

创世记结晶读经（二）

第五篇

在基督天上的职事里
为弟兄争战而享受祂

读经：创十四，来七 1～4、25～26，八 2

周 一

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

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

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

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

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

Crystallization-Study of Genesis (2)

Message Five

Enjoying Christ in His Heavenly Ministry
by Fighting for the Brother

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

Day 1

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

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

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

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

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

罗得被掳——创十四 12，参耶二 13。

周二

三 亚伯拉罕不计算弟兄的弱点，也不对罗得幸灾乐祸；就亚伯拉罕说，看见弟兄被掳对他乃是羞耻——约壹五 16 上，赛五八 6 ~ 7，箴十 12，雅五 19 ~ 20。

四 亚伯拉罕得了罗得被掳的消息，就决意要为罗得争战；并且他出去争战以前祷告，向天地的主，至高的神耶和华举手起誓——创十四 14、22，提前二 8。

五 亚伯拉罕决定带着他的三百一十八名壮丁，与四王并他们的军队争战，这是由于在景象背后，撒冷王（意思是“平安王”）麦基洗德（意思是“公义王”）为罗得、亚伯拉罕并亚伯拉罕的争战代求——创十四 18 ~ 20，来七 1 ~ 4、25 ~ 26，四 14 ~ 16，罗八 26 ~ 29、34。

周三

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

一 麦基洗德预表基督是君尊的大祭司；亚伯拉罕得着胜利后，麦基洗德出现了——来五 6、10，七 1 ~ 3。

二 麦基洗德是神的祭司，他在出现之前，必定曾为亚伯拉罕代求；亚伯拉罕能杀败四王得

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

Day 2

C. Abraham did not count the weak point of his brother and did not take pleasure in Lot's suffering and calamity; as far as Abraham was concerned, it was a shame for him to see that his brother had been captured—1 John 5:16a; Isa. 58:6-7; Prov. 10:12; James 5:19-20.

D. When Abraham received the information about Lot's capture, he made a strong decision to fight for Lot; also, before he went out to war, he prayed, lifting up his hand to Jehovah, God the Most High, Possessor of heaven and earth— Gen. 14:14, 22; 1 Tim. 2:8.

E. Abraham decided to take his three hundred eighteen men and fight against the four kings and their armies due to the fact that behind the scene Melchizedek (meaning “king of righteousness”), king of Salem (meaning “peace”), was interceding for Lot, Abraham, and Abraham's fighting— Gen. 14:18-20; Heb. 7:1-4, 25-26; 4:14-16; Rom. 8:26-29, 34.

Day 3

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

A. Melchizedek is a type of Christ as the kingly High Priest; after Abraham gained the victory, Melchizedek appeared—Heb. 5:6, 10; 7:1-3.

B. Before his appearing, Melchizedek, a priest of God, must have been interceding for Abraham; it must have been through his intercession

着胜利，必是借着麦基洗德的代求——参出十七 8 ~ 13。

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

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

周 四

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

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

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

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

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

Day 4

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

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

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

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

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

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

周 五

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

一 在主眼中，我们甘心的奉献，将自己献给祂，

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

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

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

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

Day 5

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

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

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

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

三 照着本诗，使基督得着滋润的甘露来自“清晨”：

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

周 六

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

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

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

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

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

Day 6

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

足”——创十四 19 ~ 20、22 ~ 23:

- 一 因着亚伯拉罕这得胜者胜过了神的仇敌，在地上与神站在一起，神就能不仅称为天上的神（代下三六 23，尼一 5，二 4、20），也称为天地的主（创十四 19、22）。
- 二 亚伯拉罕胜过属地物质的试诱，显出他在这事上的纯洁；我们享受在天上职事里之基督的表显，见于我们对财物的处理方式：
 - 1 为着主在地上的行动，我们需要跟随亚伯拉罕的榜样，用属地的财物尊崇我们升天的主——20 节，来七 2、4，参玛三 8 ~ 10，路六 38。
 - 2 为着主在地上的行动，我们需要胜过属地财物的试诱，享受经过过程之三一神的丰富——创十四 21 ~ 24，参王下五 15 ~ 27，约叁 7 ~ 8。

14:19-20, 22-23:

