

创世记结晶读经（二）

第七篇

活在与神的交通里

读经：创十八，代下二十 7，赛四一 8，雅二 23

周 一

壹 “耶和华在幔利橡树那里向亚伯拉罕显现。那时天正热，亚伯拉罕坐在帐篷口。他举目观看，见有三个人在对面站着。他一看见，就从帐篷口跑去迎接他们”——创十八 1～2：

一 这三个人中的一人是耶和华神（13～14、22），也就是基督；另外两个是天使（22，十九 1）。

二 亚伯拉罕受割礼，天然的力量被了结之后，就活在与神亲密的交通里，成为神的朋友——代下二十 7，赛四一 8，雅二 23。

贰 亚伯拉罕在神面前荣耀的代求，不是地上的人向天上的神祷告，乃是两个朋友之间富有人性、亲密的交谈，是照着神心头愿望的揭示而有的亲密谈话——罗四 12，代下二十 7，赛四一 8，雅二 23，歌一 1～4，启二 17，创

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 甚至在成为肉体之前（约一 14），耶和華作为基督，就在人的形状里，带着人的身体，向亚伯拉罕显现，在人的水平上与他来往（创十三 18，十八 1 ~ 2、13 ~ 15）。

周 二

- 二 亚伯拉罕享受与神甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示——9 ~ 22 节：

- 1 以撒的出生与基督有关，所多玛的毁灭与神对罪的审判有关；这意思是基督必须进来，罪必须出去。
- 2 这给我们看见，神的心意是要将基督作到我们里面，借着我们生出基督，并在我们的家庭生活、职业生活以及基督徒生活和召会生活中，毁灭“所多玛”——加一 15 ~ 16，二 20，四 19，林前五 8。
- 3 在我们与神亲密的交通里，我们领受启示，看见一切的不可能对基督都成为可能——创十八 14，路十八 27。

周 三

- 三 神向亚伯拉罕启示祂要毁灭所多玛的心意，因为祂在寻找代求的人——创十八 17 ~ 22，参来七 25，赛五九 16，结二二 30：

- 1 当神要毁灭所多玛时，祂的心关切住在所多玛的罗得——创十三 12，十四 12，十九 1。
- 2 神想要拯救罗得，好保护经由路得（她是摩押女子，

2:1, 8:

- A. *Even before the incarnation (John 1:14) Jehovah as Christ appeared to Abraham in a human form, with a human body, and communed with him on a human level (Gen. 13:18; 18:1-2, 13-15).*

Day 2

- B. *As Abraham was enjoying sweet fellowship with God, he received a revelation from Him regarding the birth of Isaac and the destruction of Sodom—vv. 9-22:*

1. The birth of Isaac is related to Christ, and the destruction of Sodom is related to God's judgment upon sin; this means that Christ must come in and that sin must go out.
2. This shows that God's intention is to work Christ into us, to bring Christ forth through us, and to destroy the "Sodom" in our home life, in our work life, and in our Christian and church life —Gal. 1:15-16; 2:20; 4:19; 1 Cor. 5:8.
3. In our intimate fellowship with God, we receive the revelation that all the impossibilities become possibilities with Christ—Gen. 18:14; Luke 18:27.

Day 3

- C. *God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor—Gen. 18:17-22; cf. Heb. 7:25; Isa. 59:16; Ezek. 22:30:*

1. While God intended to destroy Sodom, His heart was concerned for Lot, who was dwelling in Sodom—Gen. 13:12; 14:12; 19:1.
2. God wanted to save Lot in order to protect Christ's genealogy through Ruth, a

是罗得的后裔)而有的基督家谱(37, 得一4, 太一5), 但若没有代求的人, 他就无法作这事。

- 3 因此, 在神与亚伯拉罕亲密的交通中, 祂未提罗得的名字, 却奥秘地启示了祂心头的愿望; 亚伯拉罕站在耶和华面前的目的, 是要为罗得代求—创十八22。

周 四

四 创世记十八章陈明代求之基本原则的清楚启示:

- 1 正确的代求不是由人发起, 乃是由于神的启示; 因此, 正确的代求说出神的愿望并完成神的旨意—17、20 ~ 21 节, 十九27 ~ 29, 诗二七4 ~ 8, 来四16, 七25, 雅五17。
- 2 表面上, 亚伯拉罕是为所多玛代求; 实际上, 他是用暗示为罗得代求(创十四12, 十八23, 十九1、27 ~ 29); 这给我们看见, 我们该为流荡到世界中的神子民代求。
- 3 代求是照着神心里的愿望与神亲密的谈话; 为此我们必须学习逗留在神面前—十八22 ~ 33, 太六6。
- 4 代求是照着神义的法则:
 - a 在亚伯拉罕为罗得的代求里, 他不是照着神的爱和神的恩向神恳求, 乃是照着神义的法则向神挑战。
 - b 神的义比祂的爱和恩更约束祂—创十八25 ~ 32, 罗一17。
- 5 亚伯拉罕的代求不是结束于亚伯拉罕的说话, 乃是

Moabites and a descendant of Lot (v. 37; Ruth 1:4; Matt. 1:5), but He could not do so without an intercessor.

3. Thus, in His intimate fellowship with Abraham, in a mysterious way, without mentioning Lot's name, God revealed His heart's desire; Abraham's purpose in standing before Jehovah was to intercede for Lot—Gen. 18:22.

Day 4

D. Genesis 18 presents a clear revelation of the basic principles of intercession:

1. The proper intercession is not initiated by man but by God's revelation; thus, proper intercession expresses God's desire and carries out God's will—vv. 17, 20-21; 19:27-29; Psa. 27:4-8; Heb. 4:16; 7:25; James 5:17.
2. Apparently, Abraham was interceding for Sodom; actually, he was interceding for Lot by implication (Gen. 14:12; 18:23; 19:1, 27-29), showing that we should intercede for God's people who have drifted into the world.
3. Intercession is an intimate conversation with God according to the inward intention of His heart; for this we must learn to linger in the presence of God—18:22-33; Matt. 6:6.
4. Intercession is according to God's righteous way:
 - a. In Abraham's intercession for Lot, he did not beg God according to His love and grace; he challenged God according to His righteous way.
 - b. God's righteousness binds Him much more than His love and grace do—Gen. 18:25-32; Rom. 1:17.
5. Abraham's intercession did not terminate with Abraham's speaking but with

