

读经：创二—15 ~ 34

周一

壹 井表征人生活的源头；创世记二十一章十五至三十四节的两个井，表征两种生活的源头：

一 一个井是在我们魂的旷野里天然的源头；这源头是由住在旷野并联于埃及的以实玛利所代表—19 ~ 21 节。

二 另一个井是在我们灵的园子里蒙救赎的源头；这源头是由住在别是巴并被带到摩利亚山的以撒所代表—25、31 节，参二二 2。

三 今天有两种基督徒：

- 1 一种象以实玛利，在魂的旷野为自己而活，并联于世界—约壹二 15 ~ 17。
- 2 另一种象以撒，在灵里且在召会生活中为神而活，并被带到锡安—罗八 4，十二 4 ~ 5，十六 1，启十四 1。
- 3 连我们真基督徒都可能象以实玛利，在自己里面且为自己而活，并联于世界，除非我们象以撒所预表的，活在灵里且在召会生活中，使我们能达到神

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 Beersheba and was brought to Mount Moriah—vv. 25, 31; cf. 22:2.*

C. *Today there are two kinds of Christians:*

1. One kind is like Ishmael, living for themselves in the wilderness of their soul and being joined to the world—1 John 2:15-17.
2. The other kind is like Isaac, living for God in their spirit and in the church life and being brought to Zion—Rom. 8:4; 12:4-5; 16:1; Rev. 14:1.
3. Even we, real Christians, may be like Ishmael, living in and for ourselves and being joined to the world, unless, as typified by Isaac, we live in our spirit and in the church life so that we might reach God's goal—21:2; 22:16a.

的目标——二一 2，二二 16 上。

貳 以实玛利的井，就是他生活的源头，是在旷野——神所弃绝的地方——创二一 19～21，二五 12、18：

一 以实玛利的井，就是他生活的源头，使他成为弓箭手——二一 20：

- 1 就如十章八至十二节的宁录，弓箭手是凶猛的猎人，是旷野中的杀手。
- 2 我们若留在魂的旷野，并喝以实玛利井（他生活的源头）的水，我们就会为着建立我们自己的国，成为用弓箭杀害生命的弓箭手，而不是为着建立神的国，栽培生命的栽种者。

二 以实玛利的井（他生活的源头）使他联于埃及，就是世界——二一 21：

- 1 夏甲从埃及，从她自己的源头，为以实玛利娶了一个妻子，给他印上了埃及的事物。
- 2 有一口井，有一种生活的源头，能使我们成为杀害生命的凶猛猎人，并使我们联于世界。

周二、周三

叁 以撒的井，就是他生活的源头，是在别是巴——25、31 节：

一 在圣经中有许多经节说到这口井，就是神圣的源头：

- 1 在以琳那里“有十二股水泉，七十棵棕树”——出十五 27：

II. Ishmael's well, the source of his living, was in the wilderness, a place rejected by God—Gen. 21:19-21; 25:12, 18:

A. Ishmael's well, the source of his living, made him an archer—21:20:

1. An archer is a wild hunter like Nimrod in 10:8-12, a killer in the wilderness.
2. If we stay in the wilderness of our soul and drink water out of the well for Ishmael, the source of his living, we will be made an archer using the bow to kill life for building up our own kingdom, not a planter growing life for the building up of God's kingdom.

B. Ishmael's well, the source of his living, joined him to Egypt, to the world—21:21:

1. Hagar took a wife for Ishmael from Egypt, her own source, sealing him with the things of Egypt.
2. There is a well, a source of living, that can make us a wild hunter who kills life and that can join us to the world.

Day 2&Day 3

III. Isaac's well, the source of his living, was in Beer-sheba—vv. 25, 31:

A. Many verses in the Bible refer to this well, the divine source:

1. At Elim “there were twelve springs of water and seventy palm trees”—Exo. 15:27:

a 在圣经里，水泉表征生命在复活里从神流出——约四 10、14，七 37～39，启二二 1。

b 棕树表征生命发旺、在满足中欢乐并且胜过患难——诗九二 12，利二三 40，尼八 15，约十二 13，启七 9。

2 “当时，以色列人唱这歌说，井啊，涌上水来！你们要向这井歌唱！这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的”——民二一 17～18：

a 在比珥的井预表基督在我们里面——16 节，约四 11～12、14。

b 挖井表征挖去“脏污”，就是我们心——心思、情感、意志和良心——中的阻碍，使那灵作活水能从我们里面涌上来，并涌流通畅——参创二六 15、18。

3 “你是园中的泉，活水的井，从利巴嫩流下来的溪水”——歌四 15：

a 园中的泉，以及赐生命之灵活水的井，乃是从复活与升天生命（利巴嫩——8 节）流下来的溪水——约七 38～39。

b 泉和井从得胜者流出来，从他们的所是和他们的所在流出来。

二 以撒的井乃是赎回的井——创二一 28～32：

1 亚伯拉罕以七只母羊羔的代价，赎回那口井。

2 在预表上，这些羊羔表征基督完全的救赎，这指明神圣的活水已借基督完全的救赎被赎回、买回——弗一 7，彼前一 18～19，约十九 34：

a. In the Bible a spring signifies life that flows out of God in resurrection— John 4:10, 14; 7:37-39; Rev. 22:1.

b. Palm trees signify life that is flourishing, rejoicing in satisfaction, and victorious over tribulation—Psa. 92:12; Lev. 23:40; Neh. 8:15; John 12:13; Rev. 7:9.

2. “Then Israel sang this song: Spring up, O well! Sing to it! / The well, which the leaders sank, / Which the nobles of the people dug, / With the scepter, with their staffs”—Num. 21:17-18:

a. The well here at Beer typifies Christ within us—v. 16; John 4:11-12, 14.

b. The digging of the well signifies the digging away of the “dirt,” the barriers in our heart—our mind, emotion, will, and conscience—so that the Spirit as the living water may spring up within us and flow freely—cf. Gen. 26:15, 18.

3. “A fountain in gardens, / A well of living water, / And streams from Lebanon”—S. S. 4:15:

a. The fountain in gardens and the well of living water of the life-giving Spirit are streams from the resurrection and ascension life (Lebanon, v. 8)— John 7:38-39.

b. The fountain and the spring stream out from the overcomers, flowing out from what they are and from where they are.

