

2196 神在祂与人联结中的历史

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◎简介

本书是由李常受弟兄于一九九二年八月至一九九三年三月在美国加州安那翰所释放的信息集成。全书共十三章，详论神在已过永远里的历史，以及神在时间里的历史，包括创造宇宙并审判撒但和宇宙、恢复受审判的宇宙并创造人、拯救人脱离堕落、在祂圣民（从亚伯到挪亚）身上的工作并对世界（从该隐到巴别）的审判、在祂选民（从亚伯拉罕到约瑟身上的工作并审判所多玛和蛾摩拉、借着摩西在祂选民身上的工作（拯救以色列人出埃及、领他们进入旷野、训练他们敬拜并分享神，且过圣别、洁净并喜乐的生活）。

说 明

本书是由李常受弟兄于一九九二年二月十八日至一九九三年三月二十日在美国加州安那翰所释放的信息集成。

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This book is composed of messages given by Brother Witness Lee in Anaheim, California from August 28, 1992 through March 20, 1993.

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第一篇

神在已过永远里的历史

纲 目

壹 神的名：

- 一 耶和華，意思是“我是那我是”——自有永有一出三 14。
- 二 以羅欣（神），含示信實的大能者——創一 1，二 4。

貳 神是永遠的：

- 一 从亘古到永远——诗九十 2 下。
- 二 非受造的（乃为创造者）——創一 1。
- 三 无始无终——自有永有一来七 3。
- 四 在祂的三一里是永远的：
 - 1 父是永远的——赛九 6。
 - 2 子是永远的——来一 12 下，七 3。
 - 3 灵是永远的——来九 14。

叁 神是三一的：

- 一 以羅欣（神——創一 1）是复数的，指明神是三一的——三而一，正如创世记一章二十六至二十七节，三章二十二节上，和十一章七节里的代名词“我们”、“我们的”、以及“祂”所证实的。

CHAPTER ONE

GOD'S HISTORY IN ETERNITY PAST

OUTLINE

I. The name of God:

- A. Jehovah, meaning I Am Who I Am—self-existing and ever-existing—Exo. 3:14.
- B. Elohim (God), implying the faithful strong One—Gen. 1:1; 2:4.

II. God is eternal:

- A. From eternity to eternity—Psa. 90:2b.
- B. Uncreated (as the creating One)—Gen. 1:1.
- C. Without beginning and without ending—self-existing and ever-existing—Heb. 7:3.
- D. Eternal in His Trinity:
 1. The Father is eternal—Isa. 9:6.
 2. The Son is eternal—Heb. 1:12b; 7:3.
 3. The Spirit is eternal—Heb. 9:14.

III. God is triune:

- A. Elohim (God—Gen. 1:1) is plural, indicating that God is triune—three-one, as confirmed by the pronouns Us, Our, and He in Gen. 1:26-27; 3:22a; and 11:7.

二 父、子、圣灵的名—一个名含示三个身位，父、子、灵，指明神圣的三一—太二八 19:

- 1 父是三一神的源头。
- 2 子是三一神的彰显—约一 18。
- 3 灵是三一神的临到，应用—林后十三 14。
- 4 三者从永远到永远同时共存，且互相内在一—约一 1~2，十四 10~11，八 29，十五 26，启一 4~5 上:
 - a 子从父并同父，且在父的名里而来—约六 46，一 14，五 43 上，参约壹二 23 下。
 - b 灵从父并同父，在子的名里受差—约十五 26，十四 26。
- 5 在神圣三一的三者间，虽有分别却不分开。

肆 神立了一个永远的经纶—弗三 9~10，一 10:

- 一 那历世历代隐藏在神里之奥秘的经纶。
- 二 要产生召会，好展示神万般的智慧。
- 三 要将万有在基督里归一于一个元首之下。

伍 神在祂神圣三一里，在永远里举行了一个会议—徒二 23 与注 1:

- 一 决定基督那极重要的死。
- 二 为着完成神永远的经纶。

B.The name of the Father and of the Son and of the Holy Spirit—one name implies three persons, the Father, the Son, and the Spirit, indicating the Divine Trinity—Matt. 28:19:

- 1.The Father as the source of the Triune God.
- 2.The Son as the expression of the Triune God— John 1:18.
- 3.The Spirit as the reaching, the application, of the Triune God—2 Cor. 13:14.
- 4.The three co-exist and coinhere at the same time from eternity to eternity— John 1:1-2; 14:10-11; 8:29; 15:26; Rev. 1:4-5a:
 - a.The Son came from with the Father and in the Father's name— John 6:46; 1:14; 5:43a; cf. 1 John 2:23b.
 - b.The Spirit was sent from with the Father in the Son's name— John 15:26; 14:26.
- 5.Among the three of the Divine Trinity, there is distinction, but there is no separation.

IV. God made an eternal economy—Eph. 3:9-10; 1:10:

- A.The economy of the mystery hidden in God throughout the ages.
- B.To produce the church for the showing of God's multifarious wisdom.
- C.To head up all things in Christ.

V. God in His Divine Trinity held a council in eternity—Acts 2:23 and note 1:

- A.To make the determination concerning the crucial death of Christ.
- B.For the carrying out of God's eternal economy.

陆 神圣三一的第二者，预备要完成祂从永远进到时间里的“出来”，生在伯利恒成为人。（弥五 2。）

柒 神在创立世界以前，在基督里，曾用诸天界里各样属灵的福分，祝福了信徒—弗一 3～6：

一 拣选他们，使他们成为圣别，成圣归祂自己，有祂圣别的性情—4 节。

二 预定他们，标出他们，得儿子的名分，将他们作成祂的众子，归于祂自己，有祂神圣的生命—5 节下。

三 按着祂的意愿所喜悦的—5 节上。

四 使祂恩典的荣耀得着称赞，这恩典是祂在基督那蒙祂所爱者里面所恩赐我们的—6 节。

VI. The Second of the Divine Trinity was preparing to carry out His “goings forth” from eternity into time to be born in Bethlehem as a man (Micah 5:2).

VII. God blessed the believers in Christ with the spiritual blessings in the heavenlies before the foundation of the world—Eph. 1:3-6:

A. Choosing them to be holy, to be sanctified unto Himself with His holy nature—v. 4.

B. Predestinating them, marking them out, unto sonship, making them sons to Himself with His divine life—v. 5a.

C. According to the good pleasure of His will—v. 5b.

D. To the praise of the glory of His grace, with which He graced us in Christ, His Beloved—v. 6.

在这一系列的信息中，我要从另一个角度，就是从神历史的角度，说到基督徒的生活。这一位活的、有目的的、活动并行动的神，必然需要一部历史，一本传记。最近我们出版了倪柝声弟兄的传记。（“倪柝声——今时代神圣启示的先见”，台湾福音书房出版。）难道不该也有一本说到神传记的书么？我们必须领悟，的确有这样一本书。这本书是由四十几位作者，费了大约一千五百年写成的。头一位作者是摩西，末了一位作者是约翰。这本书就是圣经。圣经乃是神的传记，神的历史。事实上，我们可以说，圣经乃是神的自传，因为它是神自己借着许多受圣灵感动的作者，所写关于神的一本书。借着祂的众仆人，神写了祂的自传。整本圣经乃是三一神的历史。

我们必须认识神的历史，因为祂的历史与我们有太大的关系。所以这一系列信息的题目乃是“神在祂与人联结中的历史”。这意思是说，神的历史成了我们的历史，因为祂与我们联结。我们可以用夫妻之间的联结来说明这事。在我所写关于倪弟兄的书里，有一张倪弟兄和他妻子的照片。要写倪弟兄的历史，就不能不说到他的妻子。照样，圣经就是神与我们联结的历史。祂是我们的丈夫，我们这些蒙祂拣选、救赎的人是祂的妻子。

基督徒的生活乃是与神联结的生活。新约圣经说，作为神具体表现的基督乃是丈夫，召会乃是妻子。（弗五 25～32，林后十一 2。）新约圣经也说，基督要有一个婚筵。启示录十九章说到基督的婚娶和祂的婚筵。（7～9。）启示录二十一、二十二章给我们看见，化身于基督里的神，与蒙祂拣选、救赎之人在永世里的婚配生活。新约圣经是一本说到三一神与祂妻子的书。因此，当我们摸着神的历史，我们就摸着我们的基督徒生活。基督徒的生活就是婚配的生活。我们是妻子，基督是我们的丈夫。基督徒的生活乃是嫁给三一神之妻子的生活。

我们的神有一部历史，祂的历史最奇妙的一部分乃是祂与人联结的历史。甚至在旧约里，神就说到祂自己是丈夫，祂的子民是祂的妻子。（赛五四 5，六二 5，耶二 2，三 1，14，三一 32，结十六 8，二三 5，何二 7，19。）神在旧约里所要得着，与祂子民的婚配生活，乃是在新约里得以实化。在这一系列信息里，我们要以神在祂与人联结中的历史这个观点，来教导并解释圣经。

In this series of messages, I will be speaking concerning the Christian life from another angle, from the angle of God's history. The living, purposeful, active, and acting God surely needs a history, a biography. Recently we published a biography of Brother Watchman Nee (Watchman Nee: A Seer of the Divine Revelation in the Present Age published by Living Stream Ministry). Should there not also be a book concerning the biography of God? We need to realize that there is such a book. This book took approximately fifteen hundred years to complete through more than forty writers. The first writer was Moses and the last writer was John. This book is the Bible. The Bible is the biography of God, the history of God. Actually, we may say the Bible is the autobiography of God, because it is a book about God written by God Himself through a number of writers moved by the Holy Spirit. Through His servants, God wrote His autobiography. The entire Bible is a history of the Triune God.