结束于神的说话；这表明真正的代求是神在我们的说话里说话——创十八 33，约十五 7，罗八 26 ~ 27。

周 五

叁 我们要维持活在与神的交通里，就需要胜过世界放荡生活的麻醉影响——路十七 26 ~ 32，创十九：

- 一 罗得失败了，因为他离开了那作神见证人并有神见证的亚伯拉罕，流荡到邪恶之城所多玛——十三 5 ~ 13，十四 12，彼后二 6 ~ 9。
- 二 迦勒底的吾珥是偶像之地，埃及是有属世丰富和享乐之地，而所多玛是罪恶之城，在迦南地周围形成三角边界；神所呼召的人居住在这三角地带之内，必须留意，免得堕落回到偶像之城，下到属世的享乐之地，或流荡到罪恶之城去——耶二 13，约壹五 21，提后三 1 ~ 5。
- 三 邪恶的所多玛人放弃了神，神就任凭他们陷入“可耻的情欲”；这是人背叛神并弃绝良心的最终结果——创十九 4 ~ 11，罗一 21 ~ 27，二 14 ~ 15，提前四 2：

- 1 在神完全的救恩里，我们蒙神洗除所多玛一切的罪，蒙神圣别、称义并悦纳——林前六 9 ~ 11。
- 2 我们若荣耀神、感谢神、敬拜神并事奉神，就必蒙保护，脱离各种的恶事——罗一 21、25。

周 六

四 罗得愿意牺牲他的两个童贞女儿，以满足所

God's, showing that genuine intercession is God's speaking in our speaking——Gen. 18:33; John 15:7; Rom. 8:26-27.

Day 5

III. To maintain our living in fellowship with God, we need to overcome the stupefying effect of the world's indulgent living—Luke 17:26-32; Gen. 19:

- A. *Lot became defeated because he separated himself from Abraham, with whom was God's witness and testimony, and drifted into the wicked city of Sodom—13:5-13; 14:12; 2 Pet. 2:6-9.*
- B. *Ur of Chaldea as a place of idols, Egypt as a place of worldly riches and pleasures, and Sodom as a city of sin form a triangular boundary around the land of Canaan; God's called ones live within this triangle and must be careful lest they fall back to the city of idols, go down to the place of worldly pleasures, or drift into the city of sin—Jer. 2:13; 1 John 5:21; 2 Tim. 3:1-5.*
- C. *In their giving up God, the wicked Sodomites were given up by God to "passions of dishonor"; this is the ultimate issue of man's rebelling against God and rejecting his conscience —Gen. 19:4-11; Rom. 1:21-27; 2:14-15; 1 Tim. 4:2:*

- 1. In God's complete salvation we can be washed from all the sinful things of Sodom, sanctified by God, and justified, accepted, by God—1 Cor. 6:9-11.
- 2. If we glorify God, thank God, worship God, and serve God, we will be protected from every kind of evil—Rom. 1:21, 25.

Day 6

D. *Lot's willingness to sacrifice his two virgin daughters to satisfy the*

多玛人的情欲；这表明罗得住在罪恶之城所多玛相当长一段时间，已经失去了道德感和羞耻感——创十九 8、11 ~ 13、30 ~ 38：

1 整个世界对羞耻和道德的感觉，都已经被麻醉了；因为青年人多半生长在罪恶的气氛中，他们的感觉已经被麻醉了——约壹五 19。

2 但他们若是进入召会生活，留在召会生活纯洁的气氛中几个月，他们就不愿意回罪恶的世界去。

3 我们都必须逃出所多玛，把那邪恶的气氛关在门外。

五 罗得不愿意逃离邪恶被定罪的城；但主有怜悯，将他从所多玛拉出来，象从火中抽出柴来一样——创十九 16，参亚三 2，犹 19 ~ 23。

六 “要回想罗得的妻子”，这对贪爱世界的信徒，是个严肃的警告——路十七 31 ~ 32，创十九 15 ~ 17、26，路十四 34 ~ 35，约壹二 27 ~ 28。

Sodomites' lust shows that Lot, having dwelt a considerable time in the sinful city of Sodom, had lost his sense of morality and shame — Gen. 19:8, 11-13, 30-38:

1. Throughout the whole world the sense of shame and morality has been drugged; because most of the young people were raised in a sinful atmosphere, their senses have been drugged—1 John 5:19.

2. But if they would come into the church life and remain in its pure atmosphere for a few months, they would never return to the sinful world.

3. We all must escape Sodom and shut our doors to its evil atmosphere.

E. Lot had no willingness to escape from the evil and condemned city, but the Lord was merciful, pulling him out of Sodom like wood plucked out of a fire—Gen. 19:16; cf. Zech. 3:2; Jude 19-23.

F. “Remember Lot’s wife” is a solemn warning to the world-loving believers—Luke 17:31-32; Gen. 19:15-17, 26; Luke 14:34-35; 1 John 2:27-28.

创十八 1~2 “耶和华在幔利橡树那里向亚伯拉罕显现。那时天正热，亚伯拉罕坐在帐棚口。他举目观看，见有三个人在对面站着。他一看见，就从帐棚口跑去迎接他们，俯伏在地。”

16 “三人就从那里起身，向所多玛观望；亚伯拉罕也与他们同行，要送他们一程。”

这三个人中的一人是耶和华神（创十八 13~14、22），也就是基督；另外两个是天使（22，十九 1）。亚伯拉罕受割礼，天然的力量被了结之后，就活在与神亲密的交通里，成为神的朋友（雅二 23，代下二十 7，赛四一 8）。甚至在成为肉体之前（约一 14），耶和华作为基督，就在人的形状里，带着人的身体，向亚伯拉罕显现，在人的水平上与他来往（圣经恢复本，创十八 2 注 1）。

信息选读

在创世记十八章，神临到亚伯拉罕的目的是什么？祂来当然不是为着吃饭；祂来也不是为了坚定关于撒拉生儿子的应许。神临到亚伯拉罕，乃是因为祂在寻找代求的人。...每一个基督徒得救，都是因着代求而成就的。神不是留在祂天上的宝座上等候这样的代求。祂乃是以平常人的形态下来访问亚伯拉罕，使亚伯拉罕容易和祂谈话，并为罗得代求。在十八章，亚伯拉罕不是向神祷告，或者呼求神的名，他乃是和神谈话，好像和亲密的朋友谈话一样。因此，在本章里，神访问亚伯拉罕的目的乃是使他接受负担，照着神的愿望为罗得代求。

Morning Nourishment

Gen. 18:1-2 "And Jehovah appeared to him [Abraham] by the oaks of Mamre as he was sitting at the entrance of his tent....And he lifted up his eyes and looked, and there were three men standing opposite him. And when he saw them, he ran from the entrance of the tent to meet them. And he bowed down to the earth."

16 "And the men rose up from there and looked down upon Sodom. And Abraham walked with them to send them away"

One of these three men was Jehovah God (Gen. 18:13-14, 22) as Christ; the other two were angels (v. 22; 19:1). After he was circumcised and his natural strength was terminated, Abraham lived in intimate fellowship with God and became God's friend (James 2:23; 2 Chron. 20:7; Isa. 41:8). Even before the incarnation (John 1:14) Jehovah as Christ appeared to Abraham in human form, with a human body, and communed with him on a human level. (Gen. 18:2, footnote 1)

Today's Reading

What was God's purpose in coming to Abraham in Genesis 18? He surely did not come for a meal; neither did He come to confirm His promise regarding Sarah's giving birth to a son. God came to Abraham because He was seeking an intercessor....The salvation of every Christian has been accomplished through intercession. God did not stay on His throne in heaven waiting for such intercession to occur. Rather, He came down to visit Abraham in the form of a mortal man so that Abraham might easily talk with Him and intercede for Lot. In Genesis 18 Abraham did not pray to God or call on the name of God; he talked to God as with an intimate friend. Thus, the purpose of God's visit to Abraham in this chapter was that Abraham might take up the burden to intercede for Lot according to God's desire.

