

创世记结晶读经（二）

第八篇

亚伯拉罕的神见于祂对待亚伯拉罕的事

读经：徒七 2，创十二 7～8，十三 14～17，十四 17～20，十五 1，十七 1，十八 1，二四 14

周 一

壹 亚伯拉罕的神（出三 15），见于祂对待亚伯拉罕的事如下：

一 亚伯拉罕的神是荣耀的神，见于祂向亚伯拉罕第一次显现以及第一次呼召并第一次说话时，对亚伯拉罕如同巨大的磁石和极大的动力，激使他从属撒但拜偶像的国出来——创十一 31，徒七 2～4 上：

1 神借着一再向亚伯拉罕显现，将祂自己传输到他里面，使他经历属灵的注入——创十二 1～3、7～8，十三 14～17，十五 1～7，罗四 3，创十八 17～19，参徒二六 16，二二 14～15。

2 亚伯拉罕所以能到迦南，是因神的坚持不放；神紧紧抓住了祂的子民；祂是坚持不放的神——约十 28～30，犹 24。

3 神向亚伯拉罕启示为称义信祂之人的神，将祂自己灌输到他们里面作相信的元素，成为他们的信，就是他们对祂的珍赏，作为对祂吸引的神圣回应——创十五 1～6，来十二 1～2 上，加二 20。

Crystallization-Study of Genesis (2)

Message Eight

The God of Abraham Seen in His Dealings with Abraham

Scripture Reading: Acts 7:2; Gen. 12:7-8; 13:14-17; 14:17-20; 15:1; 17:1; 18:1; 24:14

Day 1

I. The God of Abraham (Exo. 3:15) is seen in His dealings with Abraham as follows:

A. *The God of Abraham is the God of glory, in His first appearing with His first calling and His first speaking to Abraham, as the vast magnet and the great motivation to Abraham that moved him to come out of the country of satanic idolatry—Gen. 11:31; Acts 7:2-4a:*

1. Through His repeated appearing to Abraham, God transfused Himself into him, causing him to experience a spiritual infusion—Gen. 12:1-3, 7-8; 13:14-17; 15:1-7; Rom. 4:3; Gen. 18:17-19; cf. Acts 26:16; 22:14-15.

2. Abraham was able to reach Canaan because God was persistent; God holds His people fast; He is a God who will not let go—John 10:28-30; Jude 24.

3. God was revealed to Abraham as the Justifier of His believing people who have been transfused with Him as their believing element to be their faith, which is their appreciation of Him as a divine reaction to His attraction—Gen. 15:1-6; Heb. 12:1-2a; Gal. 2:20.

周二

二 亚伯拉罕的神是赐福的神，见于祂向亚伯拉罕第二次呼召并第二次说话时，应许必叫他成为大国，使他的名为大，并且他要使别人得福，地上的万族都必因他得福；这话吸引亚伯拉罕进入神圣应许的美地——创十二 1 ~ 4：

- 1 按照加拉太三章十四节，这里所应许的福就是作为那灵的神自己；最大的福乃是三一神，父、子、灵，成为经过过程，包罗万有赐生命的灵，极其主观的住在我们里面作我们的享受——六 18，腓一 19。
- 2 无论谁咒诅神的子民，必受咒诅；无论谁祝福神的子民，必蒙祝福——民二三 21，二四 5、9，参林前一 2，林后五 17。

周三

三 亚伯拉罕的神是这地的神，见于祂第二次显现并第三次说话时，应许亚伯拉罕，要把迦南地赐给他的后裔——创十二 6 ~ 7。

四 亚伯拉罕的神是隐密照顾祂选民的神，见于祂拯救亚伯拉罕脱离法老对他妻子侮辱的事上——10 ~ 20 节。

五 亚伯拉罕的神是安慰并鼓励的神，见于祂在罗得离别亚伯拉罕后，第四次说话时，应许亚伯拉罕，要把祂向四方所能看见的迦南地赐给他和他的后裔，也要使他的后裔如同地上的尘沙那样多——十三 14 ~ 17：

Day 2

B. The God of Abraham is the God of blessing, in His second calling with His second speaking to Abraham, promising him that He would make of him a great country, make his name great, and make him a blessing to others and that all the families of the earth would be blessed in him; this attracted Abraham to go into the good land of the divine promise —Gen. 12:1-4:

1. According to Galatians 3:14, the blessing promised here is actually God Himself as the Spirit; the greatest blessing is the Triune God—the Father, Son, and Spirit—as the processed, all-inclusive, life-giving Spirit dwelling in us in a most subjective way for our enjoyment—6:18; Phil. 1:19.
2. Whoever curses God's people receives a curse, and whoever blesses God's people receives a blessing—Num. 23:21; 24:5, 9; cf. 1 Cor. 1:2; 2 Cor. 5:17.

Day 3

C. The God of Abraham is the God of the earth, in His second appearing with His third speaking, in promising Abraham that He would give the land of Canaan to his seed—Gen. 12:6-7.

D. The God of Abraham is the God of secret care for His elect, in saving Abraham from Pharaoh's insulting of his wife —vv. 10-20.

E. The God of Abraham is the God of comfort and encouragement, in His fourth speaking, after Lot left Abraham, in promising to give to Abraham and to his seed the land of Canaan as far as he could see in four directions and to make his seed as numerous as the dust of the earth—13:14-17:

1 基督这亚伯拉罕的后裔必须作到我们里面，使祂借着我们生出来，好叫祂得着扩增——加三 16，一 15 ~ 16，二 20，四 19。

2 迦南地表征包罗万有的基督作为包罗万有的灵，在我们的灵里给我们享受，使我们被祂构成，作祂团体的彰显——西一 12，二 6 ~ 7，加三 14，五 16、25。

六 亚伯拉罕的神是至高的神，天地的主，见于祂在亚伯拉罕与四王争战后，借着祂的祭司麦基洗德，将祂神圣的供应带给亚伯拉罕，并为他祝福——创十四 17 ~ 20。

周 四

七 亚伯拉罕的神是那盾牌并大赏赐的神，见于祂在亚伯拉罕惧怕四王报复，而向他第五次说话时（这次在异象中），向他指出那些按神圣性情是他属天后裔的，要如天上的星那样多，是地上任何人所不能摸着的；亚伯拉罕信耶和华，耶和华就以此算为他的义——十五 1 ~ 6。

八 亚伯拉罕的神是信实的神，见于祂在亚伯拉罕沉睡中，第六次向他说话时，对他预言，那些按属人性情是他属地后裔的，必寄居埃及，服事埃及人，被他们苦待四百年，到了第四代必回到迦南；祂是信实的神，也见于祂与亚伯拉罕立约，要把从埃及河直到伯拉大河之地赐给他的后裔——12 ~ 21 节。

九 亚伯拉罕的神是静默的神，由于亚伯拉罕在

1. Christ as the seed of Abraham must be wrought into us so that He may be brought forth through us for His increase——Gal. 3:16; 1:15-16; 2:20; 4:19.

2. The land of Canaan signifies the all-inclusive Christ as the all-inclusive Spirit in our spirit for our enjoyment so that we may be constituted with Him for His corporate expression——Col. 1:12; 2:6-7; Gal. 3:14; 5:16, 25.

F. The God of Abraham is God the Most High, Possessor of heaven and earth, in His divine supply with His blessing to Abraham through His priest Melchizedek after Abraham fought the battle against the four kings——Gen. 14:17-20.

Day 4

G. The God of Abraham is the God of shield and great reward, in His fifth speaking (this time in a vision) to Abraham, when he was afraid of the four kings' avenging, in pointing out to Abraham that his heavenly seed in their divine nature would be as many as the stars in heaven who could never be touched by anyone on earth; Abraham believed in Jehovah, and Jehovah accounted it to him as righteousness——15:1-6.