B. The well for Isaac was a redeemed well— Gen. 21:28-32:

1. Abraham redeemed this well at the cost of seven ewe lambs.

2. In typology these lambs signify the full redemption of Christ, indicating that the divine living water has been redeemed, bought back, by Christ’s full redemption—Eph. 1:7; 1 Pet. 1:18-19; John 19:34:

- a 今天全人类都是凭着未蒙救赎的源头活着，我们却是凭着蒙救赎的源头活着。
- b 今天我们所喝的活水不是天然的，乃是用极大的代价所赎回来的。

三 以撒的井也需要约—创二— 31 ~ 32 :

- 1 这里的约与赎回别是巴的井有关，乃是那借着基督救赎的血所立定之新约的种子—太二六 28，路二二 20，来八 8 ~ 13。
- 2 以撒喝赎回的水，立约的水；照样，新约信徒今天所喝的活水，乃是经过救赎和立约的水—约四 14，来八 10 ~ 13。

周 四

肆 “亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和华永远之神的名”—创二— 33:

一 生命树如何是创世记二章的中心，垂丝柳树也照样是创世记二十一章的中心：

- 1 垂丝柳树有细长的枝条，叶子很细，描绘生命之丰富的涌流，就是经历生命树的结果；因此，垂丝柳树表征被人经历并得着彰显的生命树—二 9 ~ 10。
- 2 亚伯拉罕为别是巴的井立约以后，栽上一棵垂丝柳树，这指明他所喝的是丰富涌流的水—二— 32 ~ 33，参约七 37 ~ 39。
- 3 今天召会生活乃是在别是巴的井旁；我们喝这水，并且凭这水活着，我们就象一棵涌流生命丰富的垂丝柳树：

- 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 召会该在誓约的井这里，也该满了垂丝柳树，就是我们所经历的生命树——4，十10。
- b 我们的基督徒生活和正当的召会生活，都是一棵垂丝柳树，彰显我们所凭以活着的生命树——六57下。

周 五

二 亚伯拉罕在别是巴垂丝柳树那里，呼求耶和华永远之神的名——创二—33：

- 1 在这里我们看见神另一特殊的名称——耶和华伊勒俄拉姆 (El Olam)；伊勒，意，大能者；俄拉姆，意，永远的或永远，原文字根意，隐藏、遮藏：
 - a 亚伯拉罕经历神是永远者，是隐密且奥秘的一位。
 - b 神的存在是永远的，因祂无始也无终；祂是永远的神——诗九十2，赛四十28。
 - c 伊勒俄拉姆这神圣的称呼，含示永远的生命——约壹一2，二25，五11～13。
- 2 在创世记二十一章亚伯拉罕经历神是永远的生命，就是一位隐蔽、遮藏、隐藏、奥秘、隐密，却又是真实、永在、永活、无始无终的神圣者——出三14，约三16：

周 六

- a 永远的生命就是“那真实的生命”——提前六19下。
- b 生命乃是三一神分赐到我们里面，并活在我们里面：
 - (一) 父神是生命的源头（约五26），子神是生命的具体化身（一4），灵神是生命的涌流（四14下）。

- a. The church should be at the well of an oath with a covenant and should also be full of tamarisk trees, the tree of life experienced by us—1:4; 10:10.
- b. Our Christian life and the proper church life are both a tamarisk tree, expressing the tree of life by which we live —6:57b.

Day 5

B. *There in Beer-sheba by the tamarisk tree Abraham called on the name of Jehovah, the Eternal God— Gen. 21:33:*

- 1. Here we have a special title of God—Jehovah, El Olam; El means “the Mighty One,” and Olam, meaning “eternal” or “eternity,” comes from a Hebrew root meaning “to conceal,” “to hide”:
 - a. Abraham experienced God as the Eternal One, as the secret and mysterious One.
 - b. God’s existence is eternal, for He has neither beginning nor ending; He is the Eternal God—Psa. 90:2; Isa. 40:28.
 - c. The divine title El Olam implies eternal life —1 John 1:2; 2:25; 5:11-13.
- 2. In Genesis 21 Abraham experienced God as the eternal life, as the divine person who is concealed, veiled, hidden, mysterious, secret, and yet real, ever-existing, and everliving, without beginning or ending—Exo. 3:14; John 3:16:

Day 6

- a. The eternal life is the life “which is really life”—1 Tim. 6:19b.
- b. Life is the Triune God dispensed into us and living in us:
 - 1) God the Father is the source of life (John 5:26), God the Son is the embodiment of life (1:4), and God the Spirit is the flow of life (4:14b).

(二) 父神是生命的光 (启二一 23, 二二 5), 子神是生命树 (2), 灵神是生命河 (1)。

c 永远的生命就是子, 在永远里不仅与父同在, 并且在与父的交通里生活行动—约壹一 1 ~ 2, 约一 1 ~ 2。

d 永远的生命显现与使徒们, 他们看见、作见证, 又将这生命传与人; 永远生命的显现包含将生命启示并分赐给人, 为要把人带进永远的生命里, 带进与父的联结并交通里—约壹一 1 ~ 3。

e 永远的生命是神所应许的, 借着基督的死释放出来, 并借着基督的复活分赐给信徒—二 25, 约三 14 ~ 15, 十二 24, 参路十二 49 ~ 50, 彼前一 3。

f 永远的生命已经为信徒借着相信子所得着; 信徒得着永远的生命之后, 这生命就成了他们的生命—约三 15 ~ 16、36 上, 西三 4 上, 约一 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.

罗八4 “使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。”

约壹二15 “不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了。”

从亚伯拉罕产生了两种人：一种由住在旷野，并关联于埃及的以实玛利所代表；另一种由住在别是巴，并被带到摩利亚山的以撒所代表。今天也有两种基督徒：一种像以实玛利，在魂的旷野为自己而活，并关联于世界；另一种像以撒，在灵里且在召会中为神而活，并被带到锡安。所以连真基督徒都可能像以实玛利，在自己里面且为自己而活，并关联于世界。我们必须像以撒所预表的，活在灵里且活在召会中，使我们能达到神的目标（创世记生命读经，九〇七页）。

信息选读

〔创世记二十一章十五至三十四节的两个井，表征两种生活的源头。〕以实玛利所喝的源头使他成为弓箭手，就是为自己狂野而活的人。但以撒生活的源头使他成为燔祭，就是为着神的满足而献给神的人〔二二2、9〕。

这生活的源头引导以撒上摩利亚，不是下埃及（2）。以实玛利生活的源头引导人向下，但以撒的源头引导人向上直到摩利亚山，就是后来建造耶路撒冷的地方。上摩利亚使神的子民离开非利士人。我们也需要从别是巴上耶路撒冷，不仅在别是巴，也在耶路撒冷有召会生活。最终，这生命正确的源头使我们众人成为以撒，并把我們带到新耶路撒冷。

Morning Nourishment

Rom. 8:4 "That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit."