We have to know God's history because His history has everything to do with us. This is why this series of messages is entitled The History of God in His Union with Man. This means that God's history has become our history because He is in union with us. We can illustrate this with the union between a husband and wife. In my book about Brother Nee, there is a photograph of him with his wife. A history of Brother Nee could not be written without speaking about his wife. In like manner, the Bible is God's history in union with us. He is our Husband, and we as His chosen and redeemed people are His wife.

The Christian life is a life in union with God. The New Testament says that Christ as the embodiment of God is the Husband and the church is the wife (Eph. 5:25-32; 2 Cor. 11:2). The New Testament also says that Christ will have a wedding. Revelation 19 speaks of the marriage of Christ and His marriage dinner (vv. 7-9). Revelation 21 and 22 show us the marriage life in eternity between God embodied in Christ and His chosen, redeemed people. The New Testament is a book concerning the Triune God with His wife. Thus, when we touch God's history, we touch our Christian life. The Christian life is a marriage life. We are the wife, and Christ is our Husband. The Christian life is the life of a wife who is married to the Triune God.

Our God has a history, and the most wonderful part of His history is His history in His union with man. Even in the Old Testament, God referred to Himself as the Husband and to His people as His wife (Isa. 54:5; 62:5; Jer. 2:2; 3:1, 14; 31:32; Ezek. 16:8; 23:5; Hosea 2:7, 19). The marriage life God desired with His people in the Old Testament is realized in the New Testament. In this series of messages, we want to teach and interpret the Bible with the view of the history of God in His union with man.

教导圣经就是教导人有关神的历史。圣经不仅是一本故事书，乃是一位活神的活历史。圣经从创世记到启示录，是以特别的顺序写成的，为要给我们看见这位奇妙之活人位的传记。我们必须照着神历史的观点认识圣经。

壹 神的名

在传记里，我们首先必须让人知道的，乃是这本传记所写之人的名字。这就是为何我们必须知道神的名。

一 耶和華，意思是“我是那我是”——自有永有

神有许多圣称，但在本篇信息里，我只说到其中的两个。神的名第一个是耶和華。耶和華的意思是“我是那我是”，就是自有永有者。出埃及三章十三至十四节说，“摩西对神说，我到以色列人那里，对他们说，你们祖宗的神打发我到你们这里来；他们若问我说，祂叫什么名字？我要对他们说什么呢？神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是的打发我到你们这里来。”（另译。）神呼召摩西，并吩咐他对以色列人说，祂的名是“我是”。“耶和華”的意思就是“我是”，“我是那我是”。

我们也可以说，耶和華的意思是，我从前是，我现在是，我将来是。启示录一章四节说到神是“那今是昔是以后永是的”。祂是那位从前是的，现在是的，将来也是的。换句话说，祂是自有永有的，含示祂是无始无终的。

主在约翰八章三次说到祂自己是“我是”。在二十四节祂说，“你们若不信我是，必要死在你们的罪中。”在二十八节祂说，“你们举起人子以后，必知道我是。”后来犹太人追问祂：“你还没有五十岁，岂见过亚伯拉罕？”（57。）主耶稣回答说，“我实实在在的告诉你们，还没有亚伯拉罕，我就是。”（58。）祂用现在式说，还没有亚伯拉罕，祂就是；严格的说，这在文法上是错的。按文法说，祂应当用过去式说，还没有亚伯拉罕，祂曾经是。但在神学上，那是错的。祂是那伟大的我是，从亘古到永远，无始无终。

祂是那我是，意思就是“你需要什么，我就是什么”，以及“我是一切”。我们有一张签了名的支票，其上的金额栏是空白的，我们可以照我们的需要填写。在“我是”

To teach the Bible is to teach people about God's history. The Bible is not merely a book of stories, but a living history of a living God. The Bible is written in a particular sequence from Genesis 1 to Revelation 22 to show us the biography of this wonderful living person. We need to know the Bible according to the view of God's history.

I. THE NAME OF GOD

The first thing we have to let people know in a biography is the name of the person about whom the biography is written. This is why we need to know the name of God.

A. Jehovah, Meaning I Am Who I Am—Self-existing and Ever-existing

There are many divine titles of God, but in this message I want to refer to only two of them. God's name is first Jehovah. Jehovah means I Am Who I Am, the self-existing and ever-existing One. Exodus 3:13-14 says, "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." God called Moses and charged him to say to Israel that His name is I Am. Jehovah means I Am, I Am That I Am.

We can also say that Jehovah means I was, I am, and I will be. Revelation 1:4 refers to God as the One "who is and who was and who is coming." He is the One who was in the past, who is in the present, and who will be in the future. In other words, He is self-existing and ever-existing, implying that He has no beginning and no ending.

In John 8 the Lord referred to Himself as the "I Am" three times. In verse 24 He said, "Unless you believe that I am, you will die in your sins." He said in verse 28, "When you lift up the Son of Man, then you will know that I am." Finally, the Jews challenged Him by asking, "You are not yet fifty years old, and have You seen Abraham?" (v. 57). Then the Lord Jesus responded, "Truly, truly, I say to you, Before Abraham came into being, I am" (v. 58). Strictly speaking, it is wrong grammar to say that before Abraham came into being, "I am." Grammatically, He should have said that before Abraham, "He was," or "He had been." But this would be wrong theologically. He is the great I Am without beginning and without ending, from eternity to eternity.

His being the I Am means "I am whatever you need" and "I am everything." We have a signed check with the space for the amount left blank, and we may fill in whatever we need. After the name "I Am" we can fill in the amount. The heavenly bank will cash this

的名字后面，我们可以填上款项。天上的银行，就会兑现这张支票。我们需要什么，主就是什么。如果我们需要救恩、亮光、生命、能力、智慧、圣别或公义，耶稣基督自己就是我们的这一切。祂是耶和華神，是那伟大的“我是”。

二 以罗欣（神），含示信实的大能者

神的另一个名是以罗欣（希伯来文 Elohim），含示信实的大能者。（创一 1，二 4。）以罗欣是复数词。这指明神是三一的。创世记一章一节说，起初神（以罗欣）创造天地。

神创造并复造宇宙之后，就来造人。在创世记一章二十六节神说，“我们要照着我们的形像，按着我们的样式造人。”只有一位神，但是这里所用的代名词是“我们”和“我们的”，指明神的复数。“我们要”含示神是三一的，并且神格的三者在他们之间举行了一次会议。因此，在圣经开始的创世记第一章里，就充分的含示了神圣的三一。司可福（Scofield）指出，“以罗欣”是由两个希伯来字所组成，含示力量和信实。因此，神，以罗欣，乃是信实的大能者。祂是大能的，祂也是信实的，所以祂能作一切的事，来守住祂的话。

貳 神是永远的

三一神是永远的。没有人能充分解释永远的意思。“永远”这辞第一含示时间的成分。按时间来说，神是永永远远的。神是永远的，也含示品质。神是永远的，意思是说，神是全然完全又完美，毫无瑕疵。就时间说，祂是永远的。祂是无终的，也是无始的。就祂的品质说，祂是完全的，又是完美的。当圣经说，神是生命，这意思是说，这生命无始无终。这意思也是说，这生命是完全的，又是完美的。我们人的生命不是永远的，乃是短暂的，并且我们人的生命既不完美，又不完全；但神在时间上和品质上，都是永远的。

一 从亘古到永远

诗篇九十篇二节下半说，从亘古到永远，祂是神。

二 非受造的（乃为创造者）

神是创造者，乃是非受造的。（创一 1。）圣经第一句话，说，“起初神创造…”。这意思是说，神自己就是开始。

check. The Lord is whatever we need. If we need salvation, light, life, power, wisdom, holiness, or righteousness, Jesus Christ Himself is all these things to us. He is Jehovah God, the great I Am.

B. Elohim (God), Implying the Faithful Strong One

Another name for God is the Hebrew title Elohim, implying the faithful strong One (Gen. 1:1; 2:4). The word Elohim is plural in number. This indicates that God is triune. Genesis 1:1 says that in the beginning God (Elohim) created the heaven and the earth.

