復活的神有路—約十一 25，林後一 9。

五 我們向神獻上從祂所接受的之後，祂會在復活裏將其歸還我們—來十一 17 ~ 19：

- 1 我們從神所得着的每項恩賜、屬靈祝福、工作和成就，都必須經過死，最終在復活裏歸還我們。
- 2 我們若把從神所接受的獻給神，它經過了死，而由神在復活裏歸還我們，就要成爲祝福，以完成神的定旨—創二二 16 ~ 18。
- 3 神的祝福總是在復活裏來的；我們若將我們的以撒獻給神，又在復活裏由神歸還我們，就會在神的祝福之下。

## 週 五

伍 以撒被亞伯拉罕獻給神，就繁增成爲新耶路撒冷—16 ~ 18 節，羅八 29，啓二一 2、7：

一 新耶路撒冷乃是亞伯拉罕後裔—沙和星—的終極完成—創二二 16 ~ 18，羅八 29，啓二一 2、7：

- 1 在新耶路撒冷裏，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 節。
- 2 由沙和星所表徵的這兩班人最終要同被建造，成爲

*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 在創世記二十二章，我們看見一個基本的原則，就是使神的恩賜繁增的路，乃是將神所賜給我們的獻回給神：

- 1 一個以撒被獻給神並在復活裏歸還，就成爲無數的星和沙。
- 2 我們若將我們的一粒獻給神，並且讓神置之於死，它就要在復活裏歸還我們，然後我們要看見在神祝福之下的繁增—約十二 24。

## 週 六

陸 摩利亞山是神所揀選的地方，至終成了錫安山，就是建殿的地點，也是美地的中心；在我們屬靈的經歷中，摩利亞山最終成了錫安山—創二二 2、14，代下三 1，來十一 17 ~ 19，十二 22 ~ 23，啓十四 1 ~ 5：

- 一 亞伯拉罕是第一個帶着燔祭在錫安山上敬拜神的人—1 節。
- 二 後來，神吩咐亞伯拉罕的子孫，就是以色列人，要一年三次到這地方敬拜神，向祂獻上他們的燔祭—申十六 16，詩一三二 13。
- 三 今天，亞伯拉罕屬靈的子孫，就是新約的信徒，乃是在錫安山上—來十二 22 ~ 23。
- 四 至終，我們眾人要與亞伯拉罕一同在永遠的錫安山，新耶路撒冷，敬拜神；整個新耶路

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,*

撒冷就是錫安，也就是至聖所，神所在的地方——啓十四 1 ~ 5，二一 22。

*the Holy of Holies, the place where God is—Rev. 14:1-5; 21:22.*

五 主的恢復就是要建造錫安；錫安就是基督身體的實際，終極完成於新耶路撒冷——十四 1，弗四 16，啓二一 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.*

### 晨興餽養

創二二 1~2 『這些事以後，神試驗亞伯拉罕，對他說，亞伯拉罕。他說，我在這裏。神說，你帶着你的兒子，就是你獨生的兒子，你所愛的以撒，往摩利亞地去，在我所要指示你的山上，把他獻為燔祭。』

你知道你的定命就是作燔祭麼？作燔祭就是被宰殺、被焚燒。在別是巴的成長、生活並呼求伊勒俄拉姆的名，都是為着燔祭的建立，使我們能在摩利亞山的祭壇上被焚燒。別是巴的水乃是為着摩利亞山上的火。我們越喝別是巴井的水，就越長大；我們越長大，就越豫備好接受摩利亞山上的火。因此，主的恢復絕不會是羣眾運動，乃是一條窄路。在創世記二十二章的時候，以撒是惟一生活並行走在這條窄路上的人。不要盼望許多人走召會的路。許多人樂於作弓箭手，因為那是一種娛樂。但住在別是巴並呼求主的名，從一面說似乎是枯燥的。最終，我們與主享受了一段美好的時光以後，祂會要求我們將以撒獻給祂。祂不容許我們在別是巴獻以撒。我們必須走一段很長的距離，並且登上摩利亞山。正當的召會生活不是產生弓箭手，乃是產生燔祭。我們都必須成為燔祭。這雖然是一條窄路，卻是得勝的路（創世記生命讀經，九一六頁）。

### 信息選讀

我認識許多非常優秀的青年弟兄，他們懷着誠實的心進入召會生活。他們的心雖然是誠實的，但他們卻盼望一天當他們有了一切必需的經歷，並領受一切的異象以後，他們在主的恢復裏會成為怎樣的人物。換句話說，他們盼望成為屬靈的大漢。漸漸的，過了一些年，我曉得了他們心裏的事，因為他

### 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, as the years went by, I learned what was on their heart, for they came

們到我這裏來，把他們的故事告訴我。一位弟兄說，『我進入召會生活的時候，是誠誠實實來的，但我盼望有一天，在我得了成全裝備，設備了，老練了，並且看見了一切的異象之後，我會在主手中大有用處。但是如今主告訴我，祂要把我燒盡。』你盼望有一天會成爲強壯的弓箭手麼？若是這樣，主要對你說，『我不要在實瑪利，一個弓箭手。我要以撒，一個燔祭。不要想爲我作什麼。我所要作的事，我都能作。我只要你成爲燔祭。』在別是巴的生活，不過產生燔祭。我們越留在召會生活中，召會生活就越把我們從別是巴帶到摩利亞，從成長的水帶到焚燒的火。你在成長麼？要爲此感謝神。但你的成長乃是叫你豫備好被焚燒。〔有一天〕我們都必須經過作燔祭被焚燒的過程。

在希伯來文裏，燔祭的意思是上升的祭。當燔祭被焚燒以後，就有馨香之氣升到神那裏，使祂滿足。是上升，不是擴散。我們是燔祭，不可以擴散，乃要藉着被焚燒升到神那裏。

我們不能也不該在我們所揀選的地方，將神所要的燔祭獻給祂。我們必須離開我們的地方，到神所揀選的地方。以實瑪利這個弓箭手，南下埃及，並且娶了一個埃及女子。但以撒，就是燔祭，是不一樣的人。他不是下埃及，乃是上摩利亞。你若查考地圖，就看見摩利亞在別是巴以北。在這裏有兩種人的圖畫，就是弓箭手和燔祭。你要作那一種？（創世記生命讀經，九一六至九一七、九一五頁）

參讀：創世記生命讀經，第五十七篇；羅馬書生命讀經，第八篇；亞伯拉罕以撒雅各的神，第六章。

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



### 晨興餽養

來十一 17『亞伯拉罕因着信，被試驗的時候，就把以撒獻上；這正是那歡喜領受應許的，將自己獨生的兒子獻上。』

羅十一 36『因為萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。』

神吩咐亞伯拉罕將他所愛的獨生兒子以撒獻上。要亞伯拉罕這樣作真是為難！倘若我們是他，我們會說，『主，我現在一百二十多歲了，撒拉也快要死了。你怎能要求我將你所賜給我的獻回給你？』你若沒有這種經歷，有一天你會有。我們能作見證，已過好些時候，神要求我們將祂所賜給我們的還給祂。祂所給我們的恩賜、能力、工作和成就，我們必須獻回給祂。這是真正的試驗。要亞伯拉罕放棄羅得或以利以謝很容易，甚至要他趕出以實瑪利也不是那麼難，但要他獻上他所愛的獨生兒子卻是非常困難的事。有一天，在我們對主有了美好的享受以後，祂會要求我們將祂所賜給我們的恩賜、工作或成就還給祂。祂也許說，『現在是我向你所要求的時候了。我不要求你為我工作或去布道。我要求你獻回我所賜給你的。』這是我們今天都必須走的路（創世記生命讀經，九一三至九一四頁）。