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

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

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

信息选读

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

Morning Nourishment

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

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

Today's Reading

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

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

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

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

参读：创世记生命读经，第四十二篇。

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

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

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

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

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

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

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

信息选读

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

Morning Nourishment

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

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

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

Today's Reading

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

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

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

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

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

参读：真理课程一级卷一，第八课。

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

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

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

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

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

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

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

信息选读

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

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

Morning Nourishment

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

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

Today's Reading

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

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

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

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

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

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

参读：创世记生命读经，第四十三篇。

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

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

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

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

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

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

25 所以，那借着祂来到神面前的人，祂都能拯救到底；因为祂是长远活着，为他们代求。

圣经提到麦基洗德的祭司职分〔创十四 18〕，先于亚伦的祭司职分（出二八 1）。照着麦基洗德等次的祭司职分，高于亚伦的祭司职分（来七）。基督在地上的职事里，乃是照着亚伦的等次为大祭司，为着除掉罪（九 14、26）。然后，基督在天上的职事里，乃是照着麦基洗德的等次标出为大祭司（五 6、10），不是为着罪献祭，乃是将那经过成为肉体、人性生活、钉十字架和复活之过程的神（由饼和酒所表征—太二六 26~28）服事给我们，作我们生命的供应，使我们蒙拯救到底（来七 25 上）（圣经恢复本，创十四 18 注 3）。

信息选读

这位大祭司是属于另一等次的，不是亚伦的等次，乃是麦基洗德的等次。麦基洗德是一位王，他名字的意思是公义王。以赛亚三十二章一节给我们看见，公义王这个名称，也是指主耶稣说的。基督是公义王，是今日的麦基洗德。祂是公义王，使万有与神，以及万有彼此的关系都是对的。祂又使人与神和好，也使神对人有了平息。公义带进平安（17）。基督借着祂的公义，结出了平安的果子。

麦基洗德也是撒冷王，意思是平安王，表征基督也是平安王（九 6）。基督是平安王，借着公义，带

Morning Nourishment

Heb. 7:11 "If indeed then perfection were through the Levitical priesthood..., what need was there still that a different Priest should arise according to the order of Melchizedek and that He should not be said to be according to the order of Aaron?"

25 "Hence also He is able to save to the uttermost those who come forward to God through Him, since He lives always to intercede for them."

The priesthood of Melchizedek is mentioned in the Scriptures before the priesthood of Aaron (Exo. 28:1). The priesthood according to the order of Melchizedek is higher than the Aaronic priesthood (Heb. 7). In His earthly ministry Christ was a High Priest according to the order of Aaron for the putting away of sin (Heb. 9:14, 26). Then, in His heavenly ministry Christ was designated a High Priest according to the order of Melchizedek (Heb. 5:6, 10), not to offer sacrifices for sin but to minister to us the very God who was processed through incarnation, human living, crucifixion, and resurrection, signified by the bread and the wine (Matt. 26:26-28), as our life supply that we may be saved to the uttermost (Heb. 7:25a). (Gen. 14:18, footnote 3)

Today's Reading

This High Priest is of another order, not of the order of Aaron but of the order of Melchizedek. Melchizedek was a king, and his name means the king of righteousness. In Isaiah 32:1 we see that the title, king of righteousness, also refers to the Lord Jesus. Christ is the King of righteousness, today's Melchizedek. As the King of righteousness, Christ has made all things right with God and with one another. He has reconciled man to God and has appeased God for man. Righteousness issues in peace (Isa. 32:17). By His righteousness Christ has brought forth the fruit of peace.

Melchizedek is also the king of Salem, which means the king of peace, signifying that Christ is also the King of peace (Isa. 9:6). As the King of peace through

进神与我们之间的平安，在其中尽祂祭司的职任，将神供应我们，作我们的享受。

基督是大祭司，但祂的身分却是君王。当祂尽祭司职分时，祂乃是君王。祂是君王来作祭司，因此祂的祭司职分是君尊的（彼前二 9）。祂将君王职分和祭司职分合并（亚六 13），为着神的建造和神的荣耀。基督的君王职任借着公义，保持平安的秩序。这种平安的秩序，是神的建造所需要的。神的家乃是在平安的光景中建造的。基督的祭司职任，供应神建造的一切需要。这样，祂的荣耀就显明出来了。

当你白天在争战，杀除一切消极的事物时，大祭司基督就为你代求。希伯来七章二十五节很清楚地提到这事。到了晚上，你打完了仗，祂也代求完毕时，祂就带着饼和酒来和你共同享受。这就是我们的大祭司。当战士在争战时，麦基洗德就一直在观看并代求。他看见亚伯拉罕得胜，并且知道在什么时候带着饼和酒出去迎接他。...麦基洗德作供应者，必定也是代求的大祭司。我们今天的基督，就是这样一位大祭司。