我们要从神的心领受这样的启示，必须经过一段漫长的过程。我们必须从迦勒底的吾珥，一路经过许多地方，来到希伯仑幔利橡树的帐棚门口。首先，神向亚伯拉罕显现为荣耀的神，借以呼召他。那时亚伯拉罕还没有预备好，没有资格从神的心领受启示。他没有在与神亲密的交通里。甚至在亚伯拉罕杀败了基大老玛和别的诸王以后，他也还没有预备好与神亲密的交谈。在十五、十六章，我们看见亚伯拉罕虽然是寻求神、爱神的人，但他还相当在肉体里。在十七章他受了割礼，被了结了，他的名字由亚伯兰改为亚伯拉罕，他成了另一个人。然后在十八章，神在希伯仑幔利橡树那里临到他。祂不是以荣耀的神，或者至高的神，天地的主，或者伊勒沙代的身分，而是以平常人的身分来临，和祂亲密的朋友共享一餐。那时神找到了一个合祂心意的人。在十八章，亚伯拉罕在神面前荣耀的代求，不是地上的人向天上的神祷告，乃是两个朋友之间富有人性的谈话。神从天降下，降卑自己，穿上平常人的形态，和亚伯拉罕交谈。最终，祂向亚伯拉罕表明祂是全能的神；但他们继续像两个朋友一样谈话。当亚伯拉罕在这种情形里，他就预备好，有资格从神的心领受关于祂心愿的启示。代求乃是照着神心头愿望的揭示而有与神的亲密谈话（创世记生命读经，八二一至八二四页）。

圣经里说到亚伯拉罕是神的朋友。这不只是人说的，也是神自己告诉我们的。创世记十八章的记载给我们看见，这位天上的神来到地上，与地上的人亚伯拉罕作朋友。旧约和新约都说到这件事（代下二十7，赛四一8，雅二23）。在我们的感觉里，神太高大，我们太低微，...我们亲近祂，祷告祂，或者求告祂时，祂不是那么好商量，那么好讲话。难得有一个人...认识我们向神祷告，能达到一个地步，就像人与人说话一样（祷告的意义与目的，一六至一七页）。

参读：创世记生命读经，第五十一篇。

In order to receive such a revelation from the heart of God, we must pass through a long process. We must come all the way from Ur of Chaldea through many places to the tent door at the oaks of Mamre in Hebron. Firstly God called Abraham by appearing to him as the God of glory. At that time Abraham was neither prepared nor qualified to receive a revelation from God's heart. He was not in intimate fellowship with God. Even after he had slaughtered Chedorlaomer and the other kings, Abraham was not ready to converse with God in an intimate way. In chapters 15 and 16 we see that although Abraham was a man who sought God and loved Him, he was still so much in his flesh. In chapter 17 he was circumcised and terminated, his name was changed from Abram to Abraham, and he became another person. Then, in chapter 18 God came to him at the oaks of Mamre in Hebron not as the God of glory nor as the Most High God, the Possessor of heaven and earth, nor as the El-Shaddai, but as a mortal man to enjoy a meal with His intimate friend. At that time God had found a man who was after His heart. The glorious intercession which Abraham made before God in Genesis 18 was not a prayer from man on earth to God in heaven; it was a human conversation between two friends. God came down from heaven, lowering Himself, putting on the form of a mortal man, and conversing with Abraham. Eventually, He indicated to Abraham that He was the Almighty God; yet they continued to talk as two friends. When Abraham was in this condition, he was prepared and qualified to receive a revelation from God's heart concerning His desire. Intercession is an intimate talk with God according to the unveiling of His heart's desire. (Life-study of Genesis, pp. 678-681)

The Bible says that Abraham was the friend of God. In Genesis 18 the God of heaven came to earth in order to befriend Abraham. Both the Old Testament and the New Testament say that Abraham was a friend of God (2 Chron. 20:7; Isa. 41:8; James 2:23). Our impression of God is that [since] He is too great and that we are so low...it must not be easy to converse with Him, draw near to Him, pray to Him, or even cry out to Him....Very few know that we can pray to God just as we speak with other human beings. (The Meaning and Purpose of Prayer, pp. 19-20)

Further Reading: Life-study of Genesis, msg. 51

创十八 14 “耶和华岂有难成的事么？到了约定的日期，明年这时候，我必回到你这里，撒拉必生一个儿子。”

20 “耶和华说，所多玛和蛾摩拉的罪甚重，声闻于我。”

亚伯拉罕享受与神这样甜美的交通，那时他就从神领受关于以撒出生和所多玛毁灭的启示。这些乃是两件基本的事，神要为着这些事一直对付我们。以撒的出生与基督有关，所多玛的毁灭与神对罪的审判有关。以撒必须来，所多玛必须去。这意味着基督必须进来，罪必须出去。...神所关心的乃是借着我们生出基督，并消除一切罪恶的事物。祂要在我们的家庭生活、职业生活，甚至基督徒生活和召会生活中产生基督，并且毁除“所多玛”（创世记生命读经，八一五页）。

信息选读

我们从神所已经领受，以及将要领受的一切启示，多半与这两项有关。你若想想自己的经历，就会发现是这样。每当你与神交通，从祂领受启示，这启示总是在积极一面与基督有关，在消极一面与罪有关。在积极一面，我们更多看见了基督，就说，“我看见了基督的一些新事物。我真是恨恶自己没有更多凭祂而活。”这就是关于以撒出生，在我们生活中把基督生出来的启示。但在消极一面，我们看见自己的罪，就说，“主啊，赦免我。在我里面还有这么多的自私、恼恨和嫉妒。我有这么多的失败、缺欠，甚至罪恶的事。主，我审判这些事物，我要它们被毁除。”在原则上，这就是神审判并毁除罪。在我们的基督徒生活中，必须带进基督，毁除“所多玛”。照样，在召会

Morning Nourishment

Gen. 18:14 "Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

20 "And Jehovah said, The cry of Sodom and Gomorrah, how great it is; and their sin, how very heavy it is!"