### 信息選讀

常常在我們對主有了上好的享受以後，祂不要求我們為祂作什麼，卻吩咐我們將祂所賜給我們的獻回給祂。在這樣的時候主會說，『你已經從我得着我的禮物，現在我要你歸還。』我們總是盼望在與主有了一段美好的時光以後，祂會吩咐我們為祂作什麼。我們從來沒有想到，祂會要求我們將祂所賜給我們的還給祂。當亞伯拉罕享受與神親密的交通

### 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 He has given us. As Abraham was enjoying intimate fellowship with God,

時，神沒有囑咐他要為祂作工。他從神領受了最高的要求，就是將神所賜給他的還給神。從起初，神就沒有接受亞伯拉罕所有的。祂不要羅得，棄絕以利以謝，並吩咐亞伯拉罕趕出以實瑪利。如今，在以利以謝、羅得和以實瑪利都被棄絕以後，亞伯拉罕得着了以撒，就是神所應許的後裔，他安心了。凡與以撒有關的都是出於神，且憑着神。神絕不會再對亞伯拉罕所有的說『不』了。但忽然神進來，似乎說，『我絕不棄絕以撒，他是出於我且從我生的。但是亞伯拉罕，你現在必須把他還給我。』

亞伯拉罕真了不起。倘若我是他，我會說，『主，你在作什麼？你不要羅得，你也棄絕了以利以謝和以實瑪利。現在你又要我將出於你的以撒還給你。你要剝奪我到這樣的地步麼？』倘若我是亞伯拉罕，我不會獻上以撒。我會搖頭說，『不，這必定不是出於主。祂要以利以謝是合乎邏輯的，要求以實瑪利也是合理的；但神怎能要我將以撒還給祂？神不是沒有目的的。祂應許要給我一個後裔，祂的應許也已經堅定並且成就了。為什麼祂現在要使祂已往對我所作的一切報廢？』不錯，神是有目的的神，祂要求亞伯拉罕將以撒還給祂，的確是有目的的。

許多基督徒，包括一些基督教工人在內，從來沒有學習一個功課，將神所賜給他們的獻回給神。你得着了一項恩賜麼？不要緊持不放。遲早神要進來說，『將我所賜給你的恩賜獻回給我。』神賜給你成功的工作麼？到一個時候，神也許說，『這工作是我所賜給你的以撒，現在我要你獻回給我。』...神所賜給我們的一切，甚至祂在我們裏面並藉着我們所作的，我們都必須獻回給祂（創世記生命讀經，九一一至九一三頁）。

參讀：創世記生命讀經，第五十七篇；亞伯拉罕以撒雅各的神，第六章。

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

### 晨興餽養

創二二14『亞伯拉罕給那地方起名叫耶和華以勒，直到今日人還說，在耶和華的山上必有豫備。』

啓十四1『我又觀看，看哪，羔羊站在錫安山上，同祂還有十四萬四千人，額上都寫着祂的名，和祂父的名。』

讚美主，今天我們是以撒，不是以實瑪利。我們不是南下埃及，乃是北上錫安山。

我們要看見這點，必須有別是巴的生活，因為惟有這種生活能建造我們，使我們合格成爲滿足神的燔祭，並且得着異象。摩利亞這名的意思是『耶和華的異象』，就是主的異象。這有雙重的意義——我們看見主，主也看見我們。在摩利亞山上，毫無疑問，亞伯拉罕看見了神，神也看見了他。照樣，在今天的錫安山上，我們也得着了異象。這裏沒有烏雲。我們不是在黑暗裏，我們乃是在異象裏。召會生活就是異象，在這異象中我們看見神，神也看見我們（創世記生命讀經，九二二至九二三頁）。

### 信息選讀

聖經譯者對於創世記二十二章十四節的繙譯很感爲難，無法斷定是否該譯作，在耶和華的山上必得看見，或者譯作，在耶和華的山上必有豫備。照着欽定英文譯本，十四節是說，『亞伯拉罕給那地方起名叫耶和華以勒，直到今日人還說，在耶和華的山上必得看見。』別的譯本是說，『在耶和華的山上必有豫備。』...雖然本節很難繙譯，但照着我們的經歷卻很容易領會。神的豫備總是祂的異象。每當我們有分於並享受神的豫備，我們就得着異象。我們看見神，神也看見我們。因着我們在祂的豫備中，並得着異象，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

沒有一件事是不透明的，並且我們與祂沒有間隔。

今天神的豫備在那裏？在摩利亞山上的召會生活裏。我們都能作見證，在召會生活裏有何等的豫備。當我們享受這豫備時，我們得着何等的異象！我們看見神。我們看見永世。在召會生活這裏，一切在神和我們的眼中都是透明、透亮的，沒有一件事不透明。我們在基督教裏沒有這種經歷。我們在那裏，乃是在各面都不透明的地牢中。但今天在摩利亞山上的召會生活裏，我們有完全的豫備和完全的異象。我們看見神，也為神所看見；神看見我們，也為我們所看見。在神的豫備中，一切都是透亮的。

亞伯拉罕來到一個原始地區，在山上築壇，並在那裏獻上他獨生的兒子以撒（9~10）。在那裏築壇不容易，殺他的獨生兒子獻上更是困難。但他這樣作了。他的確對主認真。我們也必須築壇，並將神所要求的獻上。當然這需要我們出代價。

我們已經看見亞伯拉罕因信順從的記載。他完全為神用信心所灌注，這信使他順從。這注入的信心把他帶到摩利亞山，在那裏他享受神的豫備，並且從神得着完全透亮的異象。當時在地上或全宇宙中，沒有一個人對神的事像亞伯拉罕那樣清楚。在摩利亞山那裏，亞伯拉罕經歷了神的豫備，並且領受了清楚的異象。在他眼中一切都是明朗的。我們不可將創世記二十二章僅僅當作故事來讀。我們必須從其中接受神聖的光，並看見今天在我們身上正重複亞伯拉罕的經歷。讚美主，我們有今天的別是巴和摩利亞。我們不是下埃及，乃是上摩利亞山，在那裏我們要享受神的豫備，並得着透亮的異象（創世記生命讀經，九二三至九二五頁）。