我们的麦基洗德，在把经过过程的神供应给我们之前，就为我们代求，使我们能挥剑杀败众仇敌。我们必须杀败己、天然的心思、放肆的情感、顽固的意志和其他的仇敌。...当我们击杀完毕，祂就不再代求，换为供应我们饼和酒。正确的基督徒生活，乃是白天击杀仇敌，夜晚享受麦基洗德所供应的饼和酒。每一天的末了，争战和代求都已完毕，祂与我们，我们与祂，就在公义和平安里一同享受饼和酒（希伯来书生命读经，四三四至四三九页）。

参读：希伯来书生命读经，第三十二篇。

righteousness, Christ has brought in peace between God and us. In peace He fulfills the ministry of His priesthood, ministering God to us for our enjoyment.

Christ is the High Priest, but His status is that of a king. As He functions as a Priest, He is a King. He is the King to be the Priest; so His priesthood is kingly, royal (1 Pet. 2:9). He combines the kingship together with the priesthood (Zech. 6:13) for God's building and for His glory. Christ's kingship maintains a peaceful order through righteousness. This peaceful order is necessary for God's building. The building of God's house is in a situation of peace. Christ's priesthood ministers all the supply needed for the building of God. In this His glory is manifested.

As you are fighting during the day, slaughtering the negative things, Christ, the High Priest, is interceding for you. This is clearly mentioned in Hebrews 7:25. At the end of the day, when you have finished your fighting and He has finished His interceding, He comes to you with bread and wine to have a good time with you. This is our High Priest. While the victor was fighting, Melchizedek was watching and interceding. He saw Abraham's victory and knew when to come with the bread and wine....The ministering Melchizedek must also have been the interceding high priest. This is the kind of High Priest that we have today in Christ.

Before our Melchizedek ministers the processed God to us, He intercedes for us, praying that we may take up our sword and slaughter the enemies. We must slaughter the self, the natural mind, the wild emotion, the stubborn will, and other enemies....After we have finished our slaughtering, He will change His interceding to the ministering of bread and wine. The proper Christian life is to slaughter the enemies during the day and to enjoy the ministry of our Melchizedek with the bread and wine in the evening. At the end of every day, when the slaughtering and interceding have been accomplished, He and we, we and He, may have a good time enjoying the bread and wine in righteousness and peace. (Life-study of Hebrews, pp. 361-364)

Further Reading: Life-study of Hebrews, msg. 32

诗一一〇 3~4 “当你争战的日子，你的民要以奉献为彩饰，甘心献上自己。你的少年人对你必如清晨的甘露。耶和華起了誓，必不后悔；祂说，你是照着麦基洗德的等次，永远为祭司。”

〔诗篇一百一十篇三节上半的〕“甘心献上自己”，原文意，“成为甘心祭”。有些译本将“争战”译作“军队”。这些不同的译法都指明，某种争战正在激烈的进行。今天仍是争战的时候，因为基督还没有得着脚凳。因此，这职事在不断地争战。我们抵挡并废掉每一种关于召会的错误立场，无论是天主教或更正教，这就引起反对和争战（诗篇生命读经，五二八至五二九页）。

信息选读

你领悟在主眼中，我们甘心的奉献，将自己献给祂，乃是一种彩饰么？虽然召会堕落了，历世纪以来仍有一条线，有一班人以奉献为彩饰，为荣美，甘心将自己献给主。千万人放弃地上的一切，甘心将自己献给基督，这种献上有奉献的彩饰。达秘就是这样的人。达秘活到八十一岁，因着他对基督的爱，他没有结婚。在他老年时，有一天他独自住在旅店里，他对主说，“主耶稣，我仍然爱你。”毫无疑问，达秘以奉献为彩饰，对主乃是甘心祭。

〔诗篇一百一十篇三节上半〕有些译本不用“彩饰”（splendor）一辞，而用“装饰”（adornment）一辞。奉献的彩饰乃是一种装饰。我们需要甘心将自己献给主，借此得着装饰。我们若这样作，就会有神圣、属天的光彩而显为美丽。

Morning Nourishment

Psa. 110:3-4 "Your people will offer themselves willingly in the day of Your warfare, in the splendor of their consecration. Your young men will be to You like the dew from the womb of the dawn. Jehovah has sworn, and He will not change: You are a Priest forever according to the order of Melchizedek."