1 John 2:15 "Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him."

Out of Abraham two kinds of people came into existence. One is represented by Ishmael who lived in the wilderness and who was joined to Egypt; the other is represented by Isaac who lived at Beer-sheba and who was brought to Mount Moriah. Today there are also two kinds of Christians. One kind is like Ishmael, living for themselves in the wilderness of their soul and being joined to the world. The other kind is like Isaac, living for God in their spirit and in the church and being brought to Zion. Even we, the real Christians, may be like Ishmael, living in and for ourselves and being joined to the world, unless, as typified by Isaac, we live in our spirit and in the church that we might reach God's goal. (Life-study of Genesis, p. 751)

Today's Reading

[The two wells in Genesis 21:15-34 signify two sources of living.] The source from which Ishmael drank made him an archer, one who lived wildly for himself. But Isaac's source of living made him a burnt offering, one who was offered to God for His satisfaction [22:2, 9].

This source of living led Isaac up to Moriah, not down to Egypt (22:2). Ishmael's source of living leads people downward, but Isaac's source leads people upward to the mountain in Moriah where Jerusalem was later built. This going up to Moriah kept God's people from the Philistines. We also need to go up from Beer-sheba to Jerusalem, not only having the church life at Beer-sheba but also in Jerusalem. Ultimately, this proper source of life will make all of us Isaacs and will lead us to the New Jerusalem.

在这里有另一粒神圣启示的种子。以实玛利住在旷野，并居于埃及；但以撒住在栽种之地，并被引到摩利亚。摩利亚山最终成了锡安山，神的殿建造在其上（代下三 1），因此成了神赐给亚伯拉罕和他后裔之美地的中心。他的后裔随从以实玛利的路，下了埃及之后，神将他们从那地领出来，用意是要将他们领进迦南美地。但他们的不信，使他们在以实玛利所住的旷野飘流。最终，神将他们的儿女领进美地，并拣选建造在摩利亚山上的耶路撒冷，作他们敬拜神的唯一中心。

以实玛利的井，就是他生活的源头，是在旷野，靠近埃及（创二一 19~21，二五 12、18）。在圣经里，旷野总是代表神所弃绝的地方。神绝不悦纳旷野。只要我们在旷野，我们就是祂所弃绝的。这事最好的例证乃是以色列人在旷野的飘流。在表号上，旷野也表征我们的魂。倘若我们活在魂里，我们就是迷失在神所弃绝的旷野里。以实玛利井所在的旷野，靠近埃及。他很容易就会从那里飘进埃及。这意思是，当我们在魂里，在天然的所是里，我们就是在旷野飘流，并且很容易飘到世界里。

以实玛利生活的源头最终使他联于埃及，就是世界（二一 21）。夏甲从埃及，从她自己的源头，为以实玛利娶了一个妻子。夏甲是埃及人，渴望得着埃及女子作她的媳妇。夏甲从埃及地为以实玛利娶了一个妻子，借此给他印上了埃及的事物。我们从这一切看见，有一口井，就是生活的源头，能使我们成为杀害生命的凶猛猎人，并使我们联于世界（创世记生命读经，九〇六至九〇七、八九九至九〇〇页）。

参读：创世记生命读经，第四十六篇。

Here we have another seed of the divine revelation. Ishmael lived in the wilderness and was joined to Egypt, but Isaac lived in a planted place and was led to Moriah. The mountain in Moriah eventually became Mount Zion upon which God's temple was built (2 Chron. 3:1), thus becoming the center of the good land that God gave to Abraham and his descendants. After his descendants followed the way of Ishmael and went down to Egypt, God brought them out of that land with the intention of bringing them into the good land of Canaan. But their unbelief kept them wandering in the wilderness where Ishmael lived. Eventually, God brought their children into the good land and chose Jerusalem, which was built on Mount Moriah, as the unique center for them to worship Him.

Ishmael's well, the source of his living, was in the wilderness close to Egypt (Gen. 21:19-21; 25:12, 18). In the Bible, the wilderness always represents a place rejected by God. God never accepts the wilderness. As long as we are in the wilderness, we are rejected by Him. The best illustration of this is the wandering in the wilderness by the children of Israel. In figure, the wilderness also signifies our soul. If we live in our soul, we are straying in the wilderness that is rejected by God. The wilderness where Ishmael's well was located was close to Egypt. He could easily drift from there into Egypt. This means that when we are in our soul, in our natural being, we are wandering in the wilderness and can easily drift into the world.

Ishmael's source of living eventually joined him to Egypt, that is, to the world (21:21). When Hagar took a wife for Ishmael, she took a wife from Egypt, from her own source. Being an Egyptian, she desired to have an Egyptian woman as her daughter-in-law. By taking a wife out of the land of Egypt for Ishmael, Hagar sealed him with the things of Egypt. We see from all this that there is a well, a source of living, that can make us a wild hunter who kills life and that can join us to the world. (Life-study of Genesis, pp. 750-751, 744-745)

Further Reading: Life-study of Genesis, msgs. 46, 56

创二一 30~32 “他说，你要从我手里接受这七只母羊羔，作我挖这口井的证据。所以他称那地方为别是巴，因为他们二人在那里起了誓。他们在别是巴立了约…”。

路二二 20 “饭后，也照样拿起杯来，说，这杯是用我血所立的新约，这血是为你流出来的。”

赞美主，有另一口井，就是以撒的井（创二一 22~34）。在圣经中有许多经节说到这口正面的井。诗篇三十六篇八节说，“你也必叫他们喝你乐河的水。”主喜欢叫我们喝祂乐河的水。主耶稣在约翰四章十四节说，“人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。”这意思是神自己要作我们的生命。主耶稣在七章三十七至三十八节也说到喝：“人若渴了，可以到我这里来喝。信入我的人，就如经上所说，从他腹中要流出活水的江河来。”不仅如此，在林前十二章十三节使徒保罗也说，我们都得以喝一位灵，就是喝一口井的水。甚至圣经末了一章也有一句与喝有关的话：“那灵和新妇说，来！...口渴的人也当来；愿意的都可以白白取生命的水喝。”（启二二 17）这口神圣的井必须是我们生活的源头（创世记生命读经，九〇〇页）。

信息选读

虽然基督已经生出，已经长大，但在召会生活中，我们还必须晓得有两个源头或两种生活。你所有的是怎样的生活？是以实玛利的生活，还是以撒的生活？仅仅说你有以撒的生活还不够。你必须察验，

Morning Nourishment

Gen. 21:30-32 "And he said, These seven ewe lambs you shall take from my hand, that it may be a witness for me that I dug this well. Therefore he called that place Beer-sheba, because there the two of them swore an oath. So they made a covenant at Beer-sheba..."