參讀：創世記生命讀經，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

來十一 19 『他〔亞伯拉罕〕算定神甚至能叫人從死人中復活；就表樣說，他也實在從死人中得回了他的兒子。』

羅四 17 『亞伯拉罕在他所信那叫死人復活，又稱無為有的神面前…。』

以撒被獻上以後，在復活裏歸回，為要成就神永遠的目的（創二二 4、12~13、16、18）。以撒在復活裏歸回以後，成了另一個人。他不再是天然的以撒，乃是復活的以撒。這是非常激勵人的。我們把從神所得着的獻給祂以後，祂要在復活裏歸還我們。我們從神所得着的每項恩賜、屬靈祝福、工作和成就，都必須經過死的試驗。最終，這些要在復活裏回到我們這裏。主耶穌說，『我實實在在的告訴你們，一粒麥子不落在地裏死了，仍舊是一粒；若是死了，就結出許多子粒來。』（約十二 24）假定神賜給你一種天然的恩賜；那是一粒麥子。你若保留這天然的恩賜，從不獻給神，它仍舊是一粒。你若把它獻給神，它經過了死，就要在復活裏歸還你，並且成為祝福。這不在於我們能作什麼，或要為神作什麼。這全在於我們長大，獻給神作燔祭，然後從死人中復活，成為復活的恩賜。...一粒繁增為一百粒，這就是神的祝福。你若將你的一粒獻給神，並且讓神置之於死，它就要在復活裏歸還給你。然後你要看見繁增和大的祝福。這是神的作法（創世記生命讀經，九一八至九一九頁）。

### 信息選讀

在舊約裏，我們看不到亞伯拉罕為什麼這樣迅速勇敢的順從神。但在新約裏，我們看見亞伯拉罕相信叫人復活的神（來十一 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，算定神能叫他所要殺死的以撒復活。他已經領受了穩定甚至堅立的應許，就是神要與以撒堅定祂的約，使他成爲大國（創十七 19~21）。若是亞伯拉罕將以撒獻在祭壇上，把他殺了，並且把他當作祭物燒給神，而神不叫他從死人中復活，那麼神的話就落空了。亞伯拉罕的信心乃是基於神堅定的應許。亞伯拉罕也許說，『倘若神要以撒，我就把他殺了。神會叫他復活，以應驗祂的應許。』

在羅馬四章十七節我們看見亞伯拉罕爲兩件事相信神：叫死人復活，並且稱無爲有。以撒的出生與神稱無爲有有關，他的歸還與神賜生命給死人有關。因爲亞伯拉罕有這樣的信心，所以他立刻順從神的命令。希伯來十一章十七至十九節說，亞伯拉罕因着信，被試驗的時候，就把以撒獻上，『他算定神甚至能叫人從死人中復活；就表樣說，他也實在從死人中得回了他的兒子。』（創世記生命讀經，九二〇至九二一頁）

所以我們要學習在神面前看見這一個：連我們所得着的使命，連我們所作的工作，連從前我們所知道的神的旨意，都得放下。天然的與復活的是大有分別的。一切天然的，都是我們所不願放手的；一切從死裏復活的，都是神所保守的，不是我們自己用肉體的手所能抓住的。我們要學習到達這樣的地步：神叫我們爲祂作工，我們感謝神；神不叫我們爲祂作工，我們也感謝神。我們不是與神的工作發生關係，而是與神自己發生關係。一切都應當是死而復活的。什麼叫作一切都是死而復活的呢？就是一切都是我們自己所抓不住的。我們自己抓不住的，這就叫作復活。天然的，是我們能抓住的；復活的，是我們不能抓住的（亞伯拉罕以撒雅各的神，一一二至一一三頁）。

參讀：創世記生命讀經，第五十七篇；活神與復活的神，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

創二二16~18『…你既行了這事，不留下你的兒子，就是你獨生的兒子，我指着自己起誓：論福，我必賜福給你；論繁增，我必使你的後裔繁增，如同天上的星，海邊的沙；你的後裔必得着仇敵的城門；並且地上萬國，都必因你的後裔得福…。』

神以兩類的人祝福亞伯拉罕，一類好比天上的星（創二二17·十五5），另一類好比海邊的沙（二二17），就好比地上的塵沙（十三16）。…我們基督徒是星，是亞伯拉罕屬天的子孫；而真正的猶太人，神屬地的子民，是沙、塵沙。最終，猶太人要在地上作神的祭司，並要教導萬國。在撒迦利亞八章二十至二十三節清楚的豫言這事。為什麼神把猶太人描述為沙和塵沙？海表徵撒但所敗壞的世界，而塵沙屬於神所創造的地。猶太人已經被恢復到神的創造，因此他們由沙來表徵，沙就是海邊的塵沙。雖然他們是屬地的子民，但他們不是海底的塵沙，乃是海邊的塵沙。他們從敗壞的海，從撒但所敗壞的世界分別出來。然而，星不僅從敗壞的世界分別出來，並且還是屬天的（創世記生命讀經，九三三至九三四頁）。

### 信息選讀

星的種子撒在創世記二十二章，要在啓示錄二十和二十一章收成。新耶路撒冷是由代表舊約聖徒的以色列十二支派，和代表新約信徒的十二使徒所組成。由使徒所代表的人是屬天的星，由十二支派所代表的人是海邊的沙。這兩班人最終要同被建造，成為永遠的新耶路撒冷。因此，永遠的新耶路撒冷乃是亞伯拉罕後裔的終極完成。這就是神給亞伯拉罕的福。

### 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.

我們看見了這點以後，需要說，『讚美主，神的祝福不是好房子、好汽車、學位、陞遷、妻子或兒女。神的祝福乃是聖徒在神恢復裏的繁增，和召會的繁增。』我盼望有一天，新耶路撒冷的一部分將是我們的繁增，作為神所給我們的福。那時一切的汽車和房子都要過去，只有在神祝福裏的繁增要存到永遠。我們要看見在新耶路撒冷裏神繁增的福，直到永遠。

在創世記二十二章這裏，我們看見一個基本的原則，就是凡神所賜給我們的，都要繁增。神給亞伯拉罕一個以撒，亞伯拉罕將他獻回給神，然後這一個以撒就繁增成無數的星和沙。亞伯拉罕若不願將以撒獻回給神，他可能只有一個以撒。但亞伯拉罕將以撒獻回給神以後，以撒就繁增為新耶路撒冷。將神所賜給我們的獻回給神，就是使神的恩賜在我們身上繁增的路。

最終，一切屬天的星和屬地的沙，都要在基督裏。我們已過曾指出，新耶路撒冷是大的、團體的基督。在四福音裏有個別的基督，但在啓示錄末了有包括一切真信徒的團體基督。

在基督這一個後裔裏，地上的萬國都要得福。美國、德國、日本、中國和英國豈沒有得福麼？這就是神的福。願我們眾人盼望，我們從神所領受的福乃是繁增，這繁增要產生基督這獨一的後裔。那要擴展到歐洲、非洲和全地的繁增，必須單單是基督。在地上所有的召會，都是基督的繁增（創世記生命讀經，九三四至九三六頁）。

參讀：創世記生命讀經，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



來十二 22~23 『但你們乃是來到錫安山，來到活神的城，屬天的耶路撒冷，來到千萬天使整體的聚集，來到名字記錄在諸天之上眾長子的召會，來到審判眾人的神這裏，來到被成全之義人的靈這裏。』

亞伯拉罕上摩利亞山，就是神所揀選的地方。在創世記二十二章二節神吩咐亞伯拉罕往摩利亞地去，在神所要指示他的山上獻以撒。下節告訴我們，亞伯拉罕『就起身往神所指示他的地方去』。在亞伯拉罕起行之前，神必定已經告訴他，祂所揀選的是那一座山。四節告訴我們：『到了第三日，亞伯拉罕舉目遠遠的看見那地方。』亞伯拉罕沒有照着他的觀念或揀選作什麼，他是照着神的啓示作一切（創世記生命讀經，九二一頁）。