[In Psalm 110:3a], literally, the Hebrew words translated “offer themselves willingly” mean “be freewill offerings.” Instead of the word warfare, some translations render the Hebrew word as “army” or “war.” These different renderings all indicate that some kind of fighting is raging on. Today is still a time of fighting because Christ still does not have a footstool. Hence, this ministry is engaged in a constant struggle. We stand against and annul every kind of improper ground concerning the church, whether Catholic or Protestant, and this causes opposition and fighting. (Life-study of the Psalms, pp. 433-434)

Today's Reading

Do you realize that in the eyes of the Lord our willing consecration, our offering ourselves to Him, is a kind of splendor? Although the church has become degraded, throughout the centuries there has been a line of those who have offered themselves willingly to the Lord in the splendor, the beauty, of their consecration. Giving up everything on earth, thousands have offered themselves freely to Christ, and with this offering there was the splendor of consecration. John Nelson Darby was such a person. Darby lived to be eighty-one years of age and, because of his love for Christ, he never married. One day, in his old age, he was staying alone in a hotel and he said, “Lord Jesus, I still love You.” No doubt, Darby was a freewill offering to the Lord in the splendor of consecration.

Instead of the word splendor some versions use the word adornment. The splendor of consecration is an adornment. We need to be adorned by offering ourselves willingly to the Lord. If we do this, we will be beautified with a divine, heavenly splendor.

〔三节下半〕指明，一面，基督喜欢看见我们奉献的彩饰；另一面，祂渴望清晨的甘露。基督喜欢看见那些将自己献给祂为甘心祭的人，但更重要的是，祂仍需要一些甘露滋润祂。甚至基督也需要滋润；祂需要我们作滋润祂的甘露。

照着本诗，这甘露来自“清晨”。我们需要在清晨被孕育为滋润基督的甘露。我信这与晨更有关。我们早晨若不早起，就会失去成为清晨的甘露以滋润基督的机会。基督若没有得着滋润，就会枯干，我们也会枯干。我盼望我们众人，尤其是少年人，要看见基督在这里将自己比喻为需要温和、柔软、柔细之甘露滋润的植物。愿我们回应祂说，“主耶稣，我要作清晨所孕育并产生的甘露，使你得着滋润。”

〔四节〕的“后悔”也可译为“改变”。基督不仅是有能力和权柄的君王，如一至二节所指明的；祂也是大祭司，如四节所启示的。今天我们不仅需要基督作我们的君王，也需要基督作我们的祭司，在神面前为我们代求，并处理我们的案件。

基督的职事分为两段。第一段是祂在地上的职事，第二段是祂在诸天之上的职事。祂在地上的职事里作了许多事。如今，基督既完成了祂职事的第一段，就在祂的升天里，执行祂职事属天的第二段，包括祂的祭司职分和君王职分。祂是君王，有表征能力和权柄的杖，管理这地，并处理我们的事务；祂也是大祭司，为我们代求，并处理我们的案件（诗篇生命读经，五二九至五三一页）。

参读：诗篇生命读经，第三十八篇。

[Psalm 110:3b] indicates that, on the one hand, Christ likes to see the splendor of our consecration; on the other hand, He desires the dew that comes from the womb of the morning. Christ enjoys seeing the splendor of those who offer themselves to Him as freewill offerings, but, even more important, He still needs some dew to water Him. Even Christ needs the watering. He needs us to be the dew that waters Him.

According to the poetry here, this dew comes from “the womb of the dawn.” We need to enter into this womb to be conceived as the dew with which to water Christ. I believe that this involves the morning watch. If we do not rise up early in the morning, we will miss the opportunity to enter into the womb of the morning to be made dew for Christ's watering. Instead of being watered, He will be dry and we also will be dry. I hope that we all, especially the young people, will see that here Christ likens Himself to a plant that needs the mild, soft, gentle dew. May we respond to Him by saying, “Lord Jesus, I want to be the dew conceived and produced by the womb of the morning for You to be watered.”

The Hebrew word translated “change” [in verse 4] may also be rendered “repent.” Christ is not only the King with power and authority, as indicated in verse 2; He is also the High Priest, as revealed [here]. Today we need Christ not only as our King but also as our Priest to pray for us and to take care of our case before God.