Luke 22:20 "And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you."

Praise the Lord that there is another well—the well for Isaac (Gen. 21:22-34). Many verses in the Bible speak of this positive well. Psalm 36:8 says, “You cause them to drink of the river of Your pleasures.” The Lord likes to make us drink of His river of pleasures. In John 4:14 the Lord Jesus said, “Whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a fountain of water springing up into eternal life.” This means that God Himself will be our life. In John 7:37 and 38 the Lord Jesus also spoke of drinking: “If anyone thirsts, let him come to Me and drink. He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.” Moreover, in 1 Corinthians 12:13, the apostle Paul says that we have all been made to drink of one Spirit, that is, of one well of water. Even the last chapter of the Bible contains a word about drinking: “And the Spirit and the bride say, Come!...Let him who is thirsty come; let him who wills take the water of life freely” (Rev. 22:17). This divine well must be the source of our living. (Life-study of Genesis, pp. 745-746)

Today's Reading

Although Christ has been brought forth and has grown up, in the church life we still must learn that there are two sources or two kinds of living. What kind of living do you have—the living of Ishmael or the living of Isaac? It is insufficient merely to say that you have the living of Isaac. You must examine the kind of

你天天所喝的是怎样的水。你是喝以实玛利井的水么？若是这样，那井就会使你成为以实玛利，并把你飘到世界里。你是喝以撒井的水么？这井表征神圣的井，基督的井，那灵的井。你若喝这井的水，从这井所流出神圣的水就要大有成就。

以撒的井乃是赎回来的井（创二一 28~30）。亚伯拉罕所挖的这井失去了，为亚比米勒的仆人所霸占（25）。然后亚伯拉罕以七只母羊羔的代价赎回。在预表里，这些羊羔表征基督完全的救赎，指明神圣的活水已借基督完全的救赎被赎回、买回。今天全人类都是凭着未蒙救赎的源头活着，我们却是凭着蒙救赎的源头活着。今天我们所喝的活水不是天然的，乃是基督完全救赎的代价所赎回来的。

以撒的井也需要约（31~32）。这里的约乃是新约的种子。今天我们的活水不仅是经过救赎的水，也是立约的水。以实玛利喝野水，那是没有经过救赎，没有立约的水。以撒所喝的水，都是赎回的水，立约的水。我们既已开始认识基督，我们生活的源头也就是经过救赎并立约的水。

这一段话清楚地启示出两种生活的源头。一种是在我们魂的旷野里天然的源头，另一种是在我们灵的园子里蒙救赎的源头。亚伯拉罕在别是巴曾经为着被霸占的井争论，今天我們也需要为神圣的井争战，使我们能为基督徒生活，和正当的召会生活，得着这井（创世记生命读经，九〇一至九〇三页）。

参读：创世记生命读经，第四十六篇。

water you are drinking day by day. Are you drinking of the well for Ishmael? If you are, that well will make you an Ishmael and will cause you to drift into the world. Are you drinking of the well for Isaac, the well which signifies the divine well, the well of Christ, the well of the Spirit? If you are drinking of this well, the divine water which flows out of it will accomplish a great deal.

The well for Isaac was a redeemed well (Gen. 21:28-30). This well, which Abraham had dug, was lost, having been violently taken away by Abimelech's servants (v. 25). Then Abraham redeemed it at the cost of seven ewe lambs. In typology, these lambs signify the full redemption of Christ, indicating that the divine living water has been redeemed, bought back, by Christ's full redemption. Today, while the whole human race is living by a source which is without redemption, we are living by a redeemed source. The living water which we are drinking today is not natural; it has been redeemed at the cost of Christ's complete redemption.

The well for Isaac also needed a covenant (vv. 31-32). The covenant here is a seed of the new covenant. Our living water today is not only redeemed water but also covenanted water. Ishmael drank of wild water, water that was without redemption and covenant. But all the water which Isaac drank was redeemed water, the water of the covenant. Since we have begun to know Christ, the source of our living has also been the redeemed and covenanted water.

In this section of the Word it is clearly revealed that there are two sources of living. One is the natural source in the wilderness of our soul, whereas the other is the redeemed source in the garden of our spirit. At Beer-sheba, Abraham was contending for the well which had been so violently taken away. Today we also need to fight for the divine well that we may have it for both the Christian life and the proper church life. (Life-study of Genesis, pp. 746-748)

Further Reading: Life-study of Genesis, msg. 46

民二一 17~18 “当时，以色列人唱这歌说，井啊，涌上水来！你们要向这井歌唱！这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的…”。

在民数记二十章里，被击打的磐石预表被击打、裂开的基督，流出活水来（林前十 4）。然后在民数记二十一章里，神的子民挖掘了一口井，其中涌出水来。因此，〔在这〕两章里，先有一块磐石必须被击打，让活水流出来，然后有一口井必须被挖掘，好涌出水来。

磐石和井都是基督的预表，启示出基督的两方面。磐石预表十字架上的基督，被神击打，好让活水，就是生命之灵，能流进我们里面。井启示出另一方面。磐石是十字架上的基督，而井是我们里面的基督（约四 14）。对相信的人来说，不是磐石的问题，而是井的问题。作为磐石的基督已经在十字架上完成了祂的工作，成了生命的水流到我们里面；但是，基督今天在我们里面是活水井，不断地涌流，则是另一回事，这与现在挖掘的过程，关系非常密切（神的经营，九七页）。

信息选读

到现在为止，许多人还没有让活水自由地涌流。我们的祷告不是那么自由，我们的见证不是那么刚强，并且我们常有失败，不是那么得胜。这是因为一件事：属灵生命的水流，或活水的泉源，在我们里面并不自由。我们里面有许多泥土，必须挖掘出来。你也许会问：“泥土是什么？”那就是我们良心、情感、意志、心思里的污秽。我们的心有许多污秽，必须挖掘出来，甚至我们灵里也有一些污秽，必须受对付。

Morning Nourishment

Num. 21:17-18 "Then Israel sang this song: Spring up, O well! Sing to it! The well, which the leaders sank, which the nobles of the people dug, with the scepter, with their staffs..."

In Numbers 20 the smitten rock, which typifies Christ as smitten and riven, flowed with living water (cf. 1 Cor. 10:4). Then in Numbers 21 the well dug by the people of God sprang up with water. Therefore, in these two chapters of [Numbers] there is first a rock that must be smitten for the living water to flow out and then a well that must be dug for the water to spring up.