### 信息選讀

亞伯拉罕在創世記二十二章所作的，乃是聖經中一粒重要的種子。...神吩咐亞伯拉罕的後裔以色列人，要每年三次上摩利亞山去敬拜神，在那裏將他們的燔祭獻給祂。...摩利亞山成了錫安山，那是美的中心。亞伯拉罕是頭一個帶着燔祭在錫安山上敬拜神的人。最終，我們都要在錫安山上敬拜神。一面，在今天的召會生活中，我們這些亞伯拉罕的真後裔，是在錫安山上；另一面，我們是在往那裏去的路上。亞伯拉罕在二十二章所作的，乃是種子。他的後裔以色列人，是這粒種子的發展，而我們今天是這粒種子進一步的發展。我們眾人，包括亞伯拉罕在內，都要在這粒種子的收成裏。也許有一天，

### 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.

我們要在永遠的錫安山上和亞伯拉罕握手，對他說，『你曾經在古時的錫安山，我們曾經在新約的錫安山，如今我們一同在這永遠的錫安山。』（創世記生命讀經，九二一至九二二頁）

耶路撒冷建造在山頂上，耶路撒冷雖然很好，但不是高峯。在耶路撒冷有一個高峯，就是聖殿建造在其上的錫安山。聖殿建造之前大約一千年，神要亞伯拉罕在摩利亞山上，獻上他的兒子以撒；摩利亞山是錫安山的別名（二二二，代下三一）。今天這恢復美好的光景就像耶路撒冷；然而，沒有錫安。新約中的得勝者好比錫安。在啓示錄十四章一節，十四萬四千個得勝者不僅是在耶路撒冷，乃是在錫安高峯。得勝者，活力排，就是今天的錫安。今天我的負擔是要幫助你們達到活力排的高峯，就是得勝者的錫安。我們雖然可能有很好的召會生活，但在我們中間幾乎沒有身體生活的實化、實行、實現和實際。這就是今日這恢復中的需要。

要達到這高峯，除了禱告以外，別無他路。耶路撒冷在此是一個大的範圍，包括所有的基督徒，這是非常明顯的；然而，錫安，就是得勝者，在那裏？在啓示錄這卷書中，主所要得着的，並主所要建造的，乃是錫安，就是得勝者。得勝者就是錫安，就是神所在之處。這是神聖言中屬靈啓示的內在實際。我們必須領悟什麼是主的恢復；主的恢復就是要建造錫安。保羅的著作把這事揭示到極致，但已過看見這事的人並不多（關於相調的實行，一二至一三、四九頁）。

參讀：創世記生命讀經，第五十八篇；關於相調的實行，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

# 第十一週詩歌

304

## 羨慕—彰顯主

8 7 8 7 雙 (英 403)

F 大調

3/2

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

一 從我活出你的自己, 耶穌, 你是我生命;

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

對於我的所有問題, 求你以你為答應。

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

從我活出你的自己, 一切事上能隨意,

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

我不過是透明用器, 為着彰顯你祕密。

二 殿宇今已完全奉獻, 已除所有的不潔,

但願你的榮耀火焰, 今從裏面就露禰。

全地現在都當肅穆, 我的身體今進供,

作你順服、安靜奴僕, 只有被你來推動。

三 所有肢體每個時刻, 約束、等候你發言,

準備為你前來負軛, 或是不用放一邊。

約束, 沒有不安追求, 沒有緊張與受壓,

沒有因受對付怨尤, 沒有因懊悔倒下。

四 乃是柔輓、安靜、安息, 脫離傾向與成見,

讓你能彀自由定意, 當你對我有指點。

從我活出你的自己, 耶穌你是我生命;

對於我的所有問題, 求你以你為答應。

第二節的“露禰,”意思是露出所包藏之物。

## << WEEK 11 — HYMN

### 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.



## 創世記結晶讀經（二）

### 第十二篇

#### 與主是一的實際生活， 以及基督娶召會的豫表

讀經：創二四，弗三 8 ~ 11，五 25 ~ 27

#### 週 一

壹 創世記二十四章首要的點乃是與主是一的實際生活，以完成神的定旨：

#### 一 亞伯拉罕的生活乃是與主是一的實際生活：

- 1 聖經沒有記載神告訴亞伯拉罕，要到他本地，爲他兒子娶妻，但亞伯拉罕有這種領會；這種領會乃是從他照着神的觀念生活得來的；因亞伯拉罕與神在一裏生活，所以知道神的旨意和心思，而行事與神內裏的感覺一致—1 ~ 6、40 節，參林前七 25，林後二 10，腓一 8。
- 2 亞伯拉罕乃是與神在一裏生活的人（雅二 23，代下二十七，賽四一 8）；倘若我們愛主，並且與祂在一裏生活，我們所說所作的，就會照着祂的好惡以及祂裏面的旨意和心思。
- 3 倘若我們與主在一裏生活，祂就無須告訴我們祂要甚麼，因爲我們藉着與祂是一，已經知道祂裏面的感覺了；今天我們需要這樣的生活，以完成神的定旨。
- 4 亞伯拉罕照着神的經綸行動；在爲以撒得着妻子的事上，

## Crystallization-Study of Genesis (2)

### Message Twelve

#### A Practical Living in Oneness with the Lord and a Type of Christ Marrying the Church

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

他所作的乃是為着完成神永遠的定旨—創二四 3 ~ 8。

- 5 創世記二十四章所啓示首要的事，乃是照着神的經綸，為着完成祂永遠定旨的實際生活；我們需要一種與亞伯拉罕相似的生活；他的動機、行動和所作的一切，都是照着神的經綸—羅四 12，參撒上四 3 註 1。

## 週 二

- 6 創世記二十四章四十節指明，亞伯拉罕在主面前行事為人；他既在主的 face 中行事為人，就無論他作甚麼，都是為着神的旨意，並且是照着神的經綸。
- 7 亞伯拉罕沒有囑咐他的僕人要忠信、誠實或作善工；他是主並憑着主囑咐他（2 ~ 3、9、40 ~ 41）；他以主囑咐他的僕人，藉此把他深深的帶進主裏面。

## 二 亞伯拉罕最老的僕人忠信的負責任—5、9、33、54、56 節：

- 1 亞伯拉罕的僕人跟隨亞伯拉罕的腳蹤，為着他的責任信靠主；他清楚、謙卑、卻簡單的向主禱告；凡真正相信神的人都是簡單的—12 ~ 14、21、42 節，參林後一 12，十一 2 ~ 3。
- 2 僕人在環境中尋求主的引導和主宰，藉以認識主的旨意—創二四 13 ~ 21、26 ~ 27、48 ~ 49。

## 週 三

- ### 三 利百加貞潔、仁慈又殷勤（16、18 ~ 20）；她在決定接受以撒為她丈夫的事上，也是絕對的（57 ~ 58、61），並且她服從以撒（64 ~ 65）；如此，她是召會作基督新婦，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.