Christ's ministry is of two sections. The first section was His ministry on earth, and the second section is His ministry in the heavens. In His earthly ministry He did many things. Now, having completed the first section of His ministry, Christ in His ascension is carrying out the second, the heavenly, section of His ministry. This includes both His kingship and His priesthood. As the King He has the scepter signifying power and authority to rule over the earth and to manage our affairs, and as the High Priest He is praying for us and taking care of our case. (Life-study of the Psalms, pp. 434-435)

Further Reading: Life-study of the Psalms, msg. 38

创十四 22~23 “但亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和华举手起誓；凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足。”

亚伯拉罕将被掳的一切财物夺回来，连他侄儿罗得和他的财物，以及妇女、人民也都夺回来之后，有所多玛王出来在沙微谷迎接他。又有撒冷王麦基洗德带着饼和酒出来迎接他。“所多玛王对亚伯兰说，你把人口给我，财物你自己拿去。”（创十四 21）这时，亚伯拉罕已经学会了功课，他并没有觉得这些财物是他辛苦打仗得来的，是他该得的；相反的，“亚伯兰对所多玛王说，我已经向天地的主，至高的神耶和华举手起誓；凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足。”（22~23）他在这里站在一个地位上，给人看见，除了耶和华之外，谁也不能给他什么（亚伯拉罕以撒雅各的神，五五至五六页）。

信息选读

亚伯拉罕称神为“天地的主”！〔创十四 22〕...这是说明因为在地上有亚伯拉罕为神站住的缘故，所以不只天是祂的，地也是祂的了。神不只是天上的主，并且是天地的主了！亚伯拉罕称神为天地的主，并不是他自己发明的，乃是从麦基洗德那里学来的。当他杀败基大老玛和与他同盟的王回来的时候，在沙微谷，就是王谷，遇见了麦基洗德。他打了胜仗之后，并不是在高大的城墙上遇见人，而是在卑微的山谷里遇见人。在那里，麦基洗德带着饼和酒出来迎接他，为他祝福说，“愿天地的主、至高的神赐福与亚伯兰；至高的神把敌人交在你手里，是当受颂赞的。”（19~20）在这里，因为有一个

Morning Nourishment

Gen. 14:22-23 "But Abram said to the king of Sodom, I have lifted up my hand to Jehovah, God the Most High, Possessor of heaven and earth, that I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich."

After Abraham brought back all the goods, including his nephew Lot and his goods and the women and the people, the king of Sodom went out to meet him at the valley of Shaveh. Melchizedek king of Salem also brought forth bread and wine to meet him. "And the king of Sodom said to Abram, Give me the people, and take the possessions for yourself" (Gen. 14:21). Abraham had learned the lesson. He did not consider the goods as trophies of his hard-fought battle and that he deserved them. On the contrary, [as seen] in verses 22-23...he took a certain stand and showed others that, other than Jehovah, no one could give him anything. (CWWN, vol. 35, pp. 42-43)

Today's Reading

Abraham called God the "Possessor of heaven and earth" [Gen. 14:22]!...This means that because of Abraham's stand for the Lord, heaven became the Lord's, and the earth became the Lord's. God was no longer the Lord of heaven only, but the Possessor of heaven and earth! Abraham did not invent the title Possessor of heaven and earth; he learned this from Melchizedek. After he slaughtered Chedorlaomer and the other kings, he met Melchizedek at the valley of Shaveh, which was the king's dale. After he won the victory, he did not meet others at the height of the city wall, but at the bottom of a humble valley. Melchizedek came to him with bread and wine and blessed him, saying, "Blessed be Abram of God the Most High, / Possessor of heaven and earth; / And blessed be God the Most High, / Who has delivered your enemies into your hand" (vv. 19-20). Because a man stood on earth for God, Melchizedek was able to

人在地上为神站住了，所以麦基洗德说，神是天地的主。这是全部圣经第一次说神是天地的主。

亚伯拉罕受了各种各样的试炼，终于他得胜了！这是神在亚伯拉罕身上所作的工作。天地的主、至高的神，是当受颂赞的！（亚伯拉罕以撒雅各的神，五六页）

亚伯拉罕的得胜，规律并恢复了整个局面，也重整了整个环境。四王打败了五王，掳掠了一切。现在整个局面转过来了。亚伯拉罕的得胜完全改变了这局面，将它调整过来。他将不公平的环境转变成公平的，并使全境太平。结果就有了公义王与平安王。亚伯拉罕的得胜止息了一切的争斗和纷争，带进真正的平安。