Both the rock and the well are types of Christ, revealing Him in two different aspects. The rock typifies Christ on the cross, smitten by God so that the living water, which is the Spirit of life, may flow out into us. The well shows a different aspect. Whereas the rock is Christ on the cross, the well is Christ within us (John 4:14). For believers, it is not a matter of the rock but the well. Christ as the rock has already accomplished His work on the cross, which issued in the water of life flowing into us, but today Christ as the well of living water springing up continuously within us is something else and has much to do with the present process of digging. (The Economy of God, p. 91)

Today's Reading

Even up to the present moment most of us do not have the free flow of living water. Our prayers are not so free, our testimonies are not so strong, and in many ways we have been defeated and are not so victorious. This is due to one thing: the flow of the spiritual life, or the spring of the living water, is not free within us. There is much dirt within us that must be dug out. You may ask, "What is this dirt?" It is the dirt in our conscience, our emotion, our will, and our mind. Our heart has much dirt, which needs to be dug out, and even in our spirit there is some dirt, which must be dealt with.

...倘若我们要经历里面那灵自由的涌流，首先，必须对付并纯净我们的良心。我们必须每天到主面前好几次，才能把泥土挖去。我建议我们这一周，要一再地到主面前去，甚至走在街上的时候，也要这样作。我们必须在灵里就近主，在祂面前被挖掘。借着圣灵的帮助，我们必须把所有的污秽全挖去。

对付良心的控告之后，我们也必须挖去我们心里主所定罪的许多事物。心里纯净、单单追求主自己的弟兄姊妹并不多。许多人一面追求主和主的道路；另一面还在主以外追求太多其他的事物，于是，他们的心变得非常复杂，不自由，也不纯净了。我们必须再到主面前去，挖除我们心里所有基督以外的事物。

要寻求主的同在，求祂将你带进光中，然后顺从祂的光...。你越把污秽除去，你就越活。...你必须维持活水的涌流——就是生命的交通在你里面自由涌流。当活水在你里面自由涌流时，你就得胜了。所有的问题就要自然而然，甚至不知不觉地解决了。...这活水的涌流完完全全在乎我们的挖掘。

唯有借着祷告，才能完成挖掘的工作。我们必须更多花时间亲近主，并且按着祂在里面的引导来祷告。我们必须照着那引导认罪，并且将里面所有的污秽挖去。...有时候我们需要与别人一同祷告，但是个人的祷告使挖掘更奏效。个人更多花时间亲近主是非常需要的。所有良心、心、心思、意志和情感里的污秽，都必须借着祷告来挖除。你可能说，“我太忙了。”即使我们天天忙，从早忙到晚，我们还能接触主，并且挖去污秽。许多时候，我在工作中也操练挖掘。我们应当学习祷告，接触主，并挖去里面所有的污秽（神的经营，九七至九九、一〇三至一〇四页）。

参读：神的经营，第十章。

If we would experience a free, inward flow of the Spirit, our conscience must first be dealt with and purified. The dirt can only be dug away by going to the Lord several times each day. I would suggest that during this week we go to the Lord again and again, even while we are walking along the street. We have to go to the Lord in our spirit and be dug in His presence. By the help of the Holy Spirit we must dig away all the dirt.

After dealing with the accusations in our conscience, we must also dig away the many things condemned by the Lord in our heart. Not many brothers and sisters have a pure heart in seeking only the Lord Himself. On one hand, many are seeking the Lord and His way, but on the other, they are still seeking too many things other than the Lord Himself. The heart then becomes complicated and is not free and pure. We must go to the Lord once again to dig away all the things other than Christ in our heart.

Seek the Lord's presence, and ask Him to bring you into His light. Then follow His light....The more you dig away the dirt, the more you will be alive....You must maintain the flow of living water, that is, the fellowship of life flowing freely within you. When the living water flows freely within you, then there is victory. All the problems will be solved spontaneously and even unconsciously....This flowing of the living water is entirely dependent upon your digging.

This digging is accomplished only by prayer. We have to spend more and more time with the Lord and pray according to His inner leading. According to that leading, we must confess and dig away all the dirt within us....Sometimes we need to pray with others, but the digging prayer is more prevailing in privacy. It is extremely necessary to spend more private time with the Lord. All the dirt within the conscience, heart, mind, will, and emotion must be dug away by our prayers. You may say, "I am so busy." But although we are busy with the duties of the day, we can still touch the Lord and dig away the dirt. Many times while I am working, I apply myself to the digging exercise. We should learn to pray, to contact the Lord, and to dig away all the inward dirt. (The Economy of God, pp. 91-93, 96)

Further Reading: The Economy of God, ch. 10

创二一 33 “亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和華永远之神的名。”

约十 10 “…我来了，是要叫羊〔人〕得生命，并且得的更丰盛。”

六 57 “活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”

亚伯拉罕在别是巴栽上一棵垂丝柳树（创二一 33）。垂丝柳树是柳树的一种，叶子很细，常常生长在水边，给人生命丰富之涌流的印象。亚伯拉罕为别是巴的井立约以后，栽上一棵垂丝柳树，指明他所喝的是丰富涌流的水。主耶稣说，信入祂的人，从祂腹中要流出活水的江河来。

你喝这井，并且凭这井活着，你就像一棵涌流生命丰富的垂丝柳树。人到你这里，绝不会觉得枯干，乃要为生命的水所复苏。别是巴，意思是“盟誓的井”，乃是召会该在的地方。召会该在誓约的井这里，也该满了垂丝柳树。我们都必须是涌流的垂丝柳树。…赞美主，在地方召会中有些真正的垂丝柳树！（创世记生命读经，九〇二至九〇三页）。

信息选读

创世记二章启示的中心是生命树。照样，二十一章第二段启示的中心是垂丝柳树。我们若有属灵的身体认与神圣的光，会看见这里的垂丝柳树，就是我们所经历并彰显的生命树。生命树在没有被我们经历或彰显的时候，仅仅是生命树；一旦被我们经历并彰显，就成了垂丝柳树。垂丝柳树的枝条纤长，

Morning Nourishment

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

John 10:10 "...I have come that they may have life and may have it abundantly."

6:57 "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me."

In Beer-sheba Abraham planted a tamarisk tree (Gen. 21:33). A tamarisk, a type of willow tree, has very fine leaves, often grows near water, and gives the impression of the flowing of the riches of life. That Abraham planted a tamarisk after making the covenant for the well at Beer-sheba indicates that the water of which he drank was flowing in a rich way. The Lord Jesus said that whoever believes in Him will have rivers of living water flowing out of his innermost being.