H. The God of Abraham is the God of faithfulness, in foretelling to Abraham, in His sixth speaking to him in his deep sleep, that his earthly seed in their human nature would be sojourners in Egypt, serve the Egyptians, be afflicted by them for four hundred years, and in their fourth generation return to Canaan; and He is the God of faithfulness, in making a covenant with him that He would give to his seed the land from the river of Egypt to the Great River, Euphrates——vv. 12-21.

I. The God of Abraham is the God of silence, due to the fact that Abraham

八十六岁时听从他妻子撒拉，娶了夏甲，凭着运用肉体得着一个儿子（十六 1 ~ 4、15 ~ 16）；然后神向亚伯拉罕静默了十三年，直到他九十九岁，神才再向他显现（十七 1）。

周 五

十 亚伯拉罕的神是全丰全足的神，见于祂向亚伯拉罕第三次显现并第七次说话时，作给人行割礼的神，割除神选民在肉体里天然的人，使他们成为神的新造，这新造是由那凭神恩典所生的以撒所表征，不是由那凭亚伯拉罕肉体所生的以实玛利所表征——1 ~ 21 节，加四 22 ~ 31：

- 1 神被启示为全丰全足的神（原文，El-Shaddai，伊勒沙代），叫相信祂的人行在祂面前，不断享受祂和祂全丰全足的供应，并得着神加到他们里面，作他们得以完全的元素和因素——创十七 1。
- 2 伊勒沙代（El-Shaddai）这神圣的称呼，由两个希伯来字组成——El，伊勒，意，大能者；Shaddai，沙代，源自另一希伯来字，意，胸部或乳房。
- 3 因此，神乃是有乳房的大能者，就是全丰全足的大能者，作蒙祂呼召，不断接受祂之人的滋养者、加力者和全备供应者——腓一 19 ~ 21 上，加三 2、5，约一 16。
- 4 全丰全足的神乃是钉十字架的神，为着了结我们肉体里天然的人；祂也是复活的神，为着新造使我们的新人有新生的起头——创十七 1 ~ 21，二二 1 ~ 10，西二 11，加五 24，彼前一 3，林后五 17，腓三 3。

十一 亚伯拉罕的神是具有属人友情的神，见于祂

listened to his wife Sarah and married Hagar to get a son by the exercise of his flesh when he was eighty-six years old (16:1-4, 15-16); then God became silent to Abraham for thirteen years, until he became ninety-nine years old, and God appeared to him again (17:1).

Day 5

J. The God of Abraham is the God of all-sufficiency, in His third appearing with His seventh speaking to Abraham, in being the God of circumcision to cut off His chosen people's natural man in the flesh that they may become God's new creation, signified by Isaac who was born by God's grace, not by Ishmael who was born by Abraham's flesh—vv. 1-21; Gal. 4:22-31:

1. God is revealed as the All-sufficient God (Heb. El Shaddai) for His believing ones to walk in His presence, constantly enjoying Him and His all-sufficient supply, and to have God added to them as the element and factor of their perfection—Gen. 17:1.
2. The divine title El Shaddai is composed of two Hebrew words—El means “the Mighty One,” and Shaddai comes from the Hebrew word meaning “breast” or “udder.”
3. Thus, God is the Mighty One with an udder, the all-sufficient Mighty One to be the Nourisher, Strength-giver, and bountiful Supplier of His called ones, who continually receive Him—Phil. 1:19-21a; Gal. 3:2, 5; John 1:16.
4. The All-sufficient God is the God of crucifixion for the termination of our natural man in the flesh and the God of resurrection for the germination of our new man for the new creation—Gen. 17:1-21; 22:1-10; Col. 2:11; Gal. 5:24; 1 Pet. 1:3; 2 Cor. 5:17; Phil. 3:3.

K. The God of Abraham is the God with His human friendship, in

作一个人，有人的形状（在祂向亚伯拉罕第四次显现并第八次说话时），在人性的水平上，来访问祂的朋友亚伯拉罕（代下二十7，赛四一8，雅二23）；亚伯拉罕与祂同行，祂也与亚伯拉罕谈话，如人的朋友之间谈话一样，说到祂要审判所多玛，就是祂朋友的侄儿罗得和家人所住的地方——创十八~十九。

十二 亚伯拉罕的神是在人性里具有友情的神，见于祂打发亚伯拉罕的侄儿和他两个女儿，从所多玛的倾覆之中出来，因祂记念祂的密友亚伯拉罕——29、12 ~ 22 节。

周 六

十三 亚伯拉罕的神是给人友爱照顾的全能神，见于祂用祂全能的大力拯救祂的密友亚伯拉罕，使他的妻子免于落在基拉耳王亚比米勒手中——二十。

十四 亚伯拉罕的神是不改变的神，见于祂向亚伯拉罕第九次说话时，守住祂恩典的原则，承认亚伯拉罕从撒拉所生的儿子以撒，是他唯一的儿子——二一1 ~ 12。

十五 亚伯拉罕的神是试炼人的神，见于祂第十次对亚伯拉罕说话时，试验祂亲密的属人朋友亚伯拉罕，要他将所爱的独生子作为燔祭献给神——二二1 ~ 10。

十六 亚伯拉罕的神是预备的三一神（原文为，耶和華以勒），见于祂第十一次向亚伯拉罕说话时，预备一只公羊，代替以撒为燔祭献给神

His coming (in His fourth appearing with His eighth speaking to Abraham) as a man, in the form of a man, to visit Abraham as His friend (2 Chron. 20:7; Isa. 41:8; James 2:23) on the level of humanity, with whom Abraham walked and who conversed with Abraham as a human friend with a human friend, concerning His judgment of Sodom, where His friend's nephew Lot and his family lived—Gen. 18–19.

L. The God of Abraham is the God with friendship in humanity, in sending Abraham's nephew and his two daughters out from the overthrow of Sodom, for the remembrance of Abraham as His intimate friend—vv. 29, 12-22.

Day 6

M. The God of Abraham is the almighty God with His friendly care, in saving His close friend Abraham, with His almighty power, from the loss of his wife to Abimelech, king of Gerar—ch. 20.

N. The God of Abraham is the God of changelessness in keeping the principle of His grace, in recognizing Isaac, his son of Sarah, as his only son, in His ninth speaking to Abraham—21:1-12.

O. The God of Abraham is the God with His trial, in proving Abraham, His intimate human friend, by asking him to present his only son, whom he loved, for a burnt offering to Him, in His tenth speaking to Abraham—22:1-10.

P. The God of Abraham is the Triune God of provision (Heb. Jehovah-jireh), in His providing a ram to replace Isaac for a burnt offering to Him (as the Angel of Jehovah—Christ), in His eleventh speaking to

(就是耶和华的使者——基督)——11 ~ 14 节。

十七 亚伯拉罕的神是赐福的三一神，见于祂第十二次 (末次) 向亚伯拉罕说话时，应许亚伯拉罕，祂 (就是耶和华的使者——基督) 必赐福给亚伯拉罕，必叫他的后裔繁增，如同天上的星，海边的沙，并且地上万国都必因他的后裔 (基督) 得福——15 ~ 18 节。

十八 亚伯拉罕的神是在人的水平上友情的神，见于引领祂朋友亚伯拉罕的老仆人，去为亚伯拉罕的儿子以撒娶妻——二四。

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

Abraham—vv. 11-14.

Q. The God of Abraham is the Triune God of blessing, in His twelfth (last) speaking to Abraham, promising him that He (as the Angel of Jehovah—Christ) would bless him and multiply his seed like the stars of the heavens and like the sand upon the seashore and that in his seed (Christ) would all the nations of the earth be blessed—vv. 15-18.