After God's creation and restoration of the universe, He came to the creation of man. In Genesis 1:26 God said, "Let Us make man in Our image." There is one God but the pronouns here are "Us" and "Our," indicating that there is a plurality with God. The words "let Us" imply that God is triune and that the three of the Godhead had a conference among Themselves. Thus, the Divine Trinity is fully implied at the beginning of the Bible in Genesis 1. Scofield pointed out that the word Elohim is composed of two Hebrew words, implying strength and faithfulness. Thus, God, Elohim, is the faithful strong One. He is strong and He is faithful, so He can do everything to keep His word.

II. GOD BEING ETERNAL

The Triune God is eternal. No one can adequately explain what eternal means. The word eternal first implies the element of time. According to time God is forever and ever, eternal. God's being eternal also implies quality. His being eternal means that He is altogether complete and perfect, without defect. Concerning time He is eternal. He has no ending and no beginning. Concerning His quality He is complete and perfect. When the Bible says that God is life, this means that this life is without beginning and without ending. It also means that this life is complete and perfect. Our human life is not eternal but temporary. Also, our human life is not perfect or complete. God, however, is eternal both in time and in quality.

A. From Eternity to Eternity

Psalms 90:2b says that from eternity to eternity He is God.

B. Uncreated (as the Creating One)

God, as the creating One, is uncreated (Gen. 1:1). The first sentence in the Bible says, "In the beginning God created..." This means that God Himself is the beginning. With

有祂就有开始，因为祂就是开始。

三 无始无终—自有永有

希伯来七章三节启示基督是子神，乃是无始无终的—自有永有的。

四 在祂的三一里是永远的

神在祂的三一里是永远的。以赛亚九章六节说到永远的父。希伯来一章十二节和七章三节，清楚的指明子是永远的，是自有永有的。希伯来九章十四节说到永远的灵。这给我们看见，三一神全部是永远的。

叁 神是三一的

神是三一的。Triune（三一）是来自拉丁字，Tri 的意思是三，une 的意思是一，所以 triune 的意思就是三一。我们的神是三又是一，是一又是三。

一 以罗欣是复数的，指明神是三一的

以罗欣（神—创一1）是复数的，指明神是三一的—三而一，正如创世记一章二十六至二十七节，三章二十二节上，和十一章七节里的代名词“我们”、“我们的”、以及“祂”所证实的。

二 父、子、圣灵的名

马太二十八章十九节告诉我们，我们将人浸入三个身位的一个名里，就是浸入父、子、圣灵的名里。一个名含示父、子、灵三个身位，指明神圣的三一。在主说这话之前，没有人知道神是父、子、灵。旧约有些经节指出神是父，有些经节指出神是子，有些经节指出神是灵。这三者在旧约里都有，但乃是到马太二十八章十九节的时候，三者才摆在一起成为一个。

马太二十八章十九节是在基督复活以后说的。三一神乃是终极完成在复活里。在复活之前，三一神是在得着终极完成的过程中。当神进到时间里，祂就进入一个过程，祂的过程可以用隧道来说明。那个隧道是从成为肉体到复活。当祂复活的时候，祂就在那个隧道出来，所以复活就是祂

Him there is the beginning because He is the beginning.

C. Without Beginning and without Ending—Self-existing and Ever-existing

Hebrews 7:3 reveals that Christ as the Son of God is without beginning and without ending—self-existing and ever-existing.

D. Eternal in His Trinity

God is eternal in His Trinity. Isaiah 9:6 speaks of the eternal Father. Hebrews 1:12 and 7:3 indicate clearly that the Son is eternal, self-existing, and ever-existing. Hebrews 9:14 refers to the eternal Spirit. This shows us that in totality the Triune God is eternal.

III. GOD BEING TRIUNE

God is triune. Triune is from Latin. Tri means three, and une means one, so triune means three-one. Our God is three yet one and one yet three.

A. Elohim Being Plural, Indicating That God Is Triune

Elohim (God—Gen. 1:1) is plural, indicating that God is triune, three-one, as confirmed by the pronouns Us, Our, and He in Genesis 1:26-27; 3:22a; and 11:7.

B. The Name of the Father and of the Son and of the Holy Spirit

Matthew 28:19 tells us that we baptize people into one name of three persons: into the name of the Father and of the Son and of the Holy Spirit. One name implies three persons, the Father, the Son, and the Spirit, indicating the Divine Trinity. Before the Lord spoke this word, nobody knew that God is the Father, the Son, and the Spirit. The Old Testament did point out in some verses that God is the Father, in other verses that God is the Son, and in some verses that God is the Spirit. The three were there in the Old Testament, but they were never put together as one until the time of Matthew 28:19.

Matthew 28:19 was spoken after Christ's resurrection. The Triune God was consummated in resurrection. Before resurrection the Triune God was in a process of being consummated. When God came into time, He entered into a process, and His process can be illustrated by a tunnel. That tunnel was from incarnation to resurrection. When He was resurrected, He came out of that tunnel, so resurrection

的过程的完成。在祂的过程完成以后，主耶稣就把三一神启示出来。在福音书里，主耶稣吩咐门徒们要去，将人浸入三一神里，但在使徒行传里，门徒将人浸入主耶稣的名里。（八16，十九5。）这指明主耶稣就等于父、子、灵—三一神。

1 父是三一神的源头，子是三一神的彰显，灵是三一神的临到，应用

父是三一神的源头，子是三一神的彰显，（约一18，）灵是三一神的临到，应用。（林后十三14。）这些是简单、清楚、奇妙的发表。父是泉源，源头，子是水泉，作为流道，以彰显源头。这个流道，这个水泉，结果带进水流，就是灵，作为三一神的临到，应用。

2 三者从永远到永远同时共存，且互相内在

神格的三者从永远到永远同时共存，且互相内在。（约一1~2，十四10~11，八29，十五26，启一4~5上。）父、子、灵同时共存。祂们有分别。祂们也互相内在。互相内在就是活在彼此里面。当神格的三者同时共存时，祂们也彼此互相内住。就着祂们同时共存说，神格的三者有分别，但祂们的互相内在使祂们成为一。

我们信徒和三一神也互相内在。基督在我们里面，我们在祂里面，父在祂里面，祂在父里面，祂同着父与灵也在我们里面。（约十四10上，17，20。）因此，我们与三一神是一。在约翰十五章，主耶稣说，“你们要住在我里面，我也住在你们里面。”（4上。）基督和我们成为互相的住处。我们住在祂里面，祂也住在我们里面。

从过去的永远，到现在，一直到将来的永远，神格的三者同时共存，且互相内在。约翰一章一节说，“太初有话，话与神同在，话就是神。”这一节说，话与神同在，话就是神。话与神同时共存，但话也是神，因此话与神是“二而一”。二节说，“这话太初与神同在。”这证实祂不仅在时间里与神同在，也在太初与神同在。在太初，就是从

is the consummation of His process. After the consummation of His process, the Lord Jesus revealed the Triune God. In the Gospels the Lord Jesus charged the disciples to go and baptize people into the Triune God, but in the Acts the disciples baptized people into the name of the Lord Jesus (Acts 8:16; 19:5). This indicates that the Lord Jesus equals the Father, the Son, and the Spirit—the Triune God.

1. The Father Being the Source of the Triune God, the Son Being the Expression of the Triune God, and the Spirit Being the Reaching, the Application, of the Triune God

The Father is the source of the Triune God, the Son is the expression of the Triune God (John 1:18), and the Spirit is the reaching, the application, of the Triune God (2 Cor. 13:14). These are simple, clear, and wonderful expressions. The Father is the fountain, the source, and the Son is the spring as the course to express the source. This course, this spring, issues in a flow, which is the Spirit as the reaching, the application, of the Triune God.

2. The Three Co-existing and Coinhering at the Same Time from Eternity to Eternity

The three of the Godhead co-exist and coinhere at the same time from eternity to eternity (John 1:1-2; 14:10-11; 8:29; 15:26; Rev. 1:4-5a). The Father, the Son, and the Spirit co-exist. They are distinct. They also coinhere. To coinhere is to live within one another. While the three of the Godhead are co-existing, They are also mutually indwelling one another. In Their co-existence, the three of the Godhead are distinct, but Their coinherence makes Them one.

We believers and the Triune God also coinhere. Christ is in us, we are in Him, the Father is in Him, He is in the Father, and He with the Father and the Spirit is in us (John 14:10a, 17, 20). Thus, we are one with the Triune God. In John 15 the Lord Jesus said, “Abide in Me and I in you” (v. 4a). Christ and we become a mutual abiding place. We abide in Him, and He abides in us.