When you drink of this well and live by it, you will be like a tamarisk flowing with the riches of life. Whenever people come to you, they will never sense dryness but will be refreshed by the water of life. Beer-sheba, which means “the well of an oath,” is the place where the church should be. The church should be at the well of an oath with a covenant and should also be full of tamarisk trees. We all need to be a flowing tamarisk....Praise the Lord that there are some real tamarisks in the local churches! (Life-study of Genesis, pp. 747-748)

Today's Reading

The center of the revelation in Genesis 2 is the tree of life. Likewise, the center of the revelation in the second part of Genesis 21 is the tamarisk tree. If we have the spiritual realization with the divine light, we shall see that the tamarisk tree here is the tree of life experienced and expressed. When the tree of life is not experienced or expressed by us, it is simply the tree of life. But once we experience and express it, it becomes a tamarisk tree. A tamarisk

叶子细小，显出生命丰富的涌流。因此，在别是巴盟誓的井旁栽种的垂丝柳树，描绘出生命丰富的涌流，这是经历生命树的结果。在你的经历中，生命树是一棵垂丝柳树么？每当你来到聚会中，生命树必须成为一棵垂丝柳树。

在以实玛利那里，没有涌流生命丰富的树，只有一张弓。以实玛利生活的标记是杀害生命的弓，以撒生活的标记却是涌流生命的树。你这基督徒是神的儿女，是亚伯拉罕的后裔，你的标记是什么？是一张弓，还是一棵垂丝柳树？你是杀害生命呢，还是让生命连同这生命的一切丰富在你里面涌流？

照着我们的意见，栽种垂丝柳树没有什么意义，也许不过是古时的一种造景。但圣经把栽种垂丝柳树，与呼求耶和华永远之神这新名联在一起。请注意创世记二十一章三十三节，那里用连接词“又”字连接这两项。亚伯拉罕栽了一棵垂丝柳树，又在那里呼求耶和华伊勒俄拉姆的名。照着我们的思想，种树与呼求主的名拉不上关系，尤其与当时启示出来的这样一个新的名称没有关系。但在圣经这里，给我们正确呼求主名的立场。我们若要呼求主的名，需要一棵垂丝柳树。我们若没有这棵垂丝柳树的经历，就只能呼求神旧有的名称——耶和华，不能呼求祂新揭示的名称——伊勒俄拉姆。

我们需要想想自己的经历。每当我们有了神圣生命之丰富的涌流，那就是我们以新的体认呼求主耶稣之名的时候。我们呼求同一位主，但在我们的呼求里，我们有新鲜的感觉。试想你若手中拿着杀死生命的弓，你能呼求主的名么？不能，你倒会去找一个埃及妻子（创世记生命读经，九〇八至九一一页）。

参读：创世记生命读经，第五十六至五十七篇。

tree has slender branches and very fine leaves showing the flow of the riches of life. Thus, the tamarisk tree planted by the well of an oath in Beer-sheba pictures the flow of the riches of life, the issue of the experience of the tree of life. Is the tree of life a tamarisk tree in your experience? Whenever we come to the meetings, the tree of life must become a tamarisk tree.

With Ishmael there was not a tree flowing with the riches of life; there was a bow. While the sign of Ishmael's life was a life-killing bow, the sign of Isaac's life was a life-flowing tree. As a Christian, a child of God and a descendant of Abraham, what is your sign—a bow or a tamarisk tree? Are you killing life, or is life with all its riches flowing in you?

According to our opinion, the planting of a tamarisk tree may be insignificant, perhaps being only an ancient type of landscaping. But the Bible connects the planting of the tamarisk tree with calling on a new title of the Lord, the Eternal God. Notice how the conjunction “and” is used to connect these two items in 21:33. Abraham planted a tamarisk tree and there called on the name of Jehovah, El Olam. According to our human thought, planting a tree is unrelated to calling on the name of the Lord, especially to such a new and recently revealed title. But in the Bible here it gives us the ground for the proper calling on the Lord. If we would call on the name of the Lord, we need a tamarisk tree. If we do not have this tamarisk tree experience, we can only call on the old title of God, Jehovah, not on His newly unveiled title, El Olam.

We need to consider our own experience. Whenever we have had the flow of the riches of the divine life, that was the time when we called on the name of the Lord Jesus with a new realization. We called on the same Lord, but in our calling we had a fresh sense. Do you think that if you held the life-killing bow in your hand, you would be able to call on the Lord's name? No, rather you would go to find an Egyptian wife. (Life-study of Genesis, pp. 753-755)

Further Reading: Life-study of Genesis, mgs. 56-57

创二一 33 “亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和华永远之神的名。”

诗九十 2 “...从亘古到永远，你是神。”

约壹五 11 “这见证就是神赐给我们永远的生命，这生命也是在祂儿子面。”

创世记二十一章三十三节告诉我们，亚伯拉罕在别是巴栽了一棵垂丝柳树，他“在那里呼求耶和华永远之神的名”。在这里我们看见神另一特殊的名称——耶和华伊勒俄拉姆（El Olam）。...希伯来文的俄拉姆，意思是永远的或永远。然而，原文字根的意思是隐藏、遮藏或遮藏不见。任何事物受到遮藏，自然而然就成为隐密的。亚伯拉罕最终经历神是永远者，是隐密且奥秘的一位。我们不能看见或摸着祂，但祂是这样的真实。祂的存在是永远的，因祂无始也无终。祂是永远的神（诗九十 2，赛四十 28）（创世记生命读经，九〇四页）。

信息选读

〔在创世记二十一章〕我们看见另一粒在新约中得着发展的种子。亚伯拉罕在创世记二十一章所经历的神，与约翰一章一节、四节所启示的相同：“太初有话，...话就是神。...生命在祂里面。”这生命就是伊勒俄拉姆。在永远里奥秘的神，是我们永远的生命。永远的生命乃是一位神圣者，祂是这样的隐蔽、遮藏、隐藏、奥秘、隐密，却又是这样的真实、永在、永活、无始无终。伊勒俄拉姆这名称含示永远的生命。在这里神不是向亚伯拉罕启示出来，乃是给他经历为永活、隐密、奥秘的一位，祂就是永远的生命。换句话说，在创世记二十一章，亚伯拉罕经历神是永远的生命。凭着在别是巴的垂丝柳树，亚伯拉罕能向全宇

Morning Nourishment

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

Psa. 90:2 "...Indeed from eternity to eternity, You are God."