As Abraham was enjoying such sweet fellowship with God, he received revelation from Him regarding the birth of Isaac and the destruction of Sodom. These are the two basic things concerning which God will always deal with us. The birth of Isaac is related to Christ, and the destruction of Sodom is related to God's judgment upon sin. Isaac must come and Sodom must go. This means that Christ must come in and sin must go out...God's concern is to bring Christ forth through us and to eliminate all the sinful things. He intends to produce Christ and to destroy the "Sodom" in our home life, work life, and even in our Christian and church life. (Life-study of Genesis, p. 673)

Today's Reading

All the revelation that we have received and shall receive from God mostly concerns these two items. If you consider your own experience, you will find that this is so. Whenever you have received revelation from God during the course of your fellowship with Him, it has always concerned Christ on the positive side and sin on the negative side. Positively we see more of Christ and say, "I have seen something new of Christ. How I hate that I have not lived more by Him." This is the revelation regarding the birth of Isaac, the revelation that Christ will be brought forth in your life. But negatively we see our sins and say, "O Lord, forgive me. There is still so much selfishness, hatred, and jealousy in me. I have so many failures, shortcomings, and even sinful things. Lord, I judge these things and want them destroyed." This, in principle, is God's judgment upon and destruction of sin. In our Christian life, Christ must be brought in and "Sodom" must be destroyed. Likewise, in

生活中，基督必须扩增，罪必须除去。

基督怎样才能生出？第一，有应许。在创世记十七章十九和二十一节向亚伯拉罕所立关于以撒出生的应许，在十八章十节得着了坚立。神不仅应许亚伯拉罕要借撒拉生以撒，并且在全本圣经，尤其在新约，也有关于基督的丰富应许。我们得着应许：基督要作我们的生命，我们的供应，和我们的一切。新约关于基督的应许何其多！这一切应许都能借神恩典的眷临得着成就。

以撒的出生是在生命的时候，约定的日期（创十七 21，十八 10、14）。基督总是在生命的时候在我们里面扩增，并借我们生出。我们需要多有这种生命的时候。...生命的时候总是约定的日期，就是神所约定的日期。是神约定，不是亚伯拉罕约定。今天对我们也是这样，约定的是神，不是你我。...每当神来访问我们，生出基督，那时就是约定的日期，生命的时候。

亚伯拉罕和撒拉生命的时候，乃是他们成为无有的时候。亚伯拉罕老迈如同已死，撒拉也断了生育的能力，那时候以撒就出生了（11~13）。照样，每当我们成为无有的时候，那就是美好的时候，神圣约定的时候，叫我们有分于更多的生命。

在十四节主说，“耶和华岂有太奇妙〔或美妙〕的事么？”（直译）在我们眼中，每次对基督的经历都是奇妙的；那是主美妙的作为。撒拉如何能生以撒？就人说是不可可能的。这事若是发生在我们身上，在我们眼中必会看为美妙且奇妙的事。基督徒的经历总是这样，因为基督徒的生活乃是不可能的生活。何等奇妙，一切的不可能对基督都成为可能！（创世记生命读经，八一五至八一七页）

参读：创世记生命读经，第五十篇。

the church life, Christ must increase and sin must be abolished.

How can Christ be brought forth? Firstly, there is the promise. The promise made to Abraham regarding the birth of Isaac in Genesis 17:19 and 21 was confirmed in 18:10. Not only did God promise Abraham that he would give birth to Isaac through Sarah, but in the whole Bible, especially in the New Testament, there is the rich promise concerning Christ. We have the promise that Christ will be our life, our supply, and our everything. How much the New Testament promises concerning Christ! All these promises can be fulfilled by the gracious visitation of God.

The birth of Isaac was at the time of life, at the appointed time (17:21; 18:10, 14). Christ always has been and always will be increased in us and brought forth through us at the time of life. We need to have many such times of life....The time of life is always the appointed time, the time appointed by God. God made the appointment, not Abraham. It is the same with us today, for it is God who makes the appointments, not you and I....Whenever God comes to visit us to bring forth Christ, that time is the appointed time, the time of life.

The time of life for Abraham and Sarah was the time when they had become nothing. Isaac was born when Abraham had become as old as dead and Sarah had become out of function (vv. 11-13). Likewise, whenever we become nothing, that is a good time, a divinely appointed time, for us to participate in more life.

In verse 14 the Lord said, "Is anything too marvelous [or wonderful] for Jehovah?" Every experience of Christ is marvelous in our eyes; it is a wonderful doing of the Lord. How could Sarah have brought forth Isaac? It was humanly impossible. If that had happened to us, it would have been a wonderful and marvelous thing in our eyes. Christian experiences are always like this because the Christian life is a life of impossibilities. How marvelous it is that all the impossibilities become possibilities with Christ! (Life-study of Genesis, pp. 673-675)

Further Reading: Life-study of Genesis, msg. 50

创十八 17 “耶和华说，我所要作的事，岂可瞒着亚伯拉罕么？”

22 “二人转身离开那里，向所多玛走去；但亚伯拉罕仍旧站在耶和华面前。”

神向亚伯拉罕启示祂要毁灭所多玛的心意，因为祂在寻找代求的人。当神要毁灭所多玛时，祂的心关切住在所多玛的罗得（创十三 12，十四 12，十九 1）。祂想要拯救罗得，好保护经由路得（她是摩押人，是罗得的后裔）而有的基督家谱（37，得一 4，太一 5），但若没有代求的人，祂就无法作这事。因此，在神与亚伯拉罕亲密的交通中，祂未提罗得的名字，却奥秘地启示了祂心头的愿望。正确的代求不是由人发起，乃是由于神的启示。因此，这样的代求说出神的愿望，并为成全神的旨意铺路（圣经恢复本，创十八 17 注 1）。

亚伯拉罕站在耶和华面前的目的，是要为罗得代求。亚伯拉罕在神面前荣耀的代求，不是地上的人向天上的神祷告，乃是两个朋友之间富有人性的谈话，是照着神心头愿望的揭示而有的亲密谈话（创十八 22 注 1）。

信息选读

神在天上的宝座上，已经定意要对邪恶的所多玛城执行审判。但神绝不会忘记，祂的一个子民罗得在那城里。罗得甚至不晓得，他必须从所多玛被救出来。神...必须找到一个人作为罗得代求。神知道在地上没有一个人像亚伯拉罕那样关切罗得，并且像亚伯拉罕那样与神同在。所以，神临到亚伯拉罕，目的是要找到一个代求的人。没有代求的人为神的子

Morning Nourishment

Gen. 18:17 "And Jehovah said, Shall I hide from Abraham what I am about to do?"

22 "And the men turned from there and went toward Sodom, while Abraham remained standing before Jehovah."