R. The God of Abraham is the God of friendship on the human level, in leading the old servant of His friend Abraham to secure a wife for his son Isaac—ch. 24.

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

徒七 2~4 “...当日我们的祖宗亚伯拉罕在米所波大米还未住哈兰的时候，荣耀的神向他显现，对他说，“你要从你本地和你亲族中出来，往我所要指示你的地去。”他就从迦勒底人之地出来，住在哈兰。他父亲死了以后，神使他从那里迁到你们现在所住之地。”

在出埃及三章十五节，神宣告祂是亚伯拉罕的神，但没有说到细节。乃是在神对待亚伯拉罕的许多事上，神所是的细节才揭示出来。

亚伯拉罕的神乃是荣耀的神。司提反告诉我们，当亚伯拉罕在迦勒底的吾珥蒙神呼召时，神在荣耀里向他显现为荣耀的神（徒七 2~4 上）。神的荣耀就是神自己彰显出来。如果神隐藏祂自己，就没有荣耀。如果神显现出来，那就是荣耀。神在祂显现里的荣耀，可能含示一种辉煌，光明而照耀（神在祂与人联结中的历史，一一〇至一一一页）。

信息选读

荣耀的神向亚伯拉罕第一次显现，以及第一次呼召并第一次说话时，对亚伯拉罕如同巨大的磁石，乃是极大的动力，激使他从属撒但拜偶像的国出来（创十一 31）。

亚伯拉罕受了吸引，但创世记给我们看见，他没有绝对并情愿地答应神的呼召。不是亚伯拉罕带头发起，离开拜偶像的世界；乃是他的父亲带头，他跟从。但事实上，激动亚伯拉罕迁离撒但拜偶像之国的那个吸力和动力乃是神。神若没有来向亚伯拉罕显为荣耀的神，亚伯拉罕是不会采取这样的行动的（神在祂与人联结中的历史，一一一页）。

Morning Nourishment

Acts 7:2-4 "...The God of glory appeared to our father Abraham while he was in Mesopotamia, before he dwelt in Haran, and said to him, "Come out from your land and from your relatives, and come into the land which I will show you." Then he came forth from the land of the Chaldeans and dwelt in Haran. And from there, after his father died, He removed him into this land, in which you now dwell."

In Exodus 3:15 God declared that He is the God of Abraham, but without any details. It was in so many dealings of God with Abraham that the details of what God is were unveiled.

The God of Abraham is the God of glory. Stephen told us that when Abraham was called by God in Ur of the Chaldees, God appeared to him in glory as the God of glory (Acts 7:2-4a). God's glory is God Himself expressed. If God hides Himself, there is no glory. If God appears, if God is expressed, that is glory. God's glory in His appearance might imply a kind of splendor, bright and shining. (The History of God in His Union with Man, p. 93)

Today's Reading

The God of glory in His first appearing to Abraham with His first calling and His first speaking was as a vast magnet and great motivation to Abraham, which moved him to come out of the country of satanic idolatry (Gen. 11:31).

Abraham was attracted, but Genesis shows us that he did not answer God's call in an absolute and willing way. It was not Abraham that took the lead to initiate leaving the world of idolatry. His father took the lead, and he followed. Actually, though, God was the magnet and motivation which moved Abraham to come out of the country of satanic idolatry. Abraham would not have made this move if God had not come to him as the God of glory. (The History of God in His Union with Man, p. 93)

人这样蒙神呼召，活神就将祂自己传输到人里面。传输这辞很重要，描述神呼召人时所发生的事。活神自然而然将祂自己传输到蒙召的人里面。结果，他就受神吸引并归向神。不知不觉，活神的某种元素、某种素质传输到他里面，他就借着相信神而对神有反应；这反应就是信。

我们许多人对亚伯拉罕有错误的观念，认为他是信心大汉。...〔然而，〕唯一的信心大汉是神自己，神这信心大汉将祂自己传输到亚伯拉罕里面。亚伯拉罕花了时间在神面前，就不能不相信祂，因为他已得着神的传输。因此，亚伯拉罕受神吸引，并在信上对神反应。他的反应就是他的信。

〔神向亚伯拉罕〕第一次显现是记载在行传七章。还有两次见于创世记十二章：第一次（1~3）神叫亚伯拉罕离开本地、亲族、父家；第二次（7~8）神应许亚伯拉罕要把那地赐给他的后裔。...神第四次向亚伯拉罕显现是在十三章十四至十七节，祂叫亚伯拉罕举目向那地的四方观看。...神在十五章一至七节的显现是第五次；这对亚伯拉罕不是新的。神一再向亚伯拉罕显现，亚伯拉罕也经历了神显现的丰富，对这些丰富有信心。在前四次显现中，神的元素传输并注入到亚伯拉罕这人里面。神向亚伯拉罕显现时，祂没有忽然离开，乃是与亚伯拉罕同在一段时间。在十八章，神与亚伯拉罕...同在约有半天，与他谈话数小时，好像与亲密的朋友谈话一样。在那整个探访中，亚伯拉罕被神注入。在第五次显现时（十五），神告诉亚伯拉罕，他后裔的数目要像天上的星。第五次显现的结果，亚伯拉罕经历了他所信的神如此丰富的注入。“亚伯拉罕信神，这就算为他的义。”（罗四3，创十五6）（罗马书生命读经，九一、一〇八至一〇九页）

参读：罗马书生命读经，第八篇。

When a person has been called by God in this way, the living God transfuses Himself into him. This word transfuse is important in describing what transpires at God's calling. The living God spontaneously transfuses Himself into the called one. As a result, he is attracted by God and to God. Unconsciously, some element, some essence of the living God is transfused into him, and he reacts to God by believing in Him. This reaction is faith.

Many of us have held the wrong concept about Abraham...that he was a giant in faith,...[but] the only giant of faith is God Himself. God, as the giant of faith, transfused Himself into him. After Abraham had spent time in God's presence, he could not help believing in Him, because he had been transfused with God. Thus, Abraham was attracted to God and reacted to Him in believing. His reaction was his believing.

The first appearing was that recorded in Acts 7. Two more appearances are found in Genesis 12: in the first of these (vv. 1-3) God told Abraham to leave his country, his kindred, and his father's house; in the second one (vv. 7-8) God promised Abraham to give the land to his seed....God's fourth appearing to Abraham was in Genesis 13:14-17, when He told Abraham to lift up his eyes and look in every direction at the land....The appearing of God in Genesis 15:1-7 was the fifth; it was nothing new to Abraham. God had appeared to Abraham repeatedly, and Abraham had experienced the riches of God's appearing, coming to have confidence in them. During the first four appearances, God's element had been transfused and infused into Abraham's being. When God appeared to Abraham, He did not leave suddenly. He stayed with Abraham for a length of time....[In Genesis 18] He stayed with him for about half a day, conversing with him for hours as with an intimate friend. Throughout that whole visitation Abraham was infused with God. During the fifth appearing (Gen. 15) God told Abraham that the number of his seed would be like the stars of heaven. As a result of the fifth appearing, Abraham had experienced such a rich infusion of God that he believed. "And Abraham believed God, and it was accounted to him as righteousness" (Rom. 4:3; Gen. 15:6). (Life-study of Romans, pp. 78, 93-94)

Further Reading: Life-study of Romans, msg. 8

加三 8 “并且圣经既预先看明，神要本于信称外邦人为义，就预先传福音给亚伯拉罕，说，“万国都必因你得福。”