In eternity past, in the present, and in eternity future, the three of the Godhead are co-existing and coinhering. John 1:1 says, “In the beginning was the Word, and the Word was with God, and the Word was God.” This verse says that the Word was with God and that the Word was God. The Word and God co-exist, but the Word also is God. Thus, the Word and God are “two-one.” Verse 2 says, “He was in the beginning with God.” This confirms that He was with God not only in time but also in

已过的永远起，话就与神同在。基督的神格是永远的，也是绝对的。从过去的永远到将来的永远，祂与神同在，并且祂就是神。

约翰十四章十至十一节说，“我在父里面，父在我里面，你不信么？我对你们所说的话，不是我从自己说的，乃是住在我里面的父作祂自己的事。你们当信我，我在父里面，父在我里面。”这给我们看见，子在父里面，父在子里面。当子说话时，父就作事。子说话就是父说话，因为祂们互相内在。子与父不是分开的。祂们是二，但祂们又是一。就存在说，祂们是二，但祂们互相内在，所以祂们是一。第一者在第二者里，第二者在第一者里，所以第二者说话的时候，第一者就作事。

在约翰八章二十九节主耶稣说，“那差我来的是与我同在，祂没有撇下我独自一人。”父神差遣基督，但主说，那差祂来的是与祂同在。当子来的时候，父与祂同来。当主耶稣在这地上行走的时候，祂乃是与父一同行走。祂说父没有撇下祂独自一人。所以，当祂在客西马尼祷告的时候，父在那里。当祂在十字架上受死的时候，祂是同着父在那里受死。那人耶稣乃是同着神在十字架上受死。卫斯理查理写了一首诗歌，有一行说，“惊人之爱，何竟如此？我主我神为我受死！”（诗歌二三四首。）这就是说，我们的神为我们受死。当基督死在十字架上，乃是神为我们受死。基督同着神受死，因为神从来没有撇下祂独自一人。甚至在祂钉十字架的时候，神也与祂同在。

约翰十五章二十六节说，“但我要从父差保惠师来，就是从父出来实际的灵，祂来了，就要为我作见证。”这一节里，原文有两次用到“从”字；这字原文意“从…同…”。子从父差遣的实际的灵，不仅是从父来，也是同着父来。约翰八章二十九节给我们看见，父与子同在。然后约翰十五章二十六节给我们看见，父与灵同在。因此三者是一。当子来的时候，祂是同着父来。当灵来的时候，祂是同着父来。因此父一直是与子与灵同在。

a 子从父并同父，且在父的名里而来

子从父并同父，且在父的名里而来。（约六 46，一 14，五 43 上，参约壹二 23 下。）

the beginning. In the beginning, that is, from eternity past, the Word was with God. Christ's deity is eternal and absolute. From eternity past to eternity future He is with God and He is God.

John 14:10-11 says, "Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself, but the Father who abides in Me does His works. Believe Me that I am in the Father and the Father is in Me." This shows that the Son is in the Father and the Father is in the Son. When the Son speaks, the Father works. The Son's speaking is the speaking of the Father because They are coinhering. The Son and the Father are not separate. They are two, yet They are also one. In existence They are two, but They are coinhering, so They are one. The First is in the Second, and the Second is in the First, so when the second One speaks, the first One does the work.

In John 8:29 the Lord Jesus said, "He who sent Me is with Me; He has not left Me alone." God the Father sent Christ, but the Lord said that He who sent Him was with Him. When the Son came, the Father came with Him. When the Lord Jesus was traveling on this earth, He was traveling with the Father. He said that the Father had not left Him alone. Thus, when He was praying in Gethsemane, the Father was there. When He was dying on the cross, He was dying there with the Father. Jesus the Man was dying on the cross with God. Charles Wesley wrote a hymn with a line that says, "Amazing love! how can it be/That Thou, my God, shouldst die for me?" (Hymns, #296). This means that our God died for us. When Christ died on the cross, that was God dying for us. Christ died with God because God never left Him alone. Even in His crucifixion, God was with Him.

John 15:26 says, "But when the Comforter comes, whom I will send to you from the Father, the Spirit of reality, who proceeds from the Father, He will testify concerning Me." The Greek word for "from," used twice in this verse, is literally "from with." The Spirit of reality, who is sent by the Son from the Father, comes not only from the Father but also with the Father. John 8:29 shows that the Father was with the Son. Then John 15:26 shows that the Father was with the Spirit. Thus, the three are one. When the Son came, He came with the Father. When the Spirit comes, He comes with the Father. Thus, the Father was and still is with the Son and with the Spirit.

a. The Son Coming from with the Father and in the Father's Name

The Son came from with the Father and in the Father's name (John 6:46; 1:14; 5:43a; cf. 1 John 2:23b).

b 灵从父并同父，在子的名里受差

灵从父并同父，在子的名里受差。（约十五 26，十四 26。）因此，子在父的名里来，灵也在子的名里来。这表明三者乃是如同一位而来。子同着父来，父的名就是祂的名。祂是同着父，作为父而来。然后灵同着父来，子的名就是祂的名。祂是同着父，作为子而来。因此，子是父，（赛九 6，）灵是子，（林后三 17，）所以三者乃是一。

3 在神圣三一的三者间，虽有分别却不分开

在神圣三一的三者间，虽有分别却不分开。父与子有分别，子与灵有分别，灵与父与子又有分别。神格的三者，是在祂们的互相内在里共同存在，所以祂们虽有分别，却不分开。在三一神里，没有分开，只有分别。三一神是在祂的互相内在里存在。一面，三者互相内在；另一面，祂们同时共存。所以祂们是一。祂们是不分开的。

肆 神立了一个永远的经纶

在已过的永远里，神立了一个永远的经纶。（弗三 9～10，一 10。）这是神在已过永远里的历史。以弗所三章九至十节说，“并将那历世历代隐藏在创造万有之神里的奥秘有何等的经纶，向众人照明，为要借着召会，使诸天界里执政的、掌权的，现今得知神万般的智慧。”神奥秘的经纶，乃是要得着召会作神的彰显。在创立世界之前，在已过的永远里，神所作的头一件事，也许就是立了一个经纶，要产生召会来彰显神。历世历代隐藏在神里奥秘的经纶，乃是要产生召会，好显出神万般的智慧。

以弗所一章十节说，“为着时期满足时的经纶，要将万有，无论是在诸天之上的，或是在地上的，都在基督里归一于一个元首之下。”这一节给我们看见，神的经纶乃是要在基督里将万有都归一于一个元首之下。以弗所书以上的两段话给我们看见，神在已过的永远里，立了一个永远的经纶，要产生召会，为着要彰显神，并且要将万有在基督里归一于一个元首之下。所以这经纶是包罗一切的。在

b. The Spirit Being Sent from with the Father in the Son's Name

The Spirit was sent from with the Father in the Son's name (John 15:26; 14:26). Thus, the Son came in the Father's name, and the Spirit came in the Son's name. This shows that the three came as one. The Son came with the Father, and the Father's name is His name. He came with the Father as the Father. Then the Spirit came with the Father, and the Son's name is His name. He came with the Father as the Son. Thus, the Son is the Father (Isa. 9:6) and the Spirit is the Son (2 Cor. 3:17), so the three are one.

3. Among the Three of the Divine Trinity, There Being Distinction but No Separation

Among the three of the Divine Trinity, there is distinction but no separation. The Father is distinct from the Son, the Son is distinct from the Spirit, and the Spirit is distinct from the Son and the Father. The three of the Godhead co-exist in Their coinherence, so They are distinct but not separate. In the Triune God there is no separation, only distinction. The Triune God exists in His coinherence. On the one hand, the three are coinhering; on the other hand, at the same time they are co-existing. Thus, They are one. They are not separate.

IV. GOD MAKING AN ETERNAL ECONOMY

In eternity past God made an eternal economy (Eph. 3:9-10; 1:10). This is God's history in eternity past. Ephesians 3:9 and 10 say, "And to enlighten all that they may see what the economy of the mystery is, which throughout the ages has been hidden in God, who created all things, in order that now to the rulers and the authorities in the heavenlies the multifarious wisdom of God might be made known through the church." The economy of God's mystery is to have a church for the manifestation of God. The first thing which God may have done before the foundation of the world in eternity past was to make an economy to produce the church to manifest God. The economy of the mystery hidden in God throughout the ages was to produce the church for the showing forth of God's multifarious wisdom.

Ephesians 1:10 says, "Unto the economy of the fullness of the times, to head up all things in Christ, the things in the heavens and the things on the earth, in Him." This verse shows that God's economy is to head up all things in Christ. The above portions of Ephesians show us that God in eternity past made an eternal economy to produce the church for the manifestation of God and for the heading up of all things in Christ. Therefore, this economy is all-inclusive. In the whole universe, two things are most crucial: 1) to produce the church for God's manifestation; and 2) to head

全宇宙中有两件事是极其重要的。第一，产生召会，为着彰显神；第二，在基督里，将万有都归一于一个元首之下。这两件事是神在永远里所立的经纶里所定规的。这或许是神历史里的头一项，是祂在已过的永远里所作的第一件事。

伍 神在祂神圣三一里，在永远里举行了一个会议

神在祂神圣三一里，在永远里举行了一个会议。（恢复本徒二 23 与注 1。）行传二章二十三节说，基督是“按着神的定义先见被交给人的”。父神、子神、灵神在永远里举行了一个会议，决定基督那极重要的死，为着完成神永远的经纶。神立了一个经纶，但是神必须决定要如何完成祂的经纶。为了完成神的经纶，基督必须受那包罗万有的死。

陆 神圣三一的第二者，预备要完成祂从永远进到时间里的“出来”，生在伯利恒成为人

神圣三一的第二者，预备要完成祂从永远进到时间里的“出来”，生在伯利恒成为人。弥迦书五章二节告诉我们，基督要生在伯利恒，那是神“出来”的一部分。因此在已过的永远里，三一神预备要成为肉体，那个预备就是祂出来的一部分。祂的出来，就是祂来到我们这里。在神圣三一的第二者在时间里来生在伯利恒之前，祂在已过的永远里，乃是预备要来。

柒 神在创立世界以前，在基督里，曾用诸天界里各样属灵的福分，祝福了信徒

神在创立世界以前，在基督里，曾用诸天界里各样属灵的福分，祝福了信徒。（弗一 3～6。）在过去的永远里，在我们受造之前，神就祝福了我们。在我们受造以前，祂在两件事上祝福了我们。

up all things in Christ. These two things were determined in an eternity made by God in eternity. This might have been the first item of God's history, the first thing He did in eternity past.