God revealed to Abraham His intention to destroy Sodom, because He was seeking an intercessor. While God intended to destroy Sodom, His heart was concerned for Lot, who was dwelling in Sodom (Gen. 13:12; 14:12; 19:1). He wanted to save Lot in order to protect Christ's genealogy through Ruth, a Moabitess and a descendant of Lot (19:37; Ruth 1:4; Matt. 1:5), but He could not do so without an intercessor. Thus, in His intimate fellowship with Abraham, in a mysterious way, without mentioning Lot's name, God revealed His heart's desire. The proper intercession is not initiated by man but by God's revelation. Thus, it expresses God's desire and paves the way for the accomplishing of His will. (Gen. 18:17, footnote 1)

Abraham's purpose in standing before Jehovah was to intercede for Lot. The glorious intercession that Abraham made before God was not a prayer from man on earth to God in heaven; it was a human conversation between two friends, an intimate talk according to the unveiling of God's heart's desire. (Gen. 18:22, footnote 1)

Today's Reading

On His throne in heaven, God had decided to execute His judgment on the wicked city of Sodom. But God would never forget that one of His people, Lot, was in that city. Lot did not even realize that he had to be rescued from Sodom. What could God do? He had to find someone to intercede for Lot. God knew that there was no one on earth who was as concerned for Lot and who was so much with God as Abraham was. Hence, God came to Abraham for the purpose of finding an intercessor. Without an intercessor to intercede

民代求，神就不能作什么。神有祂神圣的原则，其中一个乃是：若没有代求，祂就不能拯救任何人。

亚伯拉罕在神面前逗留，甚至当两个天使离开他们往所多玛去以后，他仍旧站在神面前（创十八22），那时神就向他敞开自己。神不是直接向亚伯拉罕敞开，而是以暗示的方式向他敞开。神不是说，“亚伯拉罕，我不久就要毁灭所多玛。罗得在那里，我非常关切他。我来要你为他代求。”神不是那么简单。神乃是说，“所多玛和蛾摩拉的罪甚重，声闻于我。我现在要下去，察看他们所行的，果然尽像那达到我耳中的声音么？若是不然，我也会知道。”（20~21）神只字不提罗得，但祂说到所多玛，心意乃是为着罗得。这两个朋友谈罗得，但都不提罗得的名字。他们是以奥秘、暗示的方式谈罗得。...然而，神知道亚伯拉罕的心意，正如亚伯拉罕知道神的心意一样（创世记生命读经，八二一至八二三页）。

神要拯救人，造就人，在人身上施行什么工作，都必须先找着一个人，为这些事祷告。若没有人祷告，神即使要作，也不能作。这一次神拜访亚伯拉罕，就是要亚伯拉罕为祂要拯救罗得这件事代祷。可以说，是神求亚伯拉罕作，所以神不容易说出口。若是我们替人作事，我们很容易告诉人；若是我们求人作事，实在不容易开口。所以，神那一天是要亚伯拉罕作事，但神要看看亚伯拉罕到底肯作不肯作，所以没有很快地说出来。就如你有一件事求一位弟兄帮忙，你不会一到他那里就马上说出来。你一定要和他谈谈，看看到底他对你心如何。若是他关心你，你才会放心求他为你作，求他帮助你。这就是神那一天和亚伯拉罕说话的光景。他送神一程，在神面前多停留一会，就在这个时候，神说，“我所要作的事，岂可瞒着亚伯拉罕么？”（17）（祷告的意义与目的，二〇至二一页）

参读：祷告的意义与目的，第二篇。

for His people, God cannot do anything. God has His divine principles. One of them is that without intercession He cannot save anyone.

As Abraham lingered in God's presence, even after the two angels had left for Sodom, remaining standing before Him (Gen. 18:22), God opened up to him. God did not open to Abraham directly but in the way of implication. God did not say, "Abraham, I shall soon destroy Sodom. Lot is there, and I am very concerned about him. I have come to ask you to intercede for him." God was not that simple. Instead, He said, "The cry of Sodom and Gomorrah, how great it is; and their sin, how heavy it is! I shall go down and see whether they have done altogether according to its outcry, which has come to Me; and if not, I will know" (18:20-21). Although God did not say a word about Lot, His intention in speaking about Sodom was for Lot. These two friends talked about Lot, but neither of them mentioned his name. They spoke about him in a mysterious way, in a way of implication....Nevertheless, God knew Abraham's intention as Abraham knew God's intention. (Life-study of Genesis, pp. 678-680)

Before God saves, edifies, or works in someone, He must find a person to pray for the things that He is about to do. Without our prayer, God cannot work. God visited Abraham so that Abraham would intercede for Lot to be saved. It is possible to say that God was asking Abraham to do something; hence, it was not easy for God to bring it up. It is easy to tell a person what we will do for him, but it is not easy to ask someone to do something for us. God wanted Abraham to do something, but in order to see if Abraham was willing, He did not bring it up quickly. If I want to ask a brother to help me, I would first talk with him to see how his heart is toward me. Only if he cares for me would I feel comfortable asking him to help me. This was the case when God spoke with Abraham. It was when Abraham walked with God to send God off and lingered in God's presence that God said, "Shall I hide from Abraham what I am about to do?" (Gen. 18:17). (The Meaning and Purpose of Prayer, p. 22)

Further Reading: The Meaning and Purpose of Prayer, ch. 2

创十八 25 “你绝不会将义人与恶人同杀，将义人与恶人一样看待；这绝不是你所行的。审判全地的主岂不公平行事么？”

33 “耶和华与亚伯拉罕说完了话就走了；亚伯拉罕也回到自己的地方去了。”

在神眼中唯一算得数的代求，乃是照着神启示的代求。这就是说，正确的代求不是我们发起的，乃是神在祂的启示中发起的。

要符合代求的第一个原则，就是照着神心愿亲密的启示，我们必须经过一段漫长的过程。我们需要受对付、受割礼、被了结。然后我们就预备好得以与神亲密的交通。神要临到我们，不在神的水平上，乃在人的水平上，正如祂临到亚伯拉罕一样。...〔亚伯拉罕能〕和祂交谈，面对面地说话。这样和神交谈是何等美好！当我们这样与神有交通，我们不觉得自己是和全能、威严的神谈话，乃觉得是和另一个人谈话。这就是照着神启示代求的意义。这种代求总是亲密的、奥秘的，并且以暗示的方式进行（创世记生命读经，八二〇至八二一、八二五页）。

信息选读

一切正确的代求，因为都是照着出于神的心的启示，所以必是照着神的心。...神虽然没有提罗得的名字，但亚伯拉罕晓得神的心意。亚伯拉罕不是照着神外面的话代求，乃是照着神里面的心意代求。正确的代求总得摸着神的心。

在创世记十八章里，亚伯拉罕不是在祷告，乃是和那在人水平上的密友谈话。...当你进入与那在人水平

Morning Nourishment

Gen. 18:25 "Far be it from You to do such a thing, to put to death the righteous with the wicked, so that the righteous should be as the wicked. Far be it from You! Shall the Judge of all the earth not do justly?"

33 "And Jehovah went away as soon as He had finished speaking with Abraham, and Abraham returned to his place."

The only intercession that counts in the eyes of God is that which is according to His revelation. This means that proper intercession is not initiated by us but by God in His revelation.