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

在神向亚伯拉罕第二次呼召并第二次说话时，我们看见神也是赐福的神（创十二 1~4）。神不仅呼召他，神也应许他，必叫他成为大国，必叫他的名为大。...神不仅赐福给他，也使他叫别人得福。这福乃是新约福音的福（加三 9、14）（神在祂与人联结中的历史，——一页）。

信息选读

亚伯拉罕是闪的后裔，我们已经看过，照着挪亚的预言，神必作闪的神，雅弗必住在闪的帐棚里。雅弗得了扩张的福（创九 26~27）。从历史来看，欧洲人是雅弗的后裔，他们已经扩展遍布全地。全世界成了欧洲人的住处。...在哥伦布发现西方世界之后，又因着交通的发展，欧洲人就扩展到各处。但是他们必须住在闪的帐棚里，闪的帐棚成了他们的福。神使亚伯拉罕这位闪的后裔，成为别人的福。这福是在闪的帐棚里。全地有许多人在闪的帐棚里享受神的福。

每一个人都需要一个帐棚，好在其中得着安息，享受生命。神赐给亚伯拉罕的福，使他叫别人得福，这含示闪的帐棚。当主耶稣作为亚伯拉罕的后裔

Morning Nourishment

Gal. 3:8 "And the Scripture, foreseeing that God would justify the Gentiles out of faith, announced the gospel beforehand to Abraham: "In you shall all the nations be blessed."

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

God is also seen as the God of blessing in His second calling with His second speaking to Abraham (Gen. 12:1-4). God not only called him but also promised to make of him a great country and make his name great....God not only blessed him but also made him a blessing to others. This blessing is the blessing of the New Testament gospel (Gal. 3:9, 14). (The History of God in His Union with Man, pp. 93-94)

Today's Reading

Abraham was a descendant of Shem, and we have seen that according to Noah's prophecy, God would be the God of Shem, and Japheth would dwell in the tents of Shem. Japheth received the blessing of being enlarged (Gen. 9:26-27). According to history, the Europeans as the sons of Japheth have expanded and spread all over the earth. The whole world has become the dwelling place of the Europeans....After Columbus discovered the Western world and through the development of transportation, the Europeans have spread everywhere. But they have to dwell in Shem's tent, which becomes a blessing to them. God made Abraham, a descendant of Shem, a blessing to others. This blessing is in the tent of Shem. Many people throughout the whole earth are enjoying the blessings of God in Shem's tent.

Every person needs a tent in which he can rest and enjoy life. God's blessing to Abraham which made him a blessing to others implies the tent of Shem. When the Lord Jesus came as a seed of Abraham and a

和闪的后裔而来时，祂就成了帐棚，就是帐幕（约一14），将来要终极完成于新耶路撒冷（启二一2~3）。新耶路撒冷要成为神永远的帐幕，神永远的帐棚：许多从万国中来的旧约圣民和新约信徒要在其中居住，有分于这永远生命的永远之福。这都含示于神赐给亚伯拉罕的福中（神在祂与人联结中的历史，一一二页）。

加拉太三章十四节指明，那灵就是神为着万国所应许亚伯拉罕的福，也是信徒借着相信基督所接受的。那灵，就是...复合的灵，实际上就是神自己在祂神圣的三一里，经过成为肉体、钉十字架、复活、升天并降下的过程，给我们接受，作我们的生命和一切。这是神福音的中心。

神应许亚伯拉罕物质方面的福乃是美地（创十二7，十三15，十七8，二六3~4），作包罗万有之基督的预表（见西一12与注3）。因着基督至终实化为包罗万有赐生命的灵（林前十五45，林后三17），这应许之灵的福，就与应许亚伯拉罕之地的福相符。实际上，这灵作基督在我们经历中的实化，就是美地，作神全备供应的源头，给我们享受（圣经恢复本，加三14注4）。

我们从神所领受的那灵，乃是福音完全的福。...在福音里，我们不仅接受了赦罪、洗净和洁净的福，更接受了三一神作为经过过程、包罗万有、赐生命之灵的福。这位活的、包罗万有的人位就是福。日复一日，神不断将这福供应给我们，我们也一直接受神这项福。哦，我们太有福了！我们所享受的是何等奇妙的福！这独一的福就是三一神这包罗万有的人位—父、子、灵—经过过程，成了赐生命的灵，住在我们里面，以极其主观的方式作我们的享受（加拉太书生命读经，三六六至三六七页）。

参读：加拉太书生命读经，第三十四篇。

descendant of Shem, He became the tent, the tabernacle (John 1:14), which will consummate in the New Jerusalem (Rev. 21:2-3). The New Jerusalem will be God's eternal tabernacle, His eternal tent, in which numerous Old Testament saints and New Testament believers from all the nations will dwell to participate in the eternal blessing of the eternal life. This is all implied in the blessing God gave to Abraham. (The History of God in His Union with Man, p. 94)

Galatians 3:14 indicates that the Spirit is the blessing that God promised to Abraham for all the nations and that has been received by the believers through faith in Christ. The Spirit is the compound Spirit...and actually is God Himself processed in His Trinity through incarnation, crucifixion, resurrection, ascension, and descension that we may receive Him as our life and our everything. This is the focus of the gospel of God.

The physical aspect of the blessing that God promised to Abraham was the good land (Gen. 12:7; 13:15; 17:8; 26:3-4), which was a type of the all-inclusive Christ (see Col. 1:12 and footnote 2). Since Christ is eventually realized as the all-inclusive life-giving Spirit (1 Cor. 15:45; 2 Cor. 3:17), the blessing of the promised Spirit corresponds with the blessing of the land promised to Abraham. Actually, the Spirit as the realization of Christ in our experience is the good land as the source of God's bountiful supply for us to enjoy. (Gal. 3:14, footnote 3)

The Spirit we have received of God is the total blessing of the gospel....In the gospel we have received not only the blessing of forgiveness, washing, and cleansing; we have received the blessing of the Triune God as the processed, all-inclusive, life-giving Spirit. This living, all-inclusive person is the blessing. Day by day, God is supplying this blessing to us, and we are receiving this blessing of God. Oh, how blessed we are! What a marvelous blessing we are enjoying! This unique blessing is the all-inclusive person of the Triune God—the Father, the Son, and the Spirit—processed to become the life-giving Spirit dwelling in us in a most subjective way for our enjoyment. (Life-study of Galatians, p. 300)

Further Reading: Life-study of Galatians, msg. 34

创十二7 “耶和华向亚伯兰显现，说，我要把这地赐给你的后裔…”。

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

在神第二次显现并第三次说话时，神也显为这地的神，应许亚伯拉罕，要把迦南地赐给他的后裔（创十二 6~7）。神在第一次显现时呼召亚伯拉罕。神在第二次显现时应许亚伯拉罕，要把迦南地赐给他的后裔。一般地说，亚伯拉罕的后裔是指他属地的子孙，就是犹太人，也就是以色列。但狭义地说，这后裔乃是指基督（加三 16）。

犹太人...要到基督回来时的复兴时期，才完全承受那地。基督要回来作亚伯拉罕独一的后裔，并承受美地，从大海，就是地中海，直到大河，就是幼发拉底河。关于以色列国的境界，多年来一直有许多争论和会议，但是当耶稣回来作亚伯拉罕独一的后裔时，祂要清理局面，承受美地（神在祂与人联结中的历史，一一三页）。

信息选读

神把这地赐给亚伯拉罕的后裔，因为神是这地的神，是全地的神，全地的拥有者。地上的政府以为他们各自的领土是属于他们的，但事实上全地乃是属于耶和华神的（诗二四 1）。...神是这地的所有者和拥有者，神有权利把这地赐给祂朋友〔亚伯拉罕〕的子孙。

亚伯拉罕的神是隐密照顾祂选民的神，这是见于祂拯救〔祂朋友〕亚伯拉罕脱离法老对他妻子侮辱

Morning Nourishment

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

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

God is revealed as the God of the earth, in His second appearing with His third speaking, in promising Abraham that He would give the land of Canaan to his seed (Gen. 12:6-7). In His first appearing, God called Abraham. In His second appearing, He promised Abraham that He would give the land of Canaan to his seed. Abraham's seed, generally speaking, refers to his earthly descendants, the Jews, Israel. But narrowly speaking, the seed refers to Christ (Gal. 3:16).