1 John 5:11 "And this is the testimony, that God gave to us eternal life and this life is in His Son."

Genesis 21:33, which tells us that Abraham planted a tamarisk tree in Beer-sheba, also says that “there he called on the name of Jehovah, the Eternal God.” Here we see another special title of God—Jehovah, El Olam....The Hebrew word olam means eternity or eternal. However, the root of this Hebrew word means to conceal, hide, or veil from sight. Anything which is veiled spontaneously becomes secret. Abraham eventually experienced God as the Eternal One, as the secret and mysterious One. We cannot see or touch Him, yet He is so real. His existence is eternal, for He has neither beginning nor ending. He is the Eternal God (Psa. 90:2; Isa. 40:28). (Life-study of Genesis, pp. 748-749)

Today's Reading

[In Genesis 21] we find another seed which is developed in the New Testament. The God whom Abraham experienced in chapter 21 is the same as the One revealed in John 1:1, 4: “In the beginning was the Word,...and the Word was God....In Him was life.” This life is the very El Olam. The mysterious God in eternity is our eternal life. Eternal life is a divine person who is so concealed, veiled, hidden, mysterious, secret, and yet so real, ever-existing, and ever-living, without beginning or ending. The title El Olam implies eternal life. Here God was not revealed to Abraham but was experienced by him as the ever-living, secret, mysterious One who is the eternal life. In other words, in Genesis 21 Abraham experienced God as the eternal life. By the tamarisk tree in Beer-sheba, Abraham could testify to the whole universe that he was experiencing the hidden, ever-

宙见证他经历隐藏、永活的一位作他奥秘的生命。在别是巴那里，他呼求耶和华伊勒俄拉姆的名。在十二章，他只呼求耶和华的名，还没有经历祂是奥秘、永活的神。但在二十一章这里，有了这么多的经历以后，同着以撒在别是巴垂丝柳树底下，他经历了永活、奥秘的一位是他内里的生命，就呼求说，“哦，耶和华伊勒俄拉姆！”虽然没有人能看见这奥秘的一位，但祂在经历中对亚伯拉罕却是真实的。今天我们里面所有的，乃是伊勒俄拉姆，就是那隐藏、隐密、隐蔽、奥秘、永活的一位。祂是我们的生命。我们只要呼求“哦，主耶稣”，就能与亚伯拉罕有同样的享受。

当亚伯拉罕寄居在别是巴的时候，必定作了许多事。但在这里圣经只告诉我们一件事，就是亚伯拉罕在别是巴栽了一棵垂丝柳树，并且呼求耶和华伊勒俄拉姆的名。借着这段简短的记载，我们能看见两件事：第一，栽种垂丝柳树必定非常有意义；第二，栽种垂丝柳树与呼求耶和华伊勒俄拉姆的名有关。我们曾经指出，创世记一章和二章不仅是神创造的记载，也是以生命树为中心之生命的记载。照样，这段话不仅是亚伯拉罕历史的记载，也是生命的记载，表明亚伯拉罕是凭什么源头而活。他是凭呼求耶和华伊勒俄拉姆，凭经历永远、隐藏的神作生命而活。用新约的说法，他是经历永远的生命，带着这生命一切丰富的涌流，好像一棵垂丝柳树，彰显所凭以活着之井的丰富。生命树如何是创世记一章和二章记载的中心，垂丝柳树也照样是这里记载的中心。可以说，垂丝柳树就是我们所经历的生命树。这是生命树的彰显。我们的基督徒生活和正当的召会生活，都是一棵垂丝柳树，彰显我们所凭以活着的生命树。这与呼求主的名并行；主是我们永远的生命，是我们的耶和华伊勒俄拉姆（创世记生命读经，九〇四至九〇六页）。

参读：创世记生命读经，第五十六至五十七篇。

living One as his mysterious life. There, at Beer-sheba, he called on the name of Jehovah, El Olam. In chapter 12 he only called upon the name of Jehovah, not yet experiencing Him as the God who is the mysterious, ever-living One. But here in chapter 21, after having so much experience, with Isaac at Beer-sheba under the tamarisk tree he experienced the ever-living, mysterious One as his inner life and called, “O Jehovah, El Olam!” Although no one could see this mysterious One, He was real to Abraham in his experience. The One we have within us today is the very El Olam, the hidden, secret, concealed, mysterious, ever-living One. He is our life. We may have the same enjoyment Abraham had simply by calling, “O Lord Jesus.”

While Abraham was sojourning in Beer-sheba, he must have done many things. But here the Scripture only tells us of one thing—that Abraham planted a tamarisk tree at Beer-sheba and called on the name of Jehovah, El Olam. By this brief record we can see two things. One is that the planting of the tamarisk tree must have been very significant; the other is that this planting of the tamarisk tree is connected with calling on the name of Jehovah, El Olam. As we have pointed out, Genesis 1 and 2 are not merely a record of God's creation but a record of life, with the tree of life as its center. Likewise this section of the Word is not merely a record of Abraham's history; it also is a record of life, showing by what source Abraham was living. He lived by calling on Jehovah, El Olam, by experiencing the eternal, hidden God as his life. In New Testament terms, he was experiencing the eternal life flowing with all its riches like a tamarisk tree which expresses the riches of the well by which it lives. As the tree of life is the center of the record in chapters 1 and 2, the tamarisk tree is the center of the record here. We may say that the tamarisk tree is the tree of life experienced by us. It is the expression of the tree of life. Our Christian life and the proper church life are both a tamarisk tree, expressing the tree of life by which we live. This goes together with the calling on the Lord who is our eternal life, our Jehovah, El Olam. (Life-study of Genesis, pp. 749-750)

Further Reading: Life-study of Genesis, msgs. 56-57

约壹一 2 “这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们。”

约三 36 “信入子的人有永远的生命；不信从子的人不得见生命……。”

西三 4 “基督是我们的生命，祂显现的时候，你们也要与祂一同显现在荣耀里。”

永远的生命就是神的生命（弗四 18，彼后一 3）。...这生命实际上就是神自己，连同神圣的爱和神圣的光为内容。并且这生命是属于神的灵（罗八 2），特别是当它成了我们的生命，给我们享受时。

永远的生命也是神的儿子。这生命不仅仅是一件事物；这生命乃是一个位。神圣的生命乃是神自己在祂的儿子们里彰显出来。约壹五章十二节说，“人有了神的儿子，就有生命。”在我们的经历中，我们知道永远的生命就是神的儿子自己（约翰一书生命读经，四一页）。

信息选读

约壹一章二节说，永远的生命原与父同在。“与...同在”，原文含示在与父的联结并交通里生活行动。那是子的永远生命，在永远里不仅与父同在，并且在与父的联结并交通里生活行动。...父是永远生命的源头，子从父并同父显现出来，成为永远生命的彰显，给父所拣选的人有分并享受。

我们该把永远生命的这些方面，当作属灵大餐中一道道的菜来享受，而不是想要分析。永远的生命是神的生命，是神的儿子，且在永远里与父同在。这里至少有四道菜给我们享受：神、神的儿子、父、永远。

Morning Nourishment

1 John 1:2 "(And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us)."

John 3:36 "He who believes into the Son has eternal life; but he who disobeys the Son shall not see life..."