一個絕佳的豫表 ( 參弗五 23 ~ 25 ) 。

四 拉班和彼土利敬畏主；他們也樂於接待人——創二四 31 ~ 33、50 ~ 51、55 ~ 60。

五 以撒在田間默想尋求主；僕人將一切所發生的事告訴以撒，以撒就接受父親為他所作的，娶了利百加；以撒的婚娶最終完成了神的定旨——63、66 ~ 67 節，二一 12 下，二二 17 ~ 18。

六 在創世記二十四章，那些人的生活不僅僅是為着自己的人生，他們的生活乃是帶進神永遠定旨的完成，生出基督，並為着神的經綸產生神的國；因此，在為以撒娶妻的事上，每件事都是照着神的經綸而行，好生出基督，產生神的國——40 節，二二 17 ~ 18，加三 16、29。

#### 週 四

貳 在創世記二十四章有以撒婚娶的記載，其中有四個主要人物：亞伯拉罕豫表父神，以撒豫表子神，僕人豫表靈神，利百加豫表神所揀選的人，要嫁給子，成為祂的配偶——約三 29，林後十一 2，弗五 25 ~ 32，啓十九 7 ~ 9，二一 2、9 ~ 10：

一 在已過的永遠裏，父神有一個永遠的定旨，永遠的計畫，要從人類中為祂兒子得着召會作新婦——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 豫表父的亞伯拉罕，囑咐他那豫表聖靈的僕人，不要從迦南的女子，乃要從亞伯拉罕的親族中，為他兒子娶一個妻子—創二四 3 ~ 4、7。
- 2 按豫表，從亞伯拉罕的親族中為以撒娶妻的這個事實，指明基督的配偶必須出自基督的族類，而不是出自天使或任何別的受造之物；因為基督成了肉體成為人，人類就成了祂的族類—參創二 21 ~ 22，一 26，徒十七 28 ~ 29 上，約一 14，啓二二 17 上。

## 週 五

二 在時間裏，父神任命靈神，差派祂執行父的計畫，去接觸蒙揀選的新婦，把她帶到子神那裏，作祂的配偶，祂的妻子—創二四 3：

- 1 正如僕人為以撒尋得妻子，那靈也藉着尋找的聖別為子神尋得妻子—11 ~ 14、24 節，約四 6 ~ 7、10，彼前一 2，路十五 8 ~ 10，約十六 8 ~ 11。

## 週 六

- 2 正如僕人將以撒的豐富帶給利百加，那靈也將基督的豐富帶給新婦—創二四 10、22、47、53，約十六 13 ~ 15：
  - a 等駱駝喝足了，僕人就將一個金鼻環戴在利百加的鼻子上，將兩個金手鐲戴在她的手上—創二四 22、47：
    - 1) 把重半舍客勒的鼻環戴在利百加鼻子上，表徵她『嗅覺』的功用已經被神聖的性情得着，有那靈的豫嘗，保證全享就要來到—參歌七 4、8，二 3，來六 4 ~ 6，利二一 18，林前二 15，羅八 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) 把重十舍客勒的手鐲戴在利百加手上，表徵我們被那靈『上了手銬』，以領受完全的神聖功用，為着在基督的身體裏事奉—提前二 8，弗三 1，四 1，六 20，羅十二 4，林前十二 4～11，太二五 15。

b 利百加也接受了銀器、金器和衣服（創二四 53），這一切都指明在召會生活中，基督一切的豐富都是我們的：

(一) 正如僕人將以撒的財富分賜給利百加，好美化她，使她歸向以撒，成為他的榮耀，那靈也將基督榮耀的豐富輸供到我們裏面，好美化我們，使我們歸向基督，作祂的新婦，成為祂的榮耀—47、53、61～67 節，弗三 16、21。

(二) 我們被裝飾成為基督的新婦，是藉着那靈在性情上的聖別，將基督追測不盡的豐富分賜到我們裏面—啓二一 2、19 上，賽五四 10～13，帖前五 23，弗三 8：

(1) 要接受基督追測不盡之豐富的分賜，我們就必須認識、使用並操練我們的靈，顧到聖別的靈在我們靈裏的說話和工作—羅十五 16，弗一 17，二 22，三 5、16，四 23，五 18，六 18。

(2) 要接受基督追測不盡之豐富的分賜，我們就必須被基督即時、現時、活的話之新陳代謝的洗淨所聖化—五 26～27，參歌八 13～14，啓一 20。

3 正如利百加被僕人說服要嫁給以撒，那靈也吸引我們歸向基督，並使我們愛祂這位我們沒有見過的—創二四 54～58，彼前一 8，二 7，參詩歌補充本三三三首：

a 那靈臨到信徒，向他們見證基督的豐富，就是祂從父所領受的（參創二四 35～36），使信徒受吸引歸向基督；他們雖然沒有見過祂，卻是愛祂（彼前

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 believers to be attracted to Christ and to love Him, to forsake the world, and

一 8)，並且撇下世界，丟棄肉體中天然的關係（參創二四 58），而聯於基督（太十九 29）。

b 利百加在美地面見以撒之前，已經藉着僕人的禮物，有分於並享受以撒所承繼的；同樣的，我們在面見基督之前，就享受了那靈的恩賜，作為對基督豐富之全享的豫嘗—創二四 53，來六 4，羅八 23。

4 正如僕人將利百加帶給以撒，那靈也將我們帶給基督，將我們獻給基督，作祂心愛的新婦—創二四 51、58、61 ~ 67，林後一 21 ~ 22，三 6、8、17 ~ 18，十三 14。

### 三 以撒在天將晚時迎娶利百加，表徵基督的婚娶要在這世代的黃昏，就是這世代結束的時候—創二四 63 ~ 64：

1 以撒領利百加進他母親撒拉的帳棚，並且愛利百加，表徵基督要在恩典裏並在愛裏，迎接祂的新婦—67 節，提前一 14，弗六 24，啓二二 21。

2 以撒娶了利百加之後，纔得了安慰、滿足；照樣，基督要在祂婚娶的日子得着滿足；我們的安慰就是祂的安慰，她的滿足就是我們的滿足—十九 7，參林後五 9，來十一 5 ~ 6。

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.

### 晨興餽養

創二四 3~4 『…不要從我所住這迦南人中，為我兒子娶他們的女子為妻。你要往我本地、親族那裏去，為我的兒子以撒娶一個妻子。』

二二 17 『論福，我必賜福給你；論繁增，我必使你的後裔繁增，如同天上的星，海邊的沙；你的後裔必得着仇敵的城門。』

照着多數基督徒一般的領會，創世記二十四章主要的點是以撒豫表基督是新郎，利百加豫表召會是新婦。但這不是主要的點。首要的點乃是與主是一的實際生活，以完成神的定旨。...每當我們讀一段經文，我們必須忘掉已過所知道的一切，仰望主給我們新的東西。

那麼，二十四章的婚姻有何目的？僅僅是叫一個單身漢有美滿舒適的生活麼？不。你若整體的查考聖經，會看見以撒的婚姻完全是為着完成神永遠的定旨。...這單身漢若要得着後裔，以完成神永遠的定旨，他就必須結婚。...神〔曾對亞伯拉罕〕說，『論福，我必賜福給你；論繁增，我必使你的後裔繁增，如同天上的星，海邊的沙；你的後裔必得着仇敵的城門；並且地上萬國，都必因你的後裔得福。』（二二 17~18）在這裏也有為着完成神定旨的後裔。因此，以撒的婚姻不是尋常的，也不僅僅是為着他的人生，乃是為着完成神永遠的定旨（創世記生命讀經，九五一至九五二頁）。