The Jews...will not fully inherit [the land] until the time of restoration when Christ returns. Christ will return as the unique seed of Abraham and will inherit the good land from the Great Sea, the Mediterranean, to the Great River, the Euphrates. There have been disputes and conferences about the boundaries of the nation of Israel for years, but when Jesus comes back as the unique seed of Abraham, He will clear up the situation and inherit the good land. (The History of God in His Union with Man, pp. 94-95)

Today's Reading

God gave this land to Abraham's seed because God is the God of the land, the God, the Owner, of the earth. The earthly governments may think that their respective territories belong to them, but actually the entire earth belongs to Jehovah God (Psa. 24:1)....As the Possessor and Owner of the land, He has the right to give it to His friend's descendants.

The God of Abraham is seen as the God of secret care for His elect in saving [His friend] Abraham from Pharaoh's insulting of his wife (Gen.

的事上（创十二 10~20）。...祂是隐密照顾祂选民的
的神，拯救祂的选民脱离他们的难处。

神在罗得离别亚伯拉罕后，第四次向亚伯拉罕说话，这给我们看见神是安慰并鼓励的神。...神应许亚伯拉罕，要把他向四方所能看见的迦南地赐给他和他的后裔，也要使他的后裔如同地上的尘沙那样多（十三 14~17）。亚伯拉罕和罗得都富有起来。他们有许多羊群、牛群和帐篷，那地太小，使他们不能同住。亚伯拉罕要罗得拣选他所喜欢的地，罗得就离开了亚伯拉罕。

亚伯拉罕落在孤单的情形里。他的父亲死了，侄儿罗得离开了。这时神来安慰并鼓励亚伯拉罕，应许要把他所能看见的迦南地赐给他和他的后裔，也要使他的后裔如同地上的尘沙那样多。没有人能数算神所给亚伯拉罕的后裔有多少，因为他们是数不清的。在约珥书一章四节说到，有许多亚伯拉罕的子孙被四种蝗虫所表征的外邦政权和入侵军队所杀害。这些蝗虫如同地中海的波浪，来冲洗如同尘土的以色列。但无论有多少尘土被水冲去，仍然有些沙子留下来。所以在创世记二十二章十七节，亚伯拉罕的子孙不是比作尘土，乃是比作海边的沙。有些亚伯拉罕的子孙〔也〕好像天上的星。

亚伯拉罕的神是至高的神，天地的主，这是见于祂在亚伯拉罕与四王争战后，借着祂的祭司麦基洗德，将祂神圣的供应带给亚伯拉罕，并为亚伯拉罕祝福（十四 17~20）。神不仅是天上的神，也是地上的神，所以祂是至高的。...在那次胜利中，亚伯拉罕救回了罗得和他的家人，以及他们的财物（16）。...神的祭司来供应他饼和酒，作为一种使人舒爽的饮食，那样使人舒爽的饮食与主的桌子相似（太二六 26~28）。在主的桌子上，主供应我们，使我们这些疲累困乏的罪人得舒畅（神在祂与人联结中的历史，一一三至一一五页）。

参读：神在祂与人联结中的历史，第七章。

12:10-20)....He is the God of secret care for His elect to rescue His elect from their troubles.

God is seen as the God of comfort and encouragement in His fourth speaking to Abraham after Lot left him....God promised to give to Abraham and to his seed the land of Canaan as far as he could see in four directions and to make his seed as numerous as the dust of the earth (Gen. 13:14-17). Abraham and Lot both became rich. They had many flocks, herds, and tents, and the land was too small for them to dwell together. Then Abraham asked Lot to choose the part of the land that he desired, and Lot left him.

Abraham was left in a lonely state. His father was dead, and his nephew Lot departed. Then God came to comfort and encourage him in promising to give him and his seed the land of Canaan as far as he could see and to make his seed as numerous as the dust of the earth. No one can count how many descendants God has given to Abraham, because they are innumerable. Many of his descendants were killed by the four kinds of locusts in Joel 1:4, signifying the Gentile governments with their invading armies. These locusts were like the waves from the Mediterranean Sea, which came to scour Israel as the dust. But regardless of how much the water washed away the dust, there was still some sand left. This is why in Genesis 22:17, Abraham's descendants are not likened to the dust but to the sand on the seashore. Some of Abraham's descendants are in the heavens as the stars.

The God of Abraham is seen as the God Most High, the Possessor of heaven and earth, in His divine supply with His blessing to Abraham through His priest Melchizedek after Abraham fought the battle against the four kings (Gen. 14:17-20). He is not only the God of the heaven but also the God of the earth, so He is the Most High....In that victory he recovered Lot and his family with their possessions (v. 16)....The priest of God came to serve him with bread and wine as a kind of refreshment, and that refreshment resembled the Lord's table (Matt. 26:26-28). In the Lord's table, He supplies us and refreshes us, the tired, weary sinners. (The History of God in His Union with Man, pp. 95-96)

Further Reading: The History of God in His Union with Man, ch. 7

创十五 5~6 “于是领他走到外边，说，你向天观看，数算众星，能数得过来么？又对他说，你的后裔将要如此。亚伯兰信耶和华，耶和华就以此算为他的义。”

神在第五次向亚伯拉罕说话时（这次在异象中），显示为那是盾牌并大赏赐的神（创十五 1~6）。异象是一种神圣的景色，而不是一种物质的景色。...亚伯拉罕击败四王之后，可能惧怕四王报复。因此神来告诉亚伯拉罕，神要作盾牌保护他。神也要因亚伯拉罕救了罗得而作他的赏赐。神关心罗得，而亚伯拉罕与神合作，救了罗得。这是亚伯拉罕在神前的真实功劳，所以神为此赏赐他。这给我们看见，神在照顾祂子民的事上，是很细致的。

神在异象中对亚伯拉罕第五次说话时，也应许亚伯拉罕，那些按神圣性情是他属天后裔的，要如天上的星那样多，是地上任何人所不能摸着的。亚伯拉罕信耶和华，耶和华就以此算为他的义（5~6）。在罗马四章，保罗把这事看作称义的表样。神是盾牌，神是大赏赐，神也是称义者。神称义亚伯拉罕，意思是说，神对亚伯拉罕感到快乐，亚伯拉罕也完全与神和谐一致。他完全蒙神悦纳，与神没有问题（神在祂与人联结中的历史，一一五至一一六页）。

信息选读

在创世记十五章一至六节，神在异象中对亚伯拉罕说话。在十二至二十一节，神继续在亚伯拉罕沉睡时对亚伯拉罕说话。神在梦中对亚伯拉罕说话，预言那些按属人性情是“地上的尘沙”（十三 16），是他属地子孙的，必寄居埃及。他们要在外邦作寄居的，在那里生活，服事埃及人，被埃及

Morning Nourishment

Gen. 15:5-6 "And He brought him outside and said, Look now toward the heavens, and count the stars, if you are able to count them. And He said to him, So shall your seed be. And he believed Jehovah, and He accounted it to him as righteousness."