Col. 3:4 "When Christ our life is manifested, then you also will be manifested with Him in glory."

Eternal life is the life of God (Eph. 4:18; 2 Pet. 1:3). We may say that this life is actually God Himself with the contents of divine love and divine light. And this life is of the Spirit of God (Rom. 8:2), especially when it becomes our life for our enjoyment.

Eternal life is also the Son of God. This life is not simply a matter or a thing; this life is a person. The divine life is God Himself expressed in His Son. First John 5:12 says, "He who has the Son has the life." In our experience we know that eternal life is the Son of God Himself. (Life-study of 1 John, p. 35)

Today's Reading

First John 1:2 says that eternal life was with the Father. The Greek word rendered "with" is *pros* (used with the Greek accusative case). It is a preposition of motion, implying living, acting, in union and communion with. The eternal life which is the Son was not only with the Father but was living and acting in union and communion with the Father in eternity....The Father is the source of the eternal life, from whom and with whom the Son was manifested as the expression of the eternal life for those the Father has chosen to partake of and enjoy this life.

Instead of trying to analyze these aspects of eternal life, we should enjoy them as "courses" of a spiritual meal. Eternal life is the life of God, it is the Son of God, and it was with the Father in eternity. Here we have at least four courses for our enjoyment: God, the Son of God, the Father, and eternity.

...按照我的经历，享受这〔一道道奇妙的〕菜最好的路，就是祷读主的话。例如祷读以弗所四章十八节“神的生命”，你祷读的时候可以说，“哦，神的生命！阿们！就在现在，我享受神，我享受祂作我的生命。为着神，阿利路亚！为着生命，阿利路亚！为着神的生命，阿利路亚！为着享受神的生命，并为着享受神作生命，阿利路亚！”

约翰说那原与父同在的生命已经显现与使徒们。永远生命的显现包含将生命启示并分赐给人，为要把人带进永远的生命里，带进与父生命的联结并交通里。从前所隐藏的，已经显现与使徒们了。如今其中一位使徒约翰，将神圣的奥秘向我们开启。我们若借着祷读来吃主的话，就会得着永远生命之显现的益处。

永远的生命不仅是所应许，且显现出来的，也是借着基督的死释放出来的（约三 14~15）。神圣的生命在基督里是隐藏、受限制的，但借着祂的死，这神圣的生命从祂里面释放了出来。...那借着基督的死从祂里面释放出来的永远生命，已经借着祂的复活，分赐到信徒里面。彼前一章三节论到这事说，“我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望。”...那借着基督的死释放出来，又借着祂的复活分赐给人的永远生命，已经为信徒借着信入子所得着。按照约翰三章十五至十六节、三十六节，凡信入子的就有永远的生命。

信徒得着永远的生命之后，这生命就成了他们的生命（西三 4）。这是神救恩的目的，就是使祂的生命成为我们的生命，叫我们可以成为祂的儿女，有分于祂神圣的性质，好享受祂一切的所是，并过一种彰显祂的生活（约翰一书生命读经，四一至四四页）。

参读：约翰一书生命读经，第四篇；生命的基本功课，第七、十三课；认识生命与召会，第一至二篇；认识并经历神作生命，第二至四篇。

According to my experience, the best way to enjoy [these marvelous courses] is to pray-read the Word. For example, pray-read the words “the life of God” found in Ephesians 4:18. As you pray-read, you may say, “Oh, the life of God! Amen! Right now, I enjoy God, and I enjoy Him as my life. Hallelujah for God! Hallelujah for life! Hallelujah for the life of God! Hallelujah for the enjoyment of the life of God and for the enjoyment of God as life!”

John says that the life which was with the Father was manifested to the apostles. The manifestation of eternal life includes revelation and impartation of life to men, with a view to bringing man into the eternal life, into its union and communion with the Father. What was once hidden has been manifested to the apostles. John, one of the apostles, now opens to us the divine mysteries. If we eat the Word through pray-reading, we shall receive the benefit of the manifestation of eternal life.

Eternal life was not only promised and manifested; it was also released through Christ's death (John 3:14-15). The divine life was concealed, confined, in Christ. But through His death this divine life was released from within Him. The eternal life that was released from within Christ through His death has been imparted into the believers through His resurrection. Concerning this, 1 Peter 1:3 says, “Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead.” The eternal life that has been released through Christ's death and imparted through His resurrection has been received by the believers through their believing in the Son. According to John 3:15-16 and 36, everyone who believes in the Son has eternal life.

After the believers receive eternal life, this life becomes their life (Col. 3:4). This is the purpose of God's salvation, that is, to make His life our life so that we may become His children, partaking of His divine nature to enjoy all that He is and to live a life that expresses Him. (Life-study of 1 John, pp. 35-37)

Further Reading: Life-study of 1 John, msg. 4; Basic Lessons on Life, lsns. 7, 13; Knowing Life and the Church, chs. 1-2; Knowing and Experiencing God as Life, chs. 2-4

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经历神 — 作生命

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C 大调

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一 何等荣耀! 何等神圣! 神是 永远 的生命!
 丰富、无限、坚强、有能、圣洁、慈仁 又光明!

3̣ 3̣ 2̣ 2̣ | i i 7 7 | 6 · 6 5 i | 2̣ 7 i - ||

祂的本性、祂的丰盛, 全都在于 这生命。

二 何等慈爱!何等恩典!	神之于人是生命!
祂要进入人的里面,	所以为人创造灵。
祂心对人所喜所愿,	乃在接祂作生命。
三 何等大爱!何等感恩!	神已流出作生命!
不再自藏,不再自隐,	已经向人来显明;
后成那灵,先在肉身,	给人接受作生命。
四 何等可亲!何等可近!	神在基督作生命!
基督乃是祂的化身,	祂在肉身的显明;
死而复活,给人相信,	到人里面作生命。
五 何等奇妙!何等可信!	神成那灵作生命!
那灵是祂又一化身,	是祂实际的显明;
感动人信,进入人心,	到人灵里作生命。
六 何等宝贵!何等真实!	三一之神作生命!
父先流出就是一子,	子再流出就是灵;
灵一流入就是恩赐,	在人里面作生命。
七 何等奥秘!何等实际!	神已流入作生命!
流入我心,与我合一,	在我灵里作生命。
阿利路亚,赞美不已,	神竟作了我生命!

1

O how glorious! O how holy!

God is the eternal life!

Full, unlimited, and pow'rful,

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!

第十周申言

申言稿：_____

[illegible][illegible]