In order to fulfill the first basic principle of intercession...we need to pass through a long process. We need to be dealt with, circumcised, and terminated. Then we shall be ready for intimate fellowship with God. God will come to us on a human level, not on a divine level, just as He came to Abraham...[so that he could speak] with Him face to face. How good it is to talk with God in this way! When we have fellowship with God like this, we do not have the sense that we are talking to the almighty, majestic God, but to another human being. This is the meaning of intercession being according to the revelation of God. This intercession is always intimate, mysterious, and in the way of implication. (Life-study of Genesis, pp. 677, 681)

Today's Reading

Since all proper intercession is according to the revelation which is out of God's heart, it must also be according to God's heart....Although God did not mention Lot by name, Abraham realized what was on God's heart. Abraham did not intercede according to the outward word of God but according to the inward intention of God's heart. Proper intercession must always touch the heart of God.

In Genesis 18 Abraham was not praying; he was talking to his intimate Friend on a human level....When you have come into intimate fellowship

上的神亲密的交通里，并且知道祂的心愿，你就能向祂挑战，说，“主，这是你的作法么？”这既不是祷告，也不是恳求，乃是在非常友善的谈话中向神挑战。

亚伯拉罕向神挑战，乃是照着神义的法则（23~25）。...正确的代求既不是照着神的爱，也不是照着神的恩，乃是照着神的义。...我们必须照着神的义向神挑战，因为祂的义比祂的爱和恩更约束祂。神没有义务要爱人或施恩，但祂有责任要公义。...正确的代求绝不照着神的爱恳求神，乃是照着神义的法则向神挑战。

亚伯拉罕的代求回应了神关于罗得的心愿。当亚伯拉罕照着神的心代求时，他的代求自然而然表达了神的愿望。...这是代求的另一个原则。

代求也必须完成神的旨意。虽然神有一个旨意要救罗得，但没有亚伯拉罕的代求，神就无路完成祂的旨意。正确的代求总是为着成就神的旨意铺路。它为属天的火车铺轨道。神想要将罗得从所多玛救出来，但祂必须找出一条路这样作。因此，祂访问亚伯拉罕，目的是要他为罗得代求。亚伯拉罕很能体谅神的心，神也能向他敞开祂的心。亚伯拉罕立刻用挑战性的代求向神回应祂的心愿。

十八章不是结束于亚伯拉罕的说话，乃是结束于神的说话〔33〕。...这里是记载亚伯拉罕的代求，但不是说亚伯拉罕说完了话，乃是说主说完了话。正确的代求总是神的说话。表面上是我们在说话，实际上是神在我们的说话里说话。...我们需要停留在神面前，直到祂对我们说完了话。我们的代求必须说出神所说的（创世记生命读经，八二七至八二八、八三〇至八三三页）。

参读：创世记生命读经，第五十一篇。

with God on the human level and know His heart's desire, you can challenge Him, saying, "Lord, is this Your way?" This is neither praying nor begging; it is challenging God in a very friendly conversation.

Abraham's challenge to God was according to God's righteous way (18:23-25)....Proper intercession is neither according to God's love nor according to His grace, but according to His righteousness....We must challenge God according to His righteousness because His righteousness binds Him more than His love and His grace do. God has no obligation to be loving or to show grace, but He is held responsible to be righteous....Proper intercession never begs God according to His love but challenges Him according to His righteous way.

Abraham's intercession echoed the desire of God's heart concerning Lot. As he was interceding according to God's heart, his intercession spontaneously expressed God's desire....This is another principle of intercession.

Intercession must also carry out God's will. Although God had a will to rescue Lot, without Abraham's intercession God had no way to carry out His will. Proper intercession always paves the way for the accomplishing of God's will. It lays the tracks for the heavenly locomotive. God desired to rescue Lot from Sodom, but He had to find a way to do this. Thus, He visited Abraham for the purpose that he might intercede on Lot's behalf. Abraham was intimately close to God's heart, and God was able to open His heart to him. Immediately Abraham echoed back to God His heart's desire in a challenging intercession.

This chapter does not end with Abraham's speaking; it ends with God's speaking [v. 33]....It does not say that Abraham had finished his speaking; it says that the Lord had finished His speaking. Proper intercession is always God's speaking. Apparently we are speaking; actually God is speaking in our speaking....We need to stay in the presence of God until He has finished His speaking to us. Our intercession must utter what God is speaking. (Life-study of Genesis, pp. 682-683, 685-688)

Further Reading: Life-study of Genesis, msg. 51

创十三 12 “亚伯兰住在迦南地；罗得住在平原的城邑，并且渐渐挪移帐棚，直到所多玛。”

十九 1 “那两个天使傍晚到了所多玛；罗得正坐在所多玛城门口，看见他们，就起来迎接，面伏于地下拜。”

罗得是义人，也是敬虔的人（彼后二 6~9）。然而，他虽然从迦勒底的吾珥出来，也属于神的百姓，与亚伯拉罕一同住在迦南地（创十二 5），却失败了，因为他离开了有神见证的亚伯拉罕，流荡到邪恶之城所多玛（十三 11~13，十四 12），这城为神所定罪，并要受祂的审判而毁灭。

迦勒底的吾珥是偶像之地，埃及是有属世丰富和享乐之地，而所多玛是罪恶之城。这三个地方在迦南地周围形成三角边界。神所呼召的人居住在这三角地带之内，必须留意，免得堕落回到偶像之城，下到属世的享乐之地，或流荡到罪恶之城去（圣经恢复本，创十九 1 注 1）。

信息选读

在创世记十三章罗得与亚伯拉罕的争执中，圣经没有指明亚伯拉罕是错的。然而我相信，就着深刻的意义来说，那件事叫罗得的感觉受了伤。在这里我要对领头的弟兄们说一句话。对付弟兄是非常困难的事。亚伯拉罕在对付罗得时并没有作错什么，但是只因他对付了罗得，罗得就不愿再回到他那里。亚伯拉罕从来没有忘记罗得。当他听见罗得被基大老玛掳去了，就去与诸王争战，把罗得救回来。当他得知神要毁灭所多玛，就为罗得代求。在十九章二十七和二十八节，亚伯拉罕清早起来，向所多玛和蛾摩拉观

Morning Nourishment

Gen. 13:12 "Abram dwelt in the land of Canaan, and Lot dwelt in the cities of the plain and moved his tent as far as Sodom."

19:1 "And the two angels came to Sodom in the evening, and Lot was sitting in the gate of Sodom. And when Lot saw them, he rose up to meet them and bowed with his face to the ground."

Lot was a righteous and godly man (2 Pet. 2:6-9). Nevertheless, although he had come out of Ur of Chaldea and was dwelling as one of God's people with Abraham in the land of Canaan (Gen. 12:5), he became defeated because he separated himself from Abraham, with whom was God's witness and testimony, and drifted into the wicked city of Sodom (13:11-13; 14:12), which was condemned by God and was to be destroyed under His judgment.