The God of Abraham is revealed as the God of shield and great reward in His fifth speaking (this time in a vision) to Abraham (Gen. 15:1-6). A vision is a kind of divine scenery, not a physical scenery....After defeating the four kings, Abraham may have been afraid of their avenging. Thus, God came in to tell Abraham that He would be a shield to protect him. He would also be Abraham's reward for his rescue of Lot. God was concerned for Lot, and Abraham cooperated with God to rescue him. This was a real credit to Abraham before God, so God rewarded him for this. This shows us that God is very fine in taking care of His people.

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

Today's Reading

In Genesis 15:1-6 God spoke to Abraham in a vision. In 15:12-21 God went on to speak to him when he was in a deep sleep. God spoke to Abraham in a dream, foretelling that his earthly seed in their human nature as “the dust of the earth” (13:16) would be sojourners in Egypt. They would be aliens in a foreign country and live there, serve the Egyptians, be afflicted by them for four hundred years, and in the fourth generation return to Canaan. Because

人苦待四百年，到了第四代要回到迦南。因着神信守祂的应许，所以神也与亚伯拉罕立约，向亚伯拉罕保证，祂必信守祂的应许，把从埃及河（就是尼罗河），直到伯拉大河（就是幼发拉底河）之地赐给他的后裔。这样的约乃是在十二章七节，十三章十四至十七节里，神所给亚伯拉罕之应许的保证。

我们也看见，神对亚伯拉罕是静默的神。这是由于亚伯拉罕在八十六岁时听从他妻子撒拉，娶了夏甲，凭着运用肉体得着一个儿子（十六 1~4、15~16）。那件事得罪神到了极点。

虽然神一再地应许，并且立约作为保证〔十二~十五〕，在十六章亚伯拉罕的妻子却提议亚伯拉罕娶她的使女夏甲为妾，使她从夏甲得子（1~3）。亚伯拉罕运用自己的肉体，娶了夏甲为妾，夏甲就为他生了一子，起名叫以实玛利。这实在得罪了神！于是神对亚伯拉罕静默了十三年之久。

当亚伯拉罕九十九岁时，神来重新坚定祂的约，这约成了割礼之约（十七 9~14）。在祂向亚伯拉罕第三次显现并第七次说话时，祂这位全丰全足的神成了给人行割礼的神，割除神选民在肉体里天然的人，使他们成为神的新造，这新造是由那凭神恩典所生的以撒所表征，不是由那凭亚伯拉罕肉体所生的以实玛利所表征（1~21，加四 22~31）。

割礼就是割除肉体，表征我们堕落之人，我们天然之人的肉体，必须割除、了结、终止。使徒保罗说，在旧约里肉身的割礼，乃是基督钉十字架对付我们身体之肉体的完全预表（西二 11）。基督在十字架上的死，就是祂的钉十字架，乃是我们真实的割礼，割除我们的肉体，及其邪情私欲（加五 24）（神在祂与人联结中的历史，一一六至一一九页）。

参读：神在祂与人联结中的历史，第七章。

of His faithfulness in keeping His promise, He also made a covenant with him to assure him of His faithfulness in His promise that He has given to his seed the land from the river of Egypt, the Nile, to the Great River, Euphrates. Such a covenant was a confirmation of God's promise to Abraham in 12:7 and 13:14-17.

God is also seen as the God of silence to Abraham. This was due to the fact that Abraham listened to his wife Sarah and married Hagar to get a son by the exercise of his flesh when he was eighty-six years old (Gen. 16:1-4, 15-16). That offended God to the uttermost.

In spite of God's repeated promise and His confirming covenant [Gen. 12—15], in Genesis 16 Abraham's wife proposed that he take Hagar her maid to bear a child for her (vv. 1-3). Abraham took, by exercising his flesh, Hagar and she bore a son by the name of Ishmael. This was a real offense to God! And God became silent to Abraham for that long time of thirteen years.

When Abraham was ninety-nine years old, God came in to reconfirm His covenant, which became a covenant of circumcision (Gen. 17:9-14). In God's third appearing with His seventh speaking to Abraham, He is the God of all-sufficiency in being the God of circumcision to cut off His chosen people's natural man in the flesh that they may become God's new creation, signified by Isaac who was born by God's grace, not as Ishmael who was born by Abraham's flesh (Gen. 17:1-21; Gal. 4:22-31).

Circumcision is the cutting off of the flesh, signifying that the flesh of our fallen man, our natural man, has to be cut off, ended, terminated. The apostle Paul said that the physical circumcision in the Old Testament was a full type of the crucifixion of Christ in dealing with the flesh of our body (Col. 2:11). Christ's death on the cross, His crucifixion, is our real circumcision which cuts off our flesh with its passions and its lusts (Gal. 5:24). (The History of God in His Union with Man, pp.97-99)

Further Reading: The History of God in His Union with Man, ch. 7

创十七 1~2 “亚伯兰年九十九岁的时候，耶和华向他显现，对他说，我是全足的神；你要行在我面前，并且要完全；我要与你立约，使你的后裔极其增多。”

10 “你们所有的男子都要受割礼；这就是我与你并你的后裔所立的约，是你们所当遵守的。”

割礼指明神要我们天然的人被割除。然后神要我们在复活里借祂的恩典重生，这是由以撒所预表的。因此，创世记十七章启示基督的钉十字架与复活。钉十字架就是割除旧人；复活就是产生，或生出新人，而新人乃是由以撒所表征（神在祂与人联结中的历史，——一九至一二〇页）。

信息选读

神只承认由基督复活所生出的人是亚伯拉罕合法的后裔（加三 29）。...彼前一章三节说，我们都已经借基督的复活得重生了。基督的钉十字架是一种了结，祂的复活是一种新生的起头。基督的死了结我们的旧人，基督的复活使我们的新人有新生的起头，使我们成为新造。

以撒是自主妇人所生，就是从恩典所生的。他是新约信徒的表样。我们这些新约的信徒，都是从自主妇人生的，就是从神恩典生的。因此，以撒作亚伯拉罕的后裔，预表基督（加三 16），也预表所有新约的信徒（29）。基督是头，信徒是祂的身体。以撒不是从旧人凭肉体生的，乃是在复活里凭神的恩典生的。

在创世记十七章一节，神向亚伯拉罕显现，并向他宣告，神是全丰全足的神。大多数的圣经译本把这辞翻作“全能的神”，但这辞的原文是指明全丰

Morning Nourishment

Gen. 17:1-2 "And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; walk before Me, and be perfect. And I will make My covenant between Me and you, and I will multiply you exceedingly."

10 "This is My covenant, which you shall keep, between Me and you and your seed after you: Every male among you shall be circumcised."

Circumcision indicates that God wants our natural man to be cut off. Then God wants us to be reborn by His grace in resurrection, typified by Isaac. Thus, Genesis 17 reveals Christ's crucifixion and resurrection. The crucifixion is to cut off the old man; the resurrection is to bring forth, or to beget, the new man, and the new man is signified by Isaac. (The History of God in His Union with Man, p. 99)

Today's Reading

God would recognize only the people brought forth by Christ's resurrection as the legal seed of Abraham (Gal. 3:29)....First Peter 1:3 says that we all have been regenerated by the resurrection of Christ. Christ's crucifixion is a termination, and His resurrection is a germination. Christ's death terminated our old man, and Christ's resurrection germinated our new man to make us the new creation.

Isaac was born of the free woman, born of grace. He was a pattern of the New Testament believers. We, the New Testament believers, are all born of the free woman, the grace of God. Thus, Isaac as Abraham's seed typifies both Christ (Gal. 3:16) and all of the New Testament believers (v. 29). Christ is the Head and the believers are His Body. Isaac was not born by the flesh of the old man but by God's grace in resurrection.