V. GOD IN HIS DIVINE TRINITY HOLDING A COUNCIL IN ETERNITY

God in His Divine Trinity held a council in eternity (Acts 2:23 and note 1—Recovery Version). Acts 2:23 says that Christ was “delivered up by the determined counsel and foreknowledge of God.” God the Father, God the Son, and God the Spirit held a council, a conference, in eternity to make the determination concerning the crucial death of Christ for the carrying out of God's eternal economy. God made an economy, but God had to make a decision regarding how to carry out His economy. For the carrying out of God's economy, Christ had to die an all-inclusive death.

VI. THE SECOND OF THE DIVINE TRINITY PREPARING TO CARRY OUT HIS “GOINGS FORTH” FROM ETERNITY INTO TIME TO BE BORN IN BETHLEHEM AS A MAN

The Second of the Divine Trinity was preparing to carry out His “goings forth” from eternity into time to be born in Bethlehem as a man. Micah 5:2 tells us that Christ was going to be born in Bethlehem and that was a part of His “goings forth.” Thus, in eternity past the Triune God was preparing to be incarnated, and that preparing was a part of His goings forth. His goings forth are His coming forth. Before God as the Second of the Divine Trinity came to be born in Bethlehem in time, He was preparing to come in eternity past.

VII. GOD BLESSING THE BELIEVERS IN CHRIST WITH THE SPIRITUAL BLESSINGS IN THE HEAVENLIES BEFORE THE FOUNDATION OF THE WORLD

God blessed the believers in Christ with the spiritual blessings in the heavenlies before the foundation of the world (Eph. 1:3-6). In eternity past God blessed us before we were created. Before we were created, He blessed us in two things.

一 拣选他们，使他们成为圣别，成圣归祂自己，有祂圣别的性情

在已过的永远里，神拣选我们，使我们成为圣别，成圣归祂自己，有祂圣别的性情。（弗一4。）在过去的永远里，神拣选了我们，叫我们有祂的性情，指明祂要与我们成为一，也就是说，祂的性情要成为我们的性情。因着这性情，我们就被圣别，分别出来归给神。神的性情是圣别的，祂要将我们在性情上作成像祂一样。（来二11，彼后一4。）

二 预定他们，标出他们，得儿子的名分，将他们作成祂的众子，归于祂自己，有祂神圣的生命

神在已过的永远里预定我们，标出我们，得儿子的名分，将我们作成祂的众子，归于祂自己，有祂神圣的生命。（弗一5下。）因此，神在过去的永远里祝福了我们，给我们两件东西，就是祂的性情和祂神圣的生命。这是在已过的永远里，在我们还没有出生以前，神所赐给我们最大的福分。

三 按着祂的意愿所喜悦的，使祂恩典的荣耀得着称赞

神在已过的永远里，按着祂的意愿所喜悦的，（5上，）曾用诸天界里各样属灵的福分，祝福了我们，使祂恩典的荣耀得着称赞，这恩典是祂在基督那蒙祂所爱者里面所恩赐我们的。（6。）

这是神在已过永远里的历史，这历史也包括了我们。在已过的永远里，祂立了一个经纶，为要产生召会，为着祂的彰显，并且要将万有，包括我们，在基督里都归一于一个元首之下。祂也举行了一次会议，决定神圣三一的第二者来替我们死，以完成祂的经纶。然后，在已过的永远里，祂拣选了我们，使我们有祂的性情，也使我们有祂神圣的生命，叫我们与祂一样的圣别，并叫我们成为祂的儿子，作祂的儿女，来彰显祂。这就是神在已过永远里的历史，这历史就是我们的历史。基督徒的生活，是从已过的永远里，在创立世界以前，神对我们的拣选和预定开始的。

我们必须从这样更深的角度认识神。我们的神有奇妙的历史，这历史包括了我们。事实上，在祂的历史里，凡祂已经作的，现在作的，将要作的，都是为着我们基督徒的生活。祂的历史建立起我们基督徒的生活。

A. Choosing Them to Be Holy, to Be Sanctified unto Himself with His Holy Nature

In eternity past God chose us to be holy, to be sanctified unto Himself with His holy nature (v. 4). In eternity past God chose us to have His nature, indicating that He would be one with us, that is, that His nature would become our nature. With this nature we are being sanctified, separated unto God. He is holy in nature, and we are being made the same as He is in nature (Heb. 2:11; 2 Pet. 1:4).

B. Predestinating Them, Marking Them Out, unto Sonship, Making Them Sons to Himself with His Divine Life

In eternity past God predestinated us, marking us out, unto sonship, making us sons to Himself with His divine life (Eph. 1:5a). Thus, God blessed us in eternity past with two things—with His nature and with His divine life. This is the top blessing which was given to us in eternity past before we were born.

C. According to the Good Pleasure of His Will to the Praise of the Glory of His Grace

God's blessing us in eternity past with the spiritual blessings in the heavenlies was according to the good pleasure of His will (v. 5b) to the praise of the glory of His grace, with which He graced us in Christ, His Beloved (v. 6).

This is God's history in eternity past and this involves us. In eternity past, God made an economy to produce the church for His manifestation and to head up all things, including us, in Christ. He also held a council to determine that the Second of the Divine Trinity should come to die for us to carry out His economy. Then in eternity past He chose us to have His nature and to have His divine life so that we could be holy as He is and be His sons as His children to express Him. This is God's history in eternity past, and this history is our history. The Christian life began from God's choosing us and predestinating us in eternity past before the foundation of the world.

We need to know God in such a way from a deeper angle. Our God has a marvelous history which includes us. Actually, whatever He has done, whatever He is doing, and whatever He will do in His history are all for our Christian life. His history builds up our Christian life.

第二篇

神在时间里的历史（一）

（从创造宇宙，到白色大宝座前最终的审判—
创一 1～启二十 15）

创造宇宙并审判撒但和宇宙

纲 目

壹 创造宇宙：

一 神创造诸天和地 — 创一 1：

1 神创造诸天同诸天上一切的活物：

a 铺张诸天—赛四二 5 上，亚十二 1 上。

b 创造星辰—伯三八 7 上。

c 创造神的众子—天使，其中之一变成撒但—
伯三八 7 下，一 6。

2 神创造地同地上的万有：

a 奠立地基—亚十二 1，伯三八 4。

b 有正确的尺度同坚固的根基与作记号的角
石—伯三八 5～6。

c 将地和地所出的一并铺开—赛四二 5 上。

d 因着神建造大地的美丽，星辰一同歌唱，天
使也都欢呼—伯三八 7。

二 在撒但背叛前，神原初所造的宇宙。

贰 审判撒但和宇宙：

CHAPTER TWO

GOD'S HISTORY IN TIME (1)

(From The Creation Of The Universe To The Final Judgment At The
Great White Throne—Gen. 1:1—Rev. 20:15)

Creating The Universe And Judging Satan And The Universe

OUTLINE

I. Creating the universe:

A. God created the heavens and the earth—Gen. 1:1:

1. God created the heavens with all the living things in the heavens:

a. Stretching forth the heavens—Isa. 42:5a; Zech. 12:1a.

b. Creating the stars—Job 38:7a.

c. Creating the sons of God—the angels, one of them becoming Satan—
Job 38:7b; 1:6.

2. God created the earth with all the things on the earth:

a. Laying the foundations of the earth—Zech. 12:1b; Job 38:4.

b. In the proper measurements with the solid bases and the marking
cornerstones—Job 38:5-6.

c. Spreading forth the earth and what springs up from it—Isa. 42:5b.

d. The stars sang together and all the angels shouted for joy at God's
beautiful building of the earth—Job 38:7.