Ur of Chaldea was a place of idols, Egypt was a place of worldly riches and pleasures, and Sodom was a city of sin. These three places form a triangular boundary around the land of Canaan. God's called ones live within this triangle and must be careful lest they fall back to the city of idols, go down to the place of worldly pleasures, or drift into the city of sin. (Gen. 19:1, footnote 1)

Today's Reading

The Bible does not indicate that in the strife between Lot and Abraham in Genesis 13 Abraham was wrong. However, I believe that in a very deep sense Lot's feelings were hurt. Here I would say a word to the leading brothers. It is a very difficult matter to deal with the brothers. Abraham did nothing wrong in dealing with Lot, but simply because he dealt with him, Lot would never return to him. Abraham never forgot Lot. When he heard that Lot had been captured by Chedorlaomer, he led the fight against the kings and rescued Lot. When Abraham learned that God was about to destroy Sodom, he interceded for Lot. In 19:27 and 28, Abraham rose up early in the morning and looked toward Sodom and Gomorrah because he was so concerned

看，因为他十分挂念罗得。然而，罗得因着感觉受伤，却不愿回到亚伯拉罕那里。...当罗得从所多玛城被救出来时，他没有考虑回到亚伯拉罕那里。他若回去，他的一生就不会有这样可怜的结局。

我有很重的负担，要青年弟兄姊妹看见，与主里年长的一代有争执，并且离开他们，是危险的。...在圣经里没有指明罗得感谢亚伯拉罕将他从被掳中救回来。也许他不愿放下受伤的感觉，并且谦卑自己。我们不该坚持固守这种人的感觉。我们不该像罗得，却该谦卑自己，愿意丢脸，回到亚伯拉罕那里，留在他那里。我们越快这样作，越多这样作，就越好。

罗得漂流到在神面前邪恶且罪恶的光景中（十三11~12）。一旦你离开属灵影响的源头，你会自动地走下坡。...永远不要弃绝正确属灵的影响，因为那是你的保护。你若放弃了，就要失去保护，像罗得一样往下漂到所多玛。尽管罗得知道所多玛在神眼中是邪恶的，他最终还是进入那邪恶之地，并且住在那里。...那两个天使去执行神对所多玛的审判时，罗得正坐在城门口，这与亚伯拉罕坐在帐棚门口成对比。照着古时的规矩，坐在城门口的人乃是作长老的，因为只有长老才有坐在那里的特权。罗得竟成了所多玛的首领！（创世记生命读经，八三八至八四一页）

虽然我们都得救了，并活在罗马五至八章之间，但我们仍需要认识邪恶的根源，以及受约束脱离邪恶的路。...我们需要借着神的创造认识祂，并以公义持守祂的真理。我们需要照着我们的本性行动，留意我们良心的声音，并顾到我们里面正确的思想。我们若实行这一切事，就会受到保护（罗马书生命读经，四七页）。

参读：罗马书生命读经，第三篇；创世记生命读经，第五十二篇。

for Lot. Nevertheless, because of his hurt feelings, Lot would not return to Abraham....When Lot was delivered from the city of Sodom, he did not consider returning to Abraham. If he had returned, his life would not have had such a pitiful ending.

I am burdened that the young brothers and sisters will see that it is dangerous to dissent with and to leave the older generation in the Lord....There is no indication in the Word that Lot thanked Abraham for delivering him from captivity. It might have been that he would not give up his hurt feelings and humble himself. We should not insist upon holding on to such human feelings. We, unlike Lot, should humble ourselves, lose our face, and return to Abraham and remain with him. The sooner we do this and the more we do it, the better.

Lot drifted into a situation which was wicked and sinful before God (13:11-12). Once you leave the source of spiritual influence, you will automatically go downhill....Never forsake the proper spiritual influence, for it is your protection. If you give it up, you will lose your protection, and, like Lot, will drift downward into Sodom. In spite of the fact that Lot knew Sodom was wicked in the eyes of God, he eventually entered into that evil place and lived there....When the two angels came to execute God's judgment over Sodom, Lot was sitting in the gate of the city, in contrast to Abraham who was sitting at his tent door. According to ancient custom, whoever sat at the gate of the city was one of the elders, for only they had the privilege of sitting there. Lot became a leader in Sodom! (Life-study of Genesis, pp.692-695)

Although we all are saved and are living somewhere in Romans 5 through 8, we still need to know the source of evil and the way to be restricted from doing evil....We need to know God by His creation and hold His truth in righteousness. We need to act according to our nature, heed the voice of our conscience, and care for the proper reasonings within us. If we practice all these things, we will be protected. (Life-study of Romans, p. 39)

Further Reading: Life-study of Romans, msg. 3; Life-study of Genesis, msg. 52

第七周·周六

晨兴喂养

创十九 16~17 “但罗得迟延不走。那两个人因为耶和華怜悯罗得，就抓着他的手和他妻子的手，并他两个女儿的手，把他们领出来，安置在城外；领他们出来以后，就说，逃命吧！不可回头看，…要往山上逃跑，免得你被剿灭。”

路十七 32 “你们要回想罗得的妻子。”

罗得的妻子变成一根盐柱，是因她留恋所多玛，回头观望；这指明她贪爱并宝贝神即将审判并彻底毁灭的邪恶世界。她虽被救出所多玛，却没有到达罗得所到的安全地方（创十九 15~30）。她没有灭亡，也没有完全得救。她就像失了味的盐（路十四 34~35、34 注 2），被撇在蒙羞之地。这对贪爱世界的信徒，是个严肃的警告（圣经恢复本，路十七 32 注 1）。

信息选读

当天使住在罗得家中的时候，所多玛人从城中各处而来，要放纵所多玛式的情欲（创十九 4~11）。所多玛人是同性恋者。保罗在罗马一章二十四节和二十七节说到他们。今天有许多所多玛人，表现出许多所多玛式的情欲。所多玛人似乎没有灵，他们好像粗暴的畜类。

罗得甚至情愿牺牲他的两个女儿，来满足所多玛人的情欲（创十九 7~9）。无论他是不是被迫，这样作绝对是不该的。这表明罗得的道德感已经被麻醉了。…罗得竟考虑牺牲他的童贞女儿，来拯救他的两个客人。…虽然他是义人，但他已经失去了道德感和羞耻感。

为了应付这样邪恶的光景，天使击打所多玛人，

<< WEEK 7 — DAY 6 >>

Morning Nourishment

Gen. 19:16-17 "But he lingered; so the men seized his hand and the hand of his wife and the hand of his two daughters, Jehovah being merciful to him, and they brought him out and set him outside the city. And when they had brought them outside, He said, Escape for your life. Do not look behind you....Escape to the hills, lest you be destroyed."

Luke 17:32 "Remember Lot's wife."