In Genesis 17:1 God appeared to Abraham and declared to him that He is the God of all-sufficiency. Most of the versions translate this as “the Almighty God,” but the Hebrew word here indicates all-sufficiency. Genesis 17 actually

全足。创世记十七章事实上是说到新约，就是新遗命。神在新约里的经纶是全丰全足的。在新约里，我们得着一切。我们有基督的死割除我们的旧人，我们也借着基督的复活有了新的出生。借着基督的死与复活，我们得着新约里的一切。腓立比一章十九节指明，耶稣基督的灵有全丰全足的全备供应。

具有属人友情的神，作一个人，有人的形状（在祂向亚伯拉罕第四次显现并第八次说话时），在人性的水平上（创十八～十九），来访问祂的朋友亚伯拉罕（代下二十 7，赛四一 8，雅二 23）。

当神探访亚当时，是神第一次探访人。亚当堕落了，神来寻找他。神问亚当：“你在哪里？”（创三 9）但在亚伯拉罕身上，神的探访不一样。神是在人性的水平上，不是在神性的水平上，来探访祂的朋友亚伯拉罕。神向亚伯拉罕显现，不是显为神，而是显为人。神以人的身分来与亚伯拉罕谈话，亚伯拉罕拿水给祂洗脚，又给这一位吃他妻子预备的食物。这都是在人的水平上。

亚伯拉罕与神同行，神与亚伯拉罕谈话，如同人的朋友一样。...但亚伯拉罕与神同行如同与人同行一样，并且神与亚伯拉罕谈话，如同人的朋友一样。祂对亚伯拉罕说到祂要审判所多玛，就是亚伯拉罕的侄儿罗得和家人所住的地方。神来找祂的朋友，要救祂朋友的侄儿。在罗得的事上，我们再次看见神对祂选民隐密的照顾，秘密的照顾。

在人性里具有友情的神，显示于祂打发亚伯拉罕的侄儿和他两个女儿，从所多玛的倾覆之中出来，因祂记念祂的密友亚伯拉罕（十九 29、12~22）。亚伯拉罕的神是具有人性友情的神，而亚伯拉罕的神乃是我们的神（神在祂与人联结中的历史，一二〇至一二二页）。

参读：罗马书生命读经，第七篇。

covers the new covenant, the new testament. God's economy in the New Testament is all-sufficient. In the New Testament we have everything. We have the death of Christ to cut off our old man, and we have the new birth through Christ's resurrection. Through Christ's death and resurrection, we have everything in the New Testament. Philippians 1:19 indicates that the Spirit of Jesus Christ has a bountiful supply that is all-sufficient.

God with His human friendship came (in His fourth appearing with His eighth speaking to Abraham) as a man, in the form of a man, to visit Abraham as His friend (2 Chron. 20:7; Isa. 41:8; James 2:23) on the level of humanity (Gen. 18—19).

The first time God visited man was when He visited Adam. Adam became fallen and God came to seek him. God asked Adam, "Where are you?" (Gen. 3:9). With Abraham, God's visit was different. He came to visit Abraham as His friend on the level of humanity, not on the level of divinity. God did not appear to Abraham as a divine being but as a human being. As a man God came to talk to Abraham, and Abraham gave Him water for Him to wash His feet. Abraham also served this One a meal prepared by his wife. This is all on the human level.

Abraham walked with God, and God conversed with Abraham as one human friend to another....Abraham walked with God as with a man, and God conversed with Abraham as a human friend. He spoke to Abraham concerning His judgment of Sodom, where Abraham's nephew Lot and his family lived. God came to His friend to rescue His friend's nephew. Again, we can see God's hidden care, His secret care, for Lot as one of His elect.

The God with friendship in humanity is revealed in His sending of Abraham's nephew and his two daughters out from the overthrow of Sodom, for the remembrance of Abraham as His intimate friend (Gen. 19:29, 12-22). The God of Abraham is a God of human friendship, and Abraham's God is our God. (The History of God in His Union with Man, pp. 99-101)

Further Reading: Life-study of Romans, msg. 7

创二二 1~2 “这些事以后，神试验亚伯拉罕，对他说，亚伯拉罕。他说，我在这里。神说，你带着你的儿子，就是你独生的儿子，你所爱的以撒，往摩利亚地去，在我所要指示你的山上，把他献为燔祭。”

8 “亚伯拉罕说，我儿，神必自己预备作燔祭的羊羔……。”

亚伯拉罕将他独生的爱子以撒献在祭坛上，乃是一幅生动的图画，说出父神将祂的独生爱子耶稣基督，当作祭物献在十字架上。在这幅图画中，以撒很详细地预表基督。以撒是亚伯拉罕的独生子（创二二 2、12、16），预表基督是神的独生子（约三 16）。以撒是亚伯拉罕的爱子（创二二 2），而基督是父的爱子，是父所喜悦的（太三 17）。以撒接受他父亲的意愿（创二二 6），基督也拣选祂父的意思（太二六 39）。以撒顺从至死（创二二 9~10）；照样，基督也顺从至死（腓二 8）。以撒背着燔祭的柴，走到摩利亚山顶（创二二 6）；同样的，基督也背着祂的十字架，走到各各他（约十九 17）。...以撒在祭坛上“被杀”，在第三日，也就是在复活里，归还给亚伯拉罕（创二二 4、10~13，来十一 19）；同样，基督也被钉在十字架上，并且第三天复活了（林前十五 4）。以撒在复活里得着繁增（创二二 17），基督也在祂的复活里得着繁增（约十二 24，彼前一 3）。以撒是亚伯拉罕的后裔，使万国得福（创二二 18）；照样，基督是亚伯拉罕唯一的后裔，亚伯拉罕的福在祂里面临到了万国（加三 8、14、16）（圣经恢复本，创二二 2 注 1）。

Gen. 22:1-2 "Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am. And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you."

8 "And Abraham said, God Himself will provide the lamb for a burnt offering, my son..."

Abraham's offering of his beloved and only son, Isaac, on the altar is a vivid picture of God the Father's offering of His beloved and only Son, Jesus Christ, on the cross. In this picture Isaac typifies Christ in a detailed way. Isaac, as Abraham's only son (Gen. 22:2, 12, 16), typifies Christ as God's only begotten Son (John 3:16). Isaac was Abraham's beloved son (Gen. 22:2), and Christ was the Father's beloved Son, in whom He delighted (Matt. 3:17). Isaac took his father's will (Gen. 22:6), and Christ also chose the will of His Father (Matt. 26:39). Isaac was obedient unto death (Gen. 22:9-10); likewise, Christ was obedient unto death (Phil. 2:8). Isaac carried the wood for the burnt offering and walked to the top of Mount Moriah (Gen. 22:6); in the same way, Christ bore His cross and walked to Golgotha (John 19:17)...Isaac was "killed" on the altar and was returned to Abraham on the third day, that is, in resurrection (Gen. 22:4, 10-13; Heb. 11:19); similarly, Christ was crucified on the cross and was resurrected on the third day (1 Cor. 15:4). Isaac was multiplied in resurrection (Gen. 22:17), and Christ also was multiplied in His resurrection (John 12:24; 1 Pet. 1:3). Isaac was the seed of Abraham for the blessing of all the nations (Gen. 22:18); likewise, Christ is the unique seed of Abraham in whom the blessing of Abraham has come to the nations (Gal. 3:8, 14, 16). (Gen. 22:2, footnote 1)

创世记二十章给我们看见，给人友爱照顾的全能神，用祂全能的大力拯救祂的密友亚伯拉罕，使他的妻子免于落在基拉耳王亚比米勒手中。神使亚比米勒王的家丧失生育的能力（17~18）。那是神运用祂的大能大力。然后神告诉亚比米勒王，亚伯拉罕要为他祷告。亚伯拉罕后来为他祷告，他家中的妇女就得了医治。神用祂的大能大力，给与亚伯拉罕友情的照顾。