### 信息選讀

亞伯拉罕的生活乃是與主是一的實際生活。亞伯拉罕不是忽然得着一個異象，在異象中神告訴他說，

### 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

祂有一個崇高的定旨要在地上完成，祂需要他。並且要完成神這定旨，以撒必須結婚。...聖經沒有記載神說，『亞伯拉罕，我吩咐你差人到你自己的家鄉，為以撒找一個妻子。我絕不允許你為兒子娶迦南女子為妻。』聖經沒有記載神這樣說，但亞伯拉罕確有這種領會。

亞伯拉罕雖然急切關心他兒子的婚姻，但他不願接納迦南人作以撒的妻子。...亞伯拉罕...差遣最老的僕人遠至他所來自的家鄉，為以撒找一個妻子。神從來沒有告訴亞伯拉罕要這樣作，亞伯拉罕卻能照着神裏面的旨意和觀念這樣作。...當我們與神在一裏生活，我們就同有祂的觀念，我們所想所作的就會照着祂的感覺。神無須說什麼，我們自然覺得祂所覺得的，知道祂裏面的感覺，因為我們與祂在一裏生活。

亞伯拉罕照着神的經綸行動（創二四 3~8）。在為以撒得着妻子的事上，他所作的乃是為着完成神永遠的定旨。我們渴望看見，召會中一切的婚姻都是為着完成神的定旨。這樣的婚姻需要與神在一裏的日常生活。青年弟兄們，你們所作的每件事若都是照着神的經綸，甚至你們的婚姻也會成就祂的經綸。你們需要說，『主，今天我在這裏所作的，必須是照着你的經綸。現在我是單身，但有一天我要結婚。願我的婚姻是為着你的經綸。』這是創世記二十四章主要的啟示。這章首要的事不是以撒豫表基督是新郎，利百加豫表召會是新婦。...這裏所啟示首要的事，乃是照着神的經綸，為着完成祂永遠定旨的實際生活。我們需要一種與亞伯拉罕相似的生活。他的動機、行動和所作的一切，都是照着神的經綸（創世記生命讀經，九五二至九五五頁）。

參讀：創世記生命讀經，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

創二四 40 『他就對我說，我行事為人都在祂面前的耶和華，必差遣祂的使者與你同去，叫你的道路亨通，你就得以從我本族、我父家，給我兒子娶一個妻子。』

48 『隨後我低頭向耶和華敬拜，頌讚耶和華我主人亞伯拉罕的神；因為祂引導了我走對的路，使我得着我主人兄弟的孫女，給我主人的兒子為妻。』

亞伯拉罕沒有按着今天傳統、宗教的作法行動，禁食禱告尋求主的旨意。他沒有忽然夢見利百加在迦勒底地等候亞伯拉罕的僕人。創世記二十四章四十節指明，亞伯拉罕在主面前行事為人。因他是在主的面光中行事為人的人，他就無須為着認識神的旨意禱告或禁食。他既在主的面光中行事為人，就無論他作什麼，都是神的旨意，並且是照着神的經綸（創世記生命讀經，九五頁）。

### 信息選讀

亞伯拉罕沒有囑咐他的僕人要忠信、誠實或作善工；他是以主並憑着主囑咐他（創二四 2~3、9、40~41）。在這裏我們看見，亞伯拉罕所活在其中的氣氛，乃是主自己。他以主囑咐他的僕人，藉此把他深深的帶進主裏面。照樣，我們也不該以自己的智慧，甚至以自己的愛囑咐人，乃該以主囑咐人。

亞伯拉罕相信主宰的主，告訴他的僕人說，主必差遣使者與他同去，叫他的道路亨通（40）。亞伯拉罕似乎說，『神必差遣使者在你面前。雖然是我差遣你去作這事，但我相信神。從一方面說，我不信你能完成這項工作，但我信靠活神。你無須覺得重擔或憂慮。只管去作這事，因我的神必差遣使者為你作成這工。』

### 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

亞伯拉罕所過的是何等的生活！...他不過囑咐他的僕人要憑着主服事，向他保證神必差遣使者在他面前，叫他的道路亨通。在這裏我們看見亞伯拉罕活的信心。

亞伯拉罕最老的僕人在責任上十分忠信（5、9、33、54、56）。他在忠信上跟隨亞伯拉罕的腳蹤。亞伯拉罕如何憑着信靠神作每件事，他都看見了。我信他為亞伯拉罕的生活所灌注。結果，他也信靠神。

亞伯拉罕的僕人為着他的責任信靠主（12、21、42）。他清楚、謙卑、卻簡單的向主禱告。凡真正相信神的人都是簡單的。當他來到拿鶴城附近的井旁，他禱告說，『耶和華我主人亞伯拉罕的神啊，求你以慈愛待我主人亞伯拉罕，使我今日辦事順利。我現今站在水井旁，城內居民的女子們正出來打水。我向那一個少女說，請你拿下水瓶，給我水喝；她若說，請喝，我也給你的駱駝喝；願她就作你所定，給你僕人以撒的妻子。這樣，我便知道你以慈愛待我主人了。』（12~14）他的禱告立刻得着答應。甚至話還沒有說完，利百加就肩頭上扛着水瓶出來。僕人向利百加要水喝，她不僅給他水喝，也為他所有的駱駝打上水來。她作了這事，僕人就清楚利百加是他所要找的人，因此就給她一個金環，兩個金鐲。

僕人在環境中尋求主的引導，藉以認識主的旨意（13~21、26~27、48~49）。我們也能在環境中看見神的主宰。沒有人告訴僕人要去拿鶴城，就是亞伯拉罕兄弟的城。他到那裏去，在井旁遇見了拿鶴的孫女利百加。沒有一件事是偶然的，每件事都是在創世以前命定的，並且藉着亞伯拉罕一個信靠神的僕人完成了（創世記生命讀經，九五至九五六至九五八頁）。

參讀：創世記生命讀經，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

### 晨興餽養

創二四 16 『那少女容貌極其美麗，還是處女，未曾有人親近她。她下到井旁，打滿了瓶，又上來。』

20 『她就急忙把瓶裏的水倒在槽裏，又跑到井旁打水，為所有的駱駝打上水來。』

利百加是貞潔、單純的，也是仁慈、殷勤的（創二四 18~20）。亞伯拉罕的僕人要水喝，她立刻給他水喝。她也為他的駱駝打水。從井裏打上水來，倒在槽裏，給十隻駱駝喝，對一個青年女子來說是件艱苦的工作，但她這樣作了。青年姊妹若要在神的主宰之下，尤其是在婚姻的事上，她們就需要仁慈又殷勤。不仁慈又鬆懶的青年女子應當獨身。人請你作一件事，你必須為他們作兩件事，並且第二件事該遠超過第一件事。你不僅該給人水喝，也該為他的十隻駱駝打水。你若這樣作，你就有資格得着你的丈夫，你的以撒。這是對所有青年單身姊妹的忠告（創世記生命讀經，九五九頁）。

### 信息選讀

利百加是絕對的（創二四 57~58、61）。雖然她從來沒有見過以撒，但她毫不猶豫的願意去他那裏。她沒有對母親說，『母親，我從來沒有見過以撒。也許我該先與他通信，然後請他來訪問我們，我才能決定要不要和他結婚。』利百加沒有這樣說。雖然她的哥哥和母親猶豫不決，要她至少再住十天，但她說，『我去。』她是絕對的。