B. God's initial creation of the universe before Satan's rebellion.

II. Judging Satan and the universe:

一 撒但原是明亮之星（或作晨星，拉丁文译为“路西弗”），早晨之子，指明撒但是神在宇宙的“早晨”所造早期的天使之一——赛十四 12。

二 他曾在伊甸神的园中，在诸天的圣山上，并曾为神所膏，在所有天使之上作天使长（犹 9）——结二八 13～14：

1 作世界的王（由乐器所证明——结二八 13 下）——约十二 31，路四 5～6，弗二 2。

2 作遮掩约柜的基路伯，与神亲近，是事奉神的大祭司——结二八 14～15 上。

三 他背叛神——结二八 15～26：

1 他因美丽和荣光，心中高傲——结二八 17。

2 他心里曾说，“我要升到天上；我要高举我的宝座在神众星以上；我要坐在聚会的山上，在北方的极处，我要升到高云之上；我要与至上者同等。”——赛十四 13～14。

3 天上三分之一的天使参与他的背叛——启十二 4 上。

4 亚当以前之世代的活物也加入他的背叛。

四 他背叛的结果：

1 他成了神的对头（希伯来文为“撒但”——亚三 1～2，启十二 9 上，二十 2 上）。

2 他与他属下的天使成为诸天界里邪恶的属灵体系，由他为其首领——弗六 12，二 2 下，但十 13，20。

A.Satan was the Daystar (translated in Latin, Lucifer), son of the dawn, indicating that Satan was one of the early angels created by God at the “morning” of the universe—Isa. 14:12.

B.He was in Eden, the garden of God, upon the holy mountain in the heavens, and was anointed by God to be the chief archangel (Jude 9) above all the angels—Ezek. 28:13-14:

1.As the ruler of the world (proven by the musical instruments—Ezek. 28:13b)—John 12:31; Luke 4:5-6; Eph. 2:2.

2.As the cherub covering the ark, close to God as the high priest serving God—Ezek. 28:14-15a.

C.He rebelled against God—Ezek. 28:15-16:

1.His heart was lifted up because of his beauty and his brightness—Ezek. 28:17.

2.He said in his heart, “I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north. / I will ascend above the heights of the clouds; / I will make myself the Most High”—Isa. 14:13-14.

3.One-third of the angels of heaven participated in his rebellion—Rev. 12:4a.

4.The living creatures in the preadamic age also joined him in his rebellion.

D. The issue of his rebellion:

1.He became God’s adversary (Heb., Satan—Zech. 3:1-2; Rev. 12:9a; 20:2a).

2.He and his subordinate angels became the spiritual forces of evil in the heavenlies, of which he is the ruler—Eph. 6:12; 2:2b; Dan. 10:13, 20.

- 3 亚当以前之世代的活物成了鬼，（太十二 43～45，）为撒但黑暗的国作工—太十二 26，徒二六 18 上，西一 13 上。
- 4 神审判了撒但，以致他必从诸天被摔到地上，并坠落阴间，到坑中极深之处—结二八 16～17，赛十四 15。
- 5 神审判了被撒但背叛所污染的诸天和地，因而整个宇宙变为黑暗—伯九 5～7，创一 2 上。
- 6 神必要一步一步执行祂对撒但的审判，直到他被扔在火湖里—路十 17～19，启十二 9，10 下，13，二十 2～3，7，10。
- 7 在神对撒但的审判完成之前，撒但仍然能进到神面前，控告神的子民，（伯一 6～12，二 1～7，亚三 1～2，启十二 10 下，）并且他如同吼叫的狮子，遍地游行，寻找可吞吃的人。（彼前五 8。）
- 8 基督在十字架上，在祂的肉体里，废除了那掌死权者撒但的身位和性情—来二 14。

3. The living creatures of the preadamic age became demons (Matt. 12:43-45), working for his kingdom of darkness—Matt. 12:26; Acts 26:18a; Col. 1:13a.
4. God judged Satan so that he will be cast from the heavens to the earth and to Sheol, to the sides of the pit—Ezek. 28:16-17; Isa. 14:15.
5. God judged the heavens and the earth, which were polluted by Satan's rebellion, and thereby the entire universe became dark—Job 9:5-7; Gen. 1:2a.
6. God will execute His judgment upon Satan, step by step, until he is cast into the lake of fire—Luke 10:17-19; Rev. 12:9, 10b, 13; 20:2-3, 7, 10.
7. Before the completion of the execution of God's judgment upon him, he can still enter into the presence of God to accuse God's people (Job 1:6-12; 2:1-7; Zech. 3:1-2; Rev. 12:10b) and, as a roaring lion he walks about, seeking someone to devour (1 Pet. 5:8).
8. Christ, in His flesh on the cross, destroyed him, in his person and nature, as the one who has the might of death—Heb. 2:14.

神是全能的，但是在全宇宙中，除了圣经之外，却没有一部祂的记录。甚至也很难找到关于某些假神的记载。但我们的确有一部神的记录，就是圣经。在这地上人类中，最奇妙的，就是这部记录。

摩西五经，犹太人称为“陀拉”，是摩西写的。摩西并不是那么早，他比亚伯拉罕至少晚四百年，也比亚当至少晚二十五个世纪。那么，这里有一个奇妙的问题：摩西从哪里找到这一切事实，来写他的这五卷书？创世记是摩西所写的一本记载，但是你找不到摩西记载的根据。所以人就怀疑，摩西到底从哪里找出创世记从亚当到约瑟之记载的材料。摩西有的时候给我们很详细的记载，就如创世记三章。摩西说到人因着蛇堕落，甚至把蛇与夏娃之间的谈话，非常详细的告诉我们。但是摩西从哪里得着这些材料？

从我年轻的时候，人就告诉我说，有一种口传的记录，一代一代的传到摩西。但是口传的记录很可怕。它有的时候像一个雪球，经过历代相传，成为大球，只有一点点的事实，其他都是虚构的故事。但是如果你细读创世记，你找不到虚构的故事。好像一切都是事实。在创世记三章里的对话很合理，非常的像事实。所以我们必须相信，摩西在写的时候，他是在圣灵的运行之下。（彼后一21。）没有疑问的，是有一些口头的传述，但是我相信，摩西著作的主要源头，乃是圣灵的运行。

神的历史借着人的故事得以启示出来

最好的圣经教师说，创世记是一本历史书。但是创世记也是一本故事书。如果创世记只是历史书，那么，关于约瑟的记录，就不需要这么长。很希奇的，创世记只有三页讲到神的创造，而有许多页讲到约瑟这个人。在创世记的五十章中，有十三章讲到约瑟。

为什么神创造的记录这么短，这个名叫约瑟之少年人的记载却这么长？你必须看见，神的历史与创造的关系不是那么大。如果创世记是神创造的完全记载，五十章就不够。今天科学家不是写几页，乃是写了许多书，告诉我们关于宇宙的存在。但是圣经不是那一种的历史。圣经不是神与星宿、天象、动物联结的历史。圣经乃是神与人联结的历史。约瑟占了这么长的记载，因为神要给我们看见，祂是

God is omnipotent, but apart from the Bible there is no record about Him in the whole universe. It is even hard to find a record concerning some of the false gods. But we do have a record about God, that is, the Bible. The most wonderful thing on this earth among the human race is this record.

The Pentateuch, which the Jews call the Torah, was written by Moses. Moses was not very early; rather, he was at least four hundred years later than Abraham and at least twenty-five centuries later than Adam. Here then is a marvelous question: Where did Moses get all his facts for the writing of the Pentateuch? Genesis is a record written by Moses, but you cannot find Moses' support for his record. Therefore, people wonder where Moses got the material for Genesis, the account of Adam to Joseph. Sometimes Moses gives us a very detailed record, as in Genesis 3. Moses tells of man's fall through the serpent and even gives us the conversation between the serpent and Eve in much detail. But where did Moses get this material?

From my youth I was told that the verbal record went down through the generations to Moses. But a verbal record is terrible. It is sometimes like a snowball: As it goes through the generations, it becomes a big ball with little fact and the rest myth. But if you study Genesis carefully, you cannot find myths. It seems that everything is a fact. That conversation in chapter three is very reasonable and very much like fact. Therefore, we must believe that while Moses was writing, he was under the moving of the Holy Spirit (2 Pet. 1:21). No doubt, there is some verbal tradition, but I believe the main source of Moses' writing was the move of the Holy Spirit.

THE HISTORY OF GOD REVEALED THROUGH HUMAN STORIES

The best Bible teachers say that Genesis is a book of history. But Genesis is also a book of stories. If Genesis were just a book of history, the record concerning Joseph, for instance, would not need to be as long as it is. It is strange that only three pages of Genesis are about God's creation, while many pages are about this one man Joseph. Of the fifty chapters of Genesis, thirteen are about Joseph.