神也是不改变的神，这见于祂向亚伯拉罕第九次说话时，守住祂恩典的原则，承认亚伯拉罕从撒拉所生的儿子以撒，是他唯一的儿子（二一 1~12）。亚伯拉罕的神在持守祂的话，祂的应许上，乃是不改变的神。

创世记二十二章十一至十四节启示预备的三一神，预备一只公羊，代替以撒为燔祭献给神（就是耶和华的使者—基督）。这是神第十一次向亚伯拉罕说话。对亚伯拉罕说话的那一位是耶和华，但这一位是耶和华的使者。所以在二十二章，我们看见基督的两方面。基督是由公羊所预表，祂又显为耶和华的使者。公羊是作罪人的代替，而耶和华的使者是服事耶和华的一位，照顾神的朋友。

赐福的三一神，见于祂第十二次（末次）向亚伯拉罕说话时，应许亚伯拉罕，祂（就是耶和华的使者—基督）必赐福给亚伯拉罕，必叫他的后裔繁增，如同天上的星，海边的沙，并且地上的万国都必因他的后裔（基督）得福（15~18）。

我们也看见，亚伯拉罕的神是在人的水平上友情的神，这是见于祂引领祂朋友亚伯拉罕的老仆人，去为亚伯拉罕的儿子以撒娶妻的事上（二四）。虽然这不是直接由神所推动，却是由神所作成。亚伯拉罕吩咐他的老仆人去为以撒娶得妻子，而他的老仆人乃是跟随神的引导作成这事（神在祂与人联结中的历史，一二二至一二四页）。

参读：神在祂与人联结中的历史，第七章。

Genesis 20 shows us the almighty God with His friendly care, in saving His close friend Abraham, with His almighty power, from the loss of his wife to Abimelech, king of Gerar. God caused that king's family to lose the capacity to beget children (vv. 17-18). That was God's exercise of His almighty power. Then God told that king that Abraham would pray for him. Abraham later prayed for him, and the women of his house were healed. God exercised a friendly care for Abraham by His almighty power.

God is also the God of changelessness in keeping the principle of His grace, in recognizing Isaac, Abraham's son of Sarah, as his only son, in His ninth speaking to Abraham (Gen. 21:1-12). The God of Abraham is the God of changelessness in keeping His word, His promise.

Genesis 22:11-14 reveals the Triune God of provision, in His providing a ram to replace Isaac for a burnt offering to God (as the Angel of Jehovah—Christ). This was God's eleventh speaking to Abraham. The One who spoke to Abraham was Jehovah, yet this was the Angel of Jehovah. Therefore, in Genesis 22 we see Christ in two aspects. Christ is typified as a ram and is seen as the Angel of Jehovah. The ram is the substitute for sinners, and the Angel of Jehovah is the One who serves Jehovah in taking care of God's friend.

The Triune God of blessing, in His twelfth (last) speaking to Abraham, promised him that He (as the Angel of Jehovah—Christ) would bless him and multiply his seed as the stars of the heaven and as the sand upon the seashore, and in Abraham's seed (Christ) all the nations of the earth would be blessed (Gen. 22:15-18).

The God of Abraham is seen as the God of friendship on the human level, in leading the old servant of His friend Abraham to secure a wife for his son Isaac (Gen. 24). Though this was not directly motivated by God, it was carried out by God. Abraham charged his old servant to find Isaac a wife, and his old servant did it by following God's leading. (The History of God in His Union with Man, pp. 101-103)

Further Reading: The History of God in His Union with Man, ch. 7

哦主，今向我们显现

创世记十二章（英1190）

E 大调

4/4

5̣ 6̣ 1̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ | 4̣ · 4̣ 4̣ ·
 一 哦 主，你 召 我 们 去 得 迦 南 美 地，
 4̣ 3̣ 2̣ | 4̣ · 4̣ 4̣ · 4̣ 3̣ 2̣ | 5̣ · 5̣ 5̣ ·
 作 你 团 体 新 人，与 你 同 住 于 彼；
 5̣ 6̣ 1̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ | 1̣ · 1̣ 1̣ ·
 无 奈，黑 暗 世 界 仍 然 紧 抓 不 已—
 1̣ 7̣ 6̣ | 5̣ 6̣ 3̣ - 2̣ | 1̣ - 1̣
 哦 主，今 向 我 们 显 现！
 5̣ 5̣ 5̣ | 7̣ - 7̣ 7̣ 6̣ 5̣ | 1̣ - 1̣ 3̣ 2̣ 3̣ |
 （副）哦 主，今 向 我 们 显 现， 我 们 才
 4̣ 5̣ 7̣ - 6̣ | 5̣ - 5̣ 5̣ 5̣ 5̣ | 3̣ · 3̣ 3̣ · 3̣ 2̣ 1̣ |
 能 勇 往 直 前。 偶 像 欣 然 撇 弃，前 进 取
 1̣ · 1̣ 1̣ · 1̣ 7̣ 6̣ | 5̣ 6̣ 3̣ - 2̣ | 1̣ - 1̣ ||
 得 美 地—哦 主，今 向 我 们 显 现！

二 荣耀之神照耀， 吸引我们跟随；
 需你加力推动， 不凭我们所为。
 唯愿你光吸引， 直到一切衰萎—
 哦主，今向我们照耀！

（副） 哦主，今向我们照耀，
 直至你外一切褪消；
 直至唯见耶稣，荣光照耀倾注—
 哦主，今向我们照耀！

三 哦主，当你显现， 你话我们听见，
 惊怯尽都驱除， 大能大力加添。
 愿你不断呼召， 发声引导无间—
 哦主，今向我们说话！

（副） 哦主，今向我们说话；
 唯你应时话语赐下，
 能使人心开启，得你分赐无已—
 哦主，今向我们说话！

四 并非出于我们， 全是因你自己；
 是你亲自呼召， 也是你来发起。
 你面我们瞻仰， 就能紧随不离—
 荣耀之神，求你眷临！

（副） 荣耀之神，当你眷临，
 我们还有什么原因，
 能不听你呼召，来得你的上好？
 荣耀之神，求你眷临！

1

O Lord, You've called to us, and Canaan we would win,
 To be Your corporate man and dwell with You therein;
 But how the darkness of this world does hold us in—
 O Lord, appear to us, we pray.
 O Lord, appear to us today;
 We see this is the only way.
 The idols to forsake
 And Canaan land partake,
 O Lord, appear to us today.

2

O God of glory, shine; draw and we'll follow You.
 Our strength and motive be, it's nothing we could do.
 Your light attracts us, Lord, 'til all else fades from view—
 O Lord, do shine on us, we pray.
 O Lord, do shine on us today;
 Till all our background fades away,
 Till You alone we see,
 Shining so gloriously—
 O Lord, do shine on us today.

3

In Your appearing, Lord, we have Your speaking clear;
 Your word empowers us and drives away all fear.
 So, Lord, keep calling us, Your voice we need to hear.
 O Lord, do speak to us, we pray.
 O Lord, do speak in us today;
 You know the words You need to say.
 To open all our heart,
 Your very Self impart.
 O Lord, do speak in us today.

4

O Lord, it's not of us, we've seen it's all of You;
 You are the calling One, Originator too!
 We can receive this call by our beholding You—
 O God of glory, come, we pray.
 O God of glory, come today;
 We've seen this is the only way
 To answer Your dear call
 That You might be our all—
 O God of glory, come today.

第八周申言

申言稿: _____

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