所多玛王能谦卑、诚实并真诚地对亚伯拉罕说，“你得了胜利，你所夺回的一切必定归你。请你拿去。我只要我的人民。”你我若是亚伯拉罕，也许会说，“那是正确且公平的。我拯救了你的人民，夺回了你所失去的一切。人民归你，其余的一切归我，这样很好。”但亚伯拉罕得胜所重整的环境完全不是这样。那是纯洁的。亚伯拉罕对所多玛王说，“凡是你的东西，就是一根线、一根鞋带，我都不拿，免得你说，我使亚伯兰富足。”（创十四 23）亚伯拉罕似乎说，“我若拿你一根线，你就能说你使我富足。但我要向全宇宙作完全的见证，我的富足不是从你来的，我的富足是从天地的主、至高的神来的。”这是何等的纯洁！在那种局面里，我们看见公义与平安。...就某种意义说，这就像千年国，满了公义与平安（赛三二 1、16~18，诗七二 2~3、7）（创世记生命读经，七一一至七一二页）。

参读：亚伯拉罕以撒雅各的神，第三章。

proclaim God as the Possessor of heaven and earth. This is the first time in the Bible that God was called the Possessor of heaven and earth.

Abraham had passed through all the tests. In the end he overcame! This was God's work on Abraham. Blessed be the most high God, the Possessor of heaven and earth! (CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," p. 43)

Abraham's victory regulated and restituted the whole situation and rearranged the entire environment. The four kings had defeated the five kings and had captured everything. The whole situation had been turned upside down. Abraham's victory changed this situation altogether, turning it right side up. He turned the unjust environment into a just one and made the whole situation peaceful. As a result, there was the king of righteousness and the king of peace. Abraham's victory stopped all the fighting and strife and brought in genuine peace.

The king of Sodom could humbly, honestly, and truthfully say to Abraham, "You have gained the victory. Everything that you brought back must be yours. You take it. All I want is my people." If you and I had been Abraham, we probably would have said, "That is right and fair. I rescued your people and recovered everything that you lost. It is good that you have the people and that everything else be mine." But the environment that was rearranged by Abraham's victory was not at all like this. It was pure. Abraham said to the king of Sodom, "I will not take a thread or a sandal thong or anything that is yours, lest you say, I have made Abram rich" (14:23). Abraham seemed to be saying, "If I take a thread from you, you will be able to say that you have made me rich. But I want to give a full testimony to the whole universe that my riches do not come from you. My riches come from the Possessor of heaven and earth, from my Most High God." How pure this was!...In that situation there was righteousness and peace....In a sense, it was like the millennial kingdom, full of righteousness and peace (Isa. 32:1, 16-18; Psa. 72:2-3, 7). (Life-study of Genesis, pp. 586-587)

Further Reading: CWWN, vol. 35, "The God of Abraham, Isaac, and Jacob," ch. 3

赞美主 — 对祂的记念

(创世记十四章十七至二十节) (英 1111)

G 大调

6/4

3 - 2 4 - 3 | 3 - 2 1 - - | 1 - 6̣ 1 - 6̣ | 5̣ 1 3 2 - - |
 一 赴主筵席何欢畅, 饼杯分受灵高昂;
 3 - 2 4 - 3 | 2 - 1 6̣ - - | 5̣ 1 3 5 - 3 | 3 - 2 1 - - |
 尊大祭司在席上, 丰富供应深而广。
 5 - 3 5 - 3 | 3 - 2 2 - - | 3 - 7̣ 1 - 1 | 2 - 6̣ 7̣ - - |
 麦基洗德, 我颂扬, 感谢你施喂养;
 1 - 1 2 - 2 | 3 - 3 4 - - | 5 - 6̣ 5̣ 3 1 | 3 - 2 1 - - ||
 神圣丰富同饱尝, 是神自己作恩赏。

二 亚伯兰杀败诸王, 救回弟兄凯歌唱,
 皆因公义、平安王 暗中代求不延宕;
 且带饼、酒来送上, 供备应时又多方,
 使凯归者得加强, 显明主恩真无量。

三 诸王侵略未停歇, 我们争战不松懈;
 恩主代求不断绝, 加力无穷, 敌全灭。
 环绕桌子献感谢, 得胜召会今领略;
 神圣分赐何超越, 神作福分无所缺。

四 可怜罪人得称义, 所有罪过变陈迹;
 祭司供应不止息, 使主战士得坚立。
 心被恩感来聚集, 麦基洗德, 赞美你!
 我心、我灵当兴起, 颂赞歌讴永无已。

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!

第五周 · 申言

申言稿: _____

[illegible][illegible]