Why is the record of God's creation so short and the record of this youth named Joseph so long? You must realize that the history of God is not a history related much to the creation. If Genesis were a full record of God's creation, fifty chapters would not be sufficient. Scientists today spend not pages but books to tell us about the existence of the universe. But the Bible is not that kind of history. The Bible is a history of God in union not with the stars and the heavenly host nor with the beasts. The Bible is a history of God in union with man. Joseph occupies such a long portion of the record

多么在约瑟的光景里。在创造的时候神只说，要有光，就有了光。除此之外，没有什么细点可说。但是当同一个作者写到约瑟的时候，就记载得非常详细。因为讲得详细，你读约瑟的故事时，不能不在感情上被摸着。所以我们读这些细点，就看见我们的神在祂的历史上，与人性非常有关系。

行传七章说，当亚伯拉罕还在迦勒底的时候，荣耀的神向他显现。（2。）你知道神怎样向亚伯拉罕显现么？创世记十八章清楚记载到神的显现。有一天，正热的时候，亚伯拉罕坐在帐棚门口。突然间有三个人来了。在这三个人中间，只有一位是基督，在这章里称为耶和华。（1，13。）与基督同来的两个天使离开的时候，基督留下与亚伯拉罕在一起。亚伯拉罕就与耶和华面对面的说话，像人对人说话一样。这一章说得很清楚，但是有一个很大的问题。基督在那里，是人的形状，有人的身体。祂甚至吃了撒拉所作的饭，亚伯拉罕也给祂水洗脚。这似乎与约翰一章十四节冲突，那里说神在成为肉体的时候，才成了肉体。基督怎能早在约翰一章十四节以前，就已经在肉体里？这是神的历史。摩西的著作是非常有人性的，但是在这个有人性的记载里，你能看见神。神活在这个记载里。我们或许以为，只有神创造诸天和地是值得记载的，至于像约瑟这样一个少年人，不需要很长的记载。但是你们喜欢读创世记一章、二章，过于创世记三十七章到五十章么？你读三十七到五十章，甚至读十遍也不会觉得厌倦。这几章在人性一面很有趣味，但在其中你能看见神。这是神在人性故事里的历史。创世记三十七章到五十章是一个人的故事，但那故事包含了神的历史。

根据这个原则，雅各的故事更是有趣。他名字的意思是“抓脚跟的人”，他的确是个抓夺者。当他舅舅吩咐他牧放羊群，他就利用机会抓夺他舅舅的牲畜。（创三十 25～43。）在此你能看见，神所拣选的人中，有一个是这么诡诈，但是神却在他身上作工，将他从一个抓夺者，变为一个王子。他从前是雅各，但他的神至终使他成为以色列，意思就是王子。（三二 28。）这个雅各在年轻的时候，似乎抢夺了他所接触的每一个人——他的父亲以撒，（二七 1～29，）他的哥哥以扫，（二五 29～34，）和他的舅舅拉班。但是到他年老成熟的时候，无论他到哪里去，他都给人祝福。那似乎是偷窃

because God wants to show us how much He is there in Joseph's situation. In the creation God only said, Let there be light, and there was light. There is no more detail than that. But when the same writer comes to Joseph, the record is in much detail. Because of the detail, you cannot read the story of Joseph without your affections being touched. Therefore, from reading these details we see that our God in His history is very much related to humanity.

Acts 7 says that when Abraham was still in Chaldea, the God of glory appeared to him (v. 2). Do you know in what way God appeared to Abraham? Genesis 18 gives us a clear record of this. One day Abraham sat at the door of his tent in the heat of the day. Then suddenly three men came. Of these three, one was Christ, who is called Jehovah in this chapter (vv. 1, 13). When the two angels who came with Christ left, Christ remained with Abraham, and Abraham talked to Jehovah face to face as he would to another person. This chapter is clear, but it presents a big problem. Christ was there in the human form, with a human body. He even ate Sarah's cooking, and Abraham brought Him water so that He might wash His feet. This seems to contradict John 1:14, which says that at the time of the incarnation God became flesh. How could Christ already be in the flesh long before John 1:14? This is God's history. Moses' writing is very human, yet in this human record you can see God. God lived in this record. We may think that only God's creation of the heavens and the earth is worth recording and that there is no need to have a long record about a youth like Joseph. But do you like to read Genesis chapters one and two more than chapters thirty-seven through fifty? Even if you read chapters thirty-seven through fifty ten times, you will not get tired of them. These chapters are humanly very interesting, but you can see God there. This is God's history in a human story. Chapters thirty-seven through fifty of Genesis are a man's story, but that story comprises God's history.

Based upon this principle, the story about Jacob is even more interesting. His name means one who grasps the heel, and he was surely a grasper. When his uncle charged him to shepherd the flock, he took the opportunity to grasp his uncle's cattle (Gen. 30:25-43). Here you can see that although one of God's chosen people was so cunning, God was working on him to change him from being a grasper into being a prince. Formerly, he was Jacob, but eventually his God made him Israel, which means a prince (32:28). In his youth this Jacob seemingly robbed everybody in his contact with them— his father Isaac (27:1-29), his brother Esau (25:29-34), and his uncle Laban. But when he was old and matured, he blessed others everywhere he went. What seemed to be stealing hands became blessing hands. When he met Pharaoh, the

的手，成了祝福的手。当他看见地上最大的王法老，他就给法老祝福。（四七7。）圣经里有一个原则，就是给人祝福的，比蒙祝福的大；（来七7；）所以雅各比法老大。

创世记五章二十二节说，以诺与神同行三百年。这也就是说，神与一个人以诺同行三百年。这两个朋友从来没有改变。三百年后，神就把祂这个亲密的朋友从地上提去，脱离死亡。这是以诺的故事，还是神的历史？

在创世记三章我们读到，人堕落以后，亚当和夏娃都很惧怕。然后神来呼叫亚当，问说，“你在哪里？”（9。）这看来非常有人性。公义的神，非常亲密、友善的向一个罪人说话。若没有这样的故事，你怎能认识神？这是关于亚当和夏娃的记载么？表面看来是，但事实上更是神历史的记载。这给我们看见神，过于给我们看见亚当和夏娃。

如果你抓住这个原则，应用到全部的圣经，你就能在每一页都看见神。圣经主要不是记载人，乃是记载神。不仅如此，圣经不是关于神创造的记载，乃是神对待祂心上的历史。在祂对待人的事上，我们能够认识祂，看见祂是怎样的一位神。

你必须照这个原则再读创世记，来看其中的神是怎样的一位神。创世记是头一本神的历史。你这样来读创世记，就能借着神与人的一切故事，看见这一位向我们显明出来，显示出来的神。你把这些故事全都加起来，就能看见神的历史。没有创世记，你就不能好好认识神。有的人说，新约比旧约重要；有的人甚至说，今天我们不需要旧约。但是我必须告诉你们，没有旧约，我们就不能好好认识神。没有创世记三十二章的故事，你怎能相信神与雅各这人摔跤，而且神无法胜过人？（25。）神在摔跤时，无法制伏雅各，但是神运用祂全能、神圣、无所不能的力量，来摸雅各的大腿窝，雅各的腿就瘸了。从那时以后，雅各就瘸着腿走路。

没有这样的故事，你怎么知道神竟然还与祂的子民摔跤？你或许以为这只不过是神与雅各之间的故事，祂今天不会再与任何人摔跤。但是你错了。也许就在今天早上，祂就要与你摔跤，但是你可能没有预备好。雅各那天晚上预备好了，因为他很迫切，因为他所欺骗的哥哥要来了。他由于惧怕，就打发他的妻子儿女往前去，而他留在那里。

top king on the earth, he blessed him (47:7). In the Bible there is the principle that the one who blesses is greater than the one who is blessed (Heb. 7:7); hence, Jacob was greater than Pharaoh.

Genesis 5:22 says that Enoch walked with God for three hundred years. This also means that God walked with Enoch, a man, for three hundred years. These two friends never changed. After three hundred years God took His very intimate friend from the earth and away from death. Is this the story of Enoch or the history of God?

In Genesis 3 we read that after man fell, Adam and Eve were afraid. Then God came and called out to Adam, asking, Where are you? (v. 9). This seems very human. The righteous God talked to a sinner in a very intimate, friendly way. Without such a story, how could you know God? Is this the record of Adam and Eve? Apparently it is, but actually it is even more a record of God's history. It shows us more about God than about Adam and Eve.

If you pick up this principle and apply it to the entire Bible, you can see God on every page. The Bible is not mainly a record of men but a record of God. Furthermore, it is not a record of God in creation; rather, it is a history of God in His dealing with man, who is on His heart. In His dealings with man we can know Him, and we can see what kind of God He is.

You need to read Genesis again according to this principle to see what kind of God is there. Genesis is the first book of God's history. By reading Genesis in this way, you can see this God manifested and shown to us through all the stories of Him with man. When you add all these stories together, you see His history. Without Genesis you cannot know God very well. Some people say that the New Testament is more important than the Old, and some would even say that we do not need the Old Testament today. But I must tell you that without the Old Testament, you cannot know God so well. Without the story in Genesis 32 could you believe that God wrestled with the man Jacob and that He was not able to prevail against a man (v. 25)? In His wrestling He had no way to put Jacob down, but He exercised His almighty, divine, omnipotent strength and touched his thigh. Then Jacob was crippled, and from then on he limped when he walked.