利百加也是服從的（64~65）。當她看見以撒，曉得他是誰的時候，『就拿帕子把自己的臉蒙起來。』姊妹們，不要把一塊布放在頭上作裝飾。這

### 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

必須是你服從的記號。一旦你結婚了，你就不再是你自己的頭。你的丈夫是你的頭，你自己的頭必須蒙起來。這是婚姻真實的意義。

拉班和彼士利敬畏主 ( 29~31 )。他們也樂於接待人 ( 31~33 )。接待常帶進最大的祝福。對於利百加，就是彼士利的女兒，拉班的妹妹，成爲以撒的妻子乃是極大的祝福。這祝福是由他們樂於接待人而得着的。他們若不樂於接待人，棄絕了亞伯拉罕的僕人，這美妙的婚姻絕不會發生。不僅如此，他們也接受了主的主宰，說，『這事乃出於耶和華，我們不能向你說好說歹。』 ( 50~51、55~60 ) 拉班和彼士利承認這是主的作爲，他們對於這事沒有權利說什麼。這裏我們看見他們與神在一裏生活的氣氛。

以撒不是一個活躍的人，因他沒有作什麼。他不過住在井邊，在活水之地旁邊。六十三節說，『天將晚，以撒出來在田間默想。』...他出去到田間尋求主，在神面前默想。當他默想的時候，利百加來了。僕人將一切所發生的事告訴以撒，以撒就接受父親爲他所作的，娶了利百加 ( 66~67 )。他的婚姻來自承受，不是來自奮鬥。...他沒有作什麼事，來得着一個妻子。他不過接受父親爲他所得着的。他這樣行，就是與主是一，使神的定旨成就在他身上。他沒有舉行結婚典禮，卻有真實且穩固的婚姻。

以撒的婚娶最終完成了神的定旨 ( 二一 12 下，二二 17~18 )。在創世記二十四章，那些人的生活不僅僅是爲着自己的人生，他們的生活乃是帶進神永遠定旨的完成，生出基督，並爲着神的經綸產生神的國 ( 創世記生命讀經，九五九至九六二頁 )。

參讀：創世記生命讀經，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



創二四 2~4 『亞伯拉罕對管理他全業最老的僕人說，請你把手放在我大腿下。我要叫你指着耶和華天地的神起誓，不要從我所住這迦南人中，爲我兒子娶他們的女子爲妻。你要往我本地、親族那裏去，爲我的兒子以撒娶一個妻子。』

在〔創世記二十四章〕這段以撒婚娶的記載裏，亞伯拉罕豫表父神，僕人豫表靈神，以撒豫表子神，利百加豫表神所揀選的人，要嫁給子，成爲祂的配偶。整本新約乃是記載三一神一同作工，要得着部分人類成爲子的新婦，配偶（約三 29，林後十一 2，弗五 25~32，啓十九 7~9，二一 2、9~10）。在已過的永遠裏，父神有永遠的定旨，定了永遠的計畫，要從人類中爲祂兒子得着召會作新婦（弗三 8~11）。然後在時間裏，父神任命靈神執行祂的計畫，去接觸蒙揀選的新婦，把她帶到子神那裏，作祂的配偶，祂的妻子（聖經恢復本，創二四 2 註 2）。

### 信息選讀

創世記二十四章有四個主要人物：父親、兒子、僕人和新婦。這是很有意義的。當我們來到新約，就看見三一神一同作工，要爲子得着一個新婦。...新約的主題乃是三一神——父、子、靈——一同作工，要爲子得着新婦。父定計畫，靈完成父的計畫，子享受父所計畫並靈所完成的。新婦是誰？新婦是一部分的人類，他們與子結合，成爲祂的配偶。馬太二十八章十九節說到父、子、靈。我們在使徒行傳和書信中看見，靈如何照着父的計畫作工，要爲子得着新婦。我們在新約的末了啓示錄中，看見了新

### 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

婦。十九章七節說，『羔羊婚娶的時候到了，新婦也自己豫備好了。』最終，整個新耶路撒冷這個城婦，要成爲新婦（二一 2、9~10）。...新耶路撒冷是女性，是羔羊的妻，是神兒子的配偶。

首先，有父的計畫，以弗所三章十一節說，『在我們的主基督耶穌裏，所立的永遠定旨。』...我們說到神的計畫，就是指神的定旨。在已過的永遠裏，神定了一個計畫，就是要爲基督得着召會（8~11）。...神的計畫乃是要爲祂兒子得着一個新婦。

在四福音裏，主耶穌告訴門徒說，祂就是新郎（太九 15）。祂來不僅要拯救罪人，還要得着新婦。...基督來不僅要作我們的救主和救贖主，也要作新郎。...神乃是計畫要選取一部分人類，使他們成爲祂愛子的配偶。最終在新天新地裏，沒有一班可憐的罪人，卻有新婦，就是新耶路撒冷，羔羊的妻。

我們已經看過，父神計畫要從人類中爲祂兒子得着一個新婦。豫表父的亞伯拉罕，囑咐他那豫表聖靈的僕人，不要從迦南的女子，乃要從亞伯拉罕的親族中，爲他兒子娶一個妻子（創二四 4、7）。在豫表裏，這指明基督的配偶必須出自基督的族類，而不是出自天使或任何別的受造之物。因爲基督成了肉體成爲人，人類就成了祂的族類。...因爲人類是基督的族類，是神所親愛、所寶貴的。神只能從人類中爲祂兒子得着配偶（創世記生命讀經，九六四至九六六頁）。

參讀：經過過程的神聖三一之分賜與超越基督之輸供的結果，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

### 晨興餽養

創二四 33 『把食物擺在他〔亞伯拉罕的僕人〕面前，給他喫。他卻說，我不喫，等我說明白我的事情再喫。拉班說，請說。』

彼前一 2 『…照着父神的先見被揀選，藉着那靈得聖別，以致順從耶穌基督，並蒙祂血所灑…。』

父有一個計畫，僕人就接受了一個託付，一個使命（創二四 33）。亞伯拉罕託付他到本族去，為他的兒子娶一個妻子。這表徵父神託付靈神。

亞伯拉罕怎樣託付他的僕人到被揀選的新婦那裏（10~21），父神也照樣託付靈神臨到人類。我們都能見證，在某一時刻神的靈臨到了我們。你也許會說，『我不知道靈神臨到我，我只曉得有人傳福音給我。』當那人向你傳福音，你就被他所講的吸引，願意接受福音。你雖然不明白他所講的一切，但你深處在回應。在我們的頭腦裏，許多人說，『我不喜歡這個』；但在我們靈的深處，我們說，『這個很好』（創世記生命讀經，九六七頁）。

### 信息選讀

利百加作夢也沒想到，她會被選為以撒的妻子。按當時的習俗，她只是在傍晚去打水。但那一天發生了特別的事，在她到井邊之前，亞伯拉罕的僕人已經在那裏了。這指明那靈臨到了人類（創二四 10）。在我們聽見福音的傳講，或參加福音聚會之前，聖靈已經等在那裏了。