Lot's wife became a pillar of salt because she took a lingering look backward at Sodom, indicating that she loved and treasured the evil world that God was going to judge and utterly destroy. She was rescued from Sodom, but she did not reach the safe place that Lot reached (Gen. 19:15-30). She did not perish; neither was she fully saved. Like the salt that becomes tasteless (Luke 14:34-35 and footnote 2 on verse 34), she was left in a place of shame. This is a solemn warning to the world-loving believers. (Luke 17:32, footnote 1)

Today's Reading

While the angels were staying in Lot's house, the Sodomites came to indulge in their sodomitical lust, coming from every corner of the city (Gen. 19:4-11). A Sodomite is a homosexual. Paul speaks of them in Romans 1:24 and 27. There are many Sodomites today and much sodomitical lust is expressed. Sodomites seem to have no spirit; they are like brutal animals.

Lot was even willing to sacrifice his two daughters to satisfy the Sodomites' lust (Gen. 19:7-9). Whether he was forced to do this or not, he never should have done it. This shows that Lot's sense of morality had been drugged....Lot would consider sacrificing his virgin daughters to save his two guests....Although he was a righteous man, he had lost his sense of morality and shame.

To meet such a wicked situation, the angels smote the Sodomites with

使他们眼睛昏迷 (11) 。这指明所有在所多玛的人都是眼睛昏迷的，都在黑暗里。...人若不是眼睛昏迷的，怎会成了所多玛人？这表明犯罪使人眼瞎。

罗得其他的儿女也没有道德感 (30~35) 。...罗得和他的女儿从所多玛逃出以后还有酒 (32) 。他们若没有带酒，在他们所住的山洞里怎会有酒？他们真是被所多玛罪恶的光景麻醉了！...青年女子没有羞耻感，就是没有保护。整个世界对羞耻和道德的感觉，都被麻醉了。因为青年人多半生长在罪恶的气氛中，他们的感觉已经被麻醉了。但他们若是进入召会生活，留在召会生活纯洁的气氛中几个月，他们就不愿意回罪恶的世界去。

我们生活在邪恶的世代，我们需要保护。我们的家庭和儿女必须蒙保护。我们都必须逃出所多玛，把那邪恶的气氛关在门外。若不是这样，我们的后裔就会被麻醉。在所多玛被毁灭以后，罗得和他的女儿怎么会那样作？就是因为他们的道德感已经坠落得极低了。

借着得胜者的代求，罗得自己仅仅得救 (15~25、29) 。甚至在天使告诉罗得所多玛要遭毁灭以后，他还在那里迟延不走。他不甘愿逃离那城，但天使拉着他的手，把他拖出来 [16] 。...罗得不忠信，但主有怜悯，将他从所多玛拉出来，像从火中抽出柴来一样。

在路加十七章二十八至三十三节，主警告我们不要回头看。罗得的妻子为什么回头看？因为她的一些孩子，尤其是她的一些女儿，还在所多玛；也因为她的房子和衣物还在那里。你若仔细读创世记十九章，会读出来她是在罗得的后面。...她在罗得后面，回头一看，就变成了一根盐柱。...当审判的日子来时，你是要有分于荣耀呢，还是要有分于羞辱？我们不会沉沦，因为我们的救恩是确定的。然而，...我们可能会蒙羞 (创世记生命读经，八四一至八四五页) 。

参读：创世记生命读经，第五十三篇。

blindness (19:11), indicating that all the men in Sodom were blind and in darkness....If a man were not blind, how could he be a Sodomite? This shows that sinfulness blinds people.

Others of Lot's children had no sense of morality (19:30-35)....After escaping from Sodom, Lot and his daughters still had wine with them (19:32). If they had not brought the wine with them, how else could they have had it in the cave where they were dwelling? How drugged they were by the sinful situation in Sodom!...For young ladies to be without a sense of shame is to be without protection. Throughout the whole world the sense of shame and morality has been drugged. Because most of the young people were raised in a sinful atmosphere, their senses have been drugged. But if they would come in to the church life and remain in its pure atmosphere for a few months, they would never return to the sinful world.

We live in an evil age and need protection from it. Our family and our children must be protected. We all must escape Sodom and shut our doors to its evil atmosphere. If we do not, our descendants will be drugged. How could Lot and his children have conducted themselves in the way they did after Sodom was destroyed? Because their sense of morality had fallen so low.

Lot himself was barely saved through the overcomer's intercession (19:15-25, 29). Even after the angels told Lot that Sodom was to be destroyed, he still lingered there. He had no willingness to escape from the city, but the angels held his hand and pulled him out [v. 16]....Lot was not faithful, but the Lord was merciful, pulling him out of Sodom as wood plucked out of a fire.

In Luke 17:28-33 the Lord warns us not to look back. Why did Lot's wife look back? Because some of her children, especially her daughters, were still in Sodom and because her house and her clothing also were there. If you read Genesis 19 carefully, you will see that she was behind Lot....Being behind him, she looked back and became a pillar of salt....When the day of judgment arrives, will you share in the glory or in the shame? We shall not suffer perdition, for our salvation is assured. However,...we may be put to shame. (Life-study of Genesis, pp. 695-698)

Further Reading: Life-study of Genesis, msg. 53

高升的主活在我里

(英485)

F 大调

3/4

3 3 3 | 3 - 3 | 5 - 4 | 3 - - | 1 1 7̣ | 1̣·2̣ 3 | 2 - 1 | 2 - - |
一 何等供 备! 何等 成就! 加略之 死, 包 罗 万 有。

3 3 3 | 3 - 3 | 6 - 5 | 4 - - | 2 5 4 | 3 - 1 | 1 - 7̣ | 1 - - ||
我 与 基 督 同 挂 木 上, 旧 人 了 结, 同 死 同 葬。

二 我且与主一同复生,
向罪已死,向敌夸胜—
岂可依旧罪中生活,
俨如罪奴未能超脱?

三 祂已稳坐在神右边,
长远活着,代求无间;
我心也为罪人求祈,
愿其认识救恩无极。

四 我今身分何等尊荣—
神的儿子,由神重生!
地上生活将主彰显,
有主在天为我代言。

五 高升的主超越天际,
又作生命活在我里;
我虽寄庐困苦世间,
安居祂里在地若天!

<< WEEK 7 — HYMN

Hymns, #485

1

What great provision God has made
In Jesus' death on Calvary!
I hung with Him upon the tree,
And in His tomb I too was laid.

2

I rose with Him from out the grave—
And how shall I who died to sin
Continue still to live therein,
The victor living as the slave?

3

At God's right hand He took His place,
And while for saints my Savior pleads,
My heart for sinners intercedes
That they might know His saving grace.

4

Oh, what a name to me is given—
A son of God, by second birth!
I represent Him on the earth,
He represents me now in heaven.

5

As Jesus dwells beyond the skies,
I dwell within this world of strife;
And as He lives within my life,
In Him I'm in the heavenlies!

第七周申言

申言稿: _____

[illegible][illegible]