在創世記二十四章，亞伯拉罕的僕人來到井旁

### 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) · 向一個女子要水喝 (17) 。在約翰四章 · 主耶穌來到雅各井旁 (6) · 也向一個婦人要水喝。傳道人常說 · 我們人是乾渴的 · 需要活水解除我們的乾渴。但你有沒有聽過 · 聖靈是乾渴的 · 需要你解除祂的乾渴？在創世記二十四章 · 我們看見一個僕人 · 在長途跋涉之後 · 口渴了。在約翰四章 · 我們看見一位救主 · 走路困乏 · 也渴了。在創世記二十四章 · 誰更乾渴？是那僕人呢 · 還是利百加？是那僕人。同樣 · 在約翰四章 · 誰更乾渴？是主耶穌呢 · 還是撒瑪利亞婦人？...所以我們傳福音的時候 · 必須告訴人說 · 父、子、靈都渴望得着他們。

那一天利百加到井旁打水 · 她全然是純真的 · 對於所要臨到的事一無所知。她不曉得給一個人水喝 · 並為他的駱駝打水 · 就會被抓住。但遠處的父親已經定了計畫 · 要從他的族人中 · 選擇一個女子作他兒子的妻子 · 並且託付他的僕人去完成這個計畫。因此 · 這僕人到了拿鶴城 · 特意在井旁等候。他是為以撒獵取妻子的真獵人。利百加若從不對那僕人說話 · 她就不會被抓住。但正如我們所看見的 · 她所遭遇的不在於她。那僕人已經禱告 · 要耶和華使他辦事順利...。他還這樣說的時候 · 利百加來了。那僕人向利百加要水喝 · 她不但給他水喝 · 並且說 · 『我再為你的駱駝打水 · 叫駱駝也喝足。』 (創二四 18~19) 利百加雖然不曉得 · 但她這樣作 · 就被抓住了。

亞伯拉罕的僕人 · 最後藉着使人滿足的水得到利百加 (14) 。神所揀選的人 · 乃是使聖靈滿足的水。今天聖靈來尋找神所揀選的人 · 正像基督在敘加井旁所作的 (約四 7) 。任何人若回應祂並滿足祂的願望 · 就表明他是一個為基督被選上的人 · 並且聖靈要為基督得着他 (創世記生命讀經 · 九六八至九七〇頁) 。

參讀：那靈同我們的靈 · 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

創二四 22『等駱駝喝足了，那人就拿一個金鼻環，重半舍客勒，兩個金手鐲，重十舍客勒，給那少女。』

彼前一 8『你們雖然沒有見過祂，卻是愛祂，如今雖不得看見，卻因信入祂而歡騰，有說不出來、滿有榮光的喜樂。』

那靈也將基督的豐富帶給新婦（創二四 10、22、47、53）。...利百加鼻子上有金環，手上有金鐲，意思就是她已被抓住了。僕人送給她這些東西之後，就問她說，『請告訴我，你是誰的女兒？你父親家裏有我們住宿的地方沒有？』（23）當那僕人被帶到利百加的家中，他就見證以撒的豐富。利百加的哥哥拉班和父親彼土利，接受了那僕人的題親，他就將以撒更多的豐富——銀器、金器和衣服送給利百加（53）。他又將寶物送給她哥哥和她母親。這正是約翰十六章十三至十五節所啓示關於那靈的事。在這些經節裏主耶穌說，那靈並不是從祂自己說的，乃是要榮耀子。凡父所有的，都是子的，那靈要將從子所領受的宣示與門徒。...亞伯拉罕僕人的見證不貧窮；相反的，他的見證非常豐富。僕人說，耶和華大大的賜福給他主人，使他昌大；他主人也將一切所有的，都給了他的兒子以撒；並且主人囑咐他爲他兒子娶一個妻子。利百加聽了這見證，就被以撒吸引，願意到他那裏去（創世記生命讀經·九七〇至九七一頁）。

### 信息選讀

因着那靈的見證，我們都被基督吸引。每個得救、愛主、尋求主的人，都這樣被吸引。...我們喜歡來到召會的聚會中，告訴主耶穌我們是多麼愛祂。哦，我們愛祂，我們尋求祂，我們讚美祂！

### 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!

那靈也說服新婦（創二四 54~58）。豫表那靈的僕人把豐富帶給利百加以後，她就被說服，願意嫁給以撒。雖然她的親屬要她遲延一些時候，但利百加聽了僕人所作以撒的見證，就說，『我去。』（58）她願意到迦南地的以撒那裏去。同樣，我們願意到基督那裏去。雖然我們從未見過祂，卻受祂吸引，並且愛祂（彼前一 8）。雖然利百加從未見過以撒，她卻愛他。她聽到以撒的時候，就愛上他，願意到遠方去和他在一起。

最後僕人將利百加帶給以撒（創二四 51、61~67）。雖然那是漫長的旅程，但他帶利百加行過其間，將她獻給以撒作新婦。聖靈已經說服我們，現今正在把我們帶給基督。雖然這是漫長的旅程，至終祂要帶我們行過其間，將我們獻給基督，作祂心愛的新婦。

以撒在天將晚時迎娶利百加（63~64）。這含示基督的婚娶要在這世代的末了。在這世代結束時，基督要來迎娶祂的新婦。...以撒領利百加進他母親撒拉的帳棚，並且愛她（67）。我們看過，撒拉豫表恩典。因此，這意思是基督不僅要在愛裏，也要在恩典裏迎見我們。

創世記二十四章的結語是：『以撒自從他母親不在了，這才得了安慰。』我若是作者，我會說，利百加經過長途跋涉，這才得了安慰。但聖經並不這樣說。不要考慮你的安慰，你的滿足；相反的，要考慮基督的安慰，基督的滿足。基督若沒有安慰和滿足，我們也不能有任何安慰和滿足。我們的滿足在於祂的滿足。我們的安慰就是祂的安慰，祂的滿足就是我們的滿足。基督現今在等候得着安慰。祂什麼時候才會得着安慰？乃是在祂婚娶的日子。那日子必要來到（創世記生命讀經，九七二至九七三、九七八頁）。

參讀：創世記生命讀經，第六十一篇；那靈同我們的靈，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

## 第十二週詩歌

140

### 讚美主—祂的美麗

8 7 8 7 (英 170)

降 E 大調

4/4

5 · 3̣ 6 i̇ | 7 6 5 3 | 1 1 2 3 | 5 6 5 - |  
一 主, 你 是 那 可 愛 新 郎, 神 所 選 立, 我 所 愛;  
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 愛 戴!

- 二 親愛良人,我愛慕你, 你的寶貴誰能言!  
你的愛情,我深珍愛, 你的可愛何無限!
- 三 你比美者還要更美, 你比甜者還更甜!  
你既柔細、你又親切, 你是何等的完全!
- 四 你的衣服滿了沒藥, 你的口中滿恩惠!  
在你受苦馨香氣中, 憑愛珍藏你寶貴。
- 五 神曾用那喜樂的油, 膏你勝過你同伴;  
從你那些“象牙宮”中, 發出對你的稱讚。
- 六 神已永遠賜福與你, 你已勝過眾仇敵;  
我今見你加冕、登極, 權柄、威嚴,無可比。
- 七 你是“萬國所羨慕的,” 他們必知你價值;  
你乃“超乎萬人之上,” 永遠配得我賞識!

第五節的“象牙宮”指各地召會。

## << WEEK 12 — HYMN

### Hymns, #170

- 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.