Without such a story how could you know that God would even wrestle with His people? Perhaps you think that this is just the story of God with Jacob and that today He would not wrestle with anyone. But you are wrong. He may have even tried to wrestle with you this morning, but perhaps you were not ready. Jacob was ready that night because he was desperate, because his brother, whom he had cheated, was coming. He was afraid, so he sent his wife and his children ahead while he remained there. Then he

然后他开始与神摔跤，不放神过去，因为他有一件事要与神解决。

神就是这样的一位神，但是没有圣经，我们就无法这样认识神。我们听见关于神是公义的、信实的、恩慈的、慈爱的、怜悯的这许多名词。但是祂怎么是这一切，我们就知道了。如果你读圣经时抓住这个原则，我相信从今天起，圣经对你就是不一样的书。

神在已过的永远里

在上一篇信息里，我们看见神在已过的永远里。为什么神在已过永远里的记载这么短？因为在永远里没有人。既然在永远里没有人，神对那个记录就没有什么兴趣。所以在创世记一章关于神在已过永远里的记载，只有半句话长。圣经第一句话里，只有上半句是说到神在永远里。“起初…，”这是在已过的永远。下半句话是说到时间：“神创造天地。”神的创造是已过的永远和时间之间的界碑。在创造的那一边是已过的永远，在创造的这一边是时间。但是这两边只在一节圣经里就陈明了。我们知道神在已过的永远里，知道得比这一节所说的更多，因为关于这事在圣经六十六卷里，这里有一句，那里有半句，这里有一小点，那里有一小点。我们花了许多年，把这些点都找出来。但是在创世记一章的记载很短：“起初。”如果你能问神，为什么这个记载这么短，我相信祂会说，“难道你不知道，在起初，在已过的永远里没有人么？对那个我不感兴趣，因为我喜欢在人里面，使我能与人成为一。我要造人，使人能像我一样。这才是我的兴趣。”现在我们能明白，为什么圣经里满了人，甚至满了有各样难处的人。神乃是借着在人中间一切的难处，得以启示出来。我们只有借着人的故事，才能够认识神的历史。

神在时间里

时间是从创世记一章一节所记载宇宙的创造开始，一直继续到白色大宝座前最终的审判。（启二十 11～15。）因此，从创世记一章一节到启示录二十章十五节，都是说到神在时间里的历史。已过的永远是在创世记一章一节以前，将来的永远是在启示录二十章十五节以后。在这二者之间，有一段很长的时间，从神的创造起，直到祂最终的审判。

began to wrestle with God, and he would not let God go, for he had one thing to solve with God.

God is this kind of God, but without the Bible we cannot know God in this way. We have heard all the terms about God, that He is righteous, faithful, kind, loving, merciful, and so much more. But we do not know how He is all these. If you would pick up this principle when you read the Bible, I believe that from today the Bible would be a different book to you.

GOD IN ETERNITY PAST

In the previous message we saw God in eternity past. Why is the record of God in eternity past so short? Because there was no man there. Since there was no man there, God did not have much interest in recording this. Therefore the record in Genesis 1 concerning this is just a half-sentence long. In the first sentence of the Bible only the first half-sentence is concerning God in eternity. “In the beginning...” This is in eternity past. Then the next half is concerning time: “God created the heaven and the earth.” God’s creation is a landmark between eternity and time. On the other side of creation is eternity, and on this side of creation is time. But these two sides are presented in just one verse. We know more about God in eternity past than what is in this verse because in the sixty-six books of the Bible, there is a sentence here and half a sentence there, a small point here and a small point there, about this matter. We have spent years to pick up all these points. But the record in Genesis 1 is so short: “In the beginning.” If you could ask God why the record is so short, I believe He would say, “Do you not realize that in the beginning, in eternity past, there was no man? I have no interest in that because I want to be in man that I can be one with man. I wanted to make man so that he can be like Me. This is My interest.” Now we can understand why the Bible is full of men, even full of men with troubles of all kinds. It is in all the troubles among men that God is revealed. We can know God in His history only through man’s stories.

GOD IN TIME

Time began at the creation of the universe, as recorded in Genesis 1:1, and continues until the final judgment at the great white throne (Rev. 20:11-15). Hence, Genesis 1:1 through Revelation 20:15 relates God’s history in time. Eternity past was before Genesis 1:1, and eternity future will be after Revelation 20:15. In between, there is the long span of time going from God’s creation to His final judgment.

在这段大约七千年的时间里，神有一段很长的历史。虽然关于祂在永远里的历史，记载不是那么长，也没有许多故事，但是祂在时间里的历史，记载却是长的，是满了故事的。甚至有两个双生兄弟在母腹里相争的故事。（创二五 22～26。）他们彼此相争，看谁先出来。我从来没有读过另一本书说到双胞胎在母腹中争先要从母腹出来。只有在圣经里，我读到这样的故事。但是在这故事里，你能看见神，因为那是神历史的一部分。在那个相争里，神很明显的拣选了雅各。神爱雅各，恨以扫。（罗九 13。）我们都知道神是爱的神，但从祂对待以扫的事上，我们知道神也是恨的神。如果神是爱的神也是恨的神，我们怎么知道祂是爱我们，还是恨我们？我们知道祂爱我们，因为圣经告诉我们，在已过的永远里祂爱了我们，并且拣选了我们；而且祂在拣选我们之后，就在爱里预定了我们。（弗一 4～5。）我们不是在神的恨恶之下，像以扫那样，乃是在神的爱之下，像雅各一样。我们可能不像以扫那么好；但即使我们像雅各一样坏，神却恨那好的，爱那不好的。这或许不合逻辑，但这是圣经，是神的历史。从所有这些故事里，你就可以看见，圣经乃是一本神在人性里的历史。

现在我们要来看神在时间里的历史，这是关于神的创造宇宙，以及祂对撒但和宇宙的审判。

壹 创造宇宙

一 神创造诸天和地

在创世记一章一节所说的创造，是原初的创造，这是在二节下半开始的恢复和进一步的创造以先。

1 神创造诸天同诸天上一切的活物

当神创造诸天的时候，祂首先铺张诸天。（赛四二 5 上，亚十二 1 上。）然后祂创造星辰。约伯记说，当神创造地的时候，星辰一同赞美神。（三八 7 上。）因此，在神创造地之前，祂创造了星辰。然后神创造诸天上的一些活物。至少天使是那时被造的。约伯记三十八章七节下半告诉我们，当地被造的时候，神的众子，就是天使，也在场。这些天使中，有一个成了撒但，就是神的仇敌。（一 6。）

2 神创造地同地上的万有

In this span of time, probably around seven thousand years, God has a long history. Although the record of His history in eternity is not very long and does not have many stories, His history in time is long and full of stories. There is even a story about two twin brothers who fought in their mother's womb (Gen. 25:22-26). They were competing to see who would come out first. I have never read another book that tells of twins fighting in their mother's womb, struggling to be the first to come out of the womb. Only in the Bible have I read such a story. Yet you can see God in this story because it is a part of the history of God. In that fighting God evidently chose Jacob. God loved him and hated Esau (Rom. 9:13). We all know that God is a loving God, but through His dealing with Esau we know that He is also a hating God. If God is both a loving God and a hating God, how do we know whether He loves us or hates us? We know that He loves us because the Bible tells us that in eternity past He loved us and chose us, and after choosing us, He predestinated us in love (Eph. 1:4-5). We are not under God's hating as Esau was but under God's loving as Jacob was. We may not be as good as Esau; but even if we are as bad as Jacob, God can hate the good one and love the bad one. This may not be logical, but it is the Bible as God's history. By all these stories you can see that the Bible is a history of God in humanity.

Let us now consider God's history in time as it relates to His creation of the universe and His judgment on Satan and the universe.

I. CREATING THE UNIVERSE

A. God Created the Heavens and the Earth

The creation spoken of in Genesis 1:1 was the original creation, which preceded the restoration and further creation beginning with verse 2b.

1. God Created the Heavens with All the Living Things in the Heavens

When God created the heavens, He first stretched forth the heavens (Isa. 42:5a; Zech. 12:1a). Then He created the stars. Job says that when God was creating the earth, the stars were praising God (38:7a). Hence, before God created the earth, He created the stars. God then created certain living things in the heavens. At least the angels were created then. Job 38:7b tells us that the sons of God, that is, the angels, were also present when the earth was created. One of these angels became Satan, God's enemy (Job 1:6).

2. God Created the Earth with All the Things on the Earth

a 奠立地基

圣经很重的说，当神创造的时候，祂奠立了地基。（亚十二1，伯三八4。）我们能说地是立在什么东西上么？地基不是立在什么东西上。地有根基，但是似乎没有什么东西支撑它。事实上，万有是由基督所维系的。（来一3，西一17。）所以许多科学家都同意说，必定有一位全能者托住地球。这位全能者就是基督。

b 有正确的尺度同坚固的根基与作记号的角石

当神创造这地的时候，祂测量尺寸，并且将其立于坚固的根基之上。不只有根基，而且有角石，作四角的记号。地造得很好，不是随便的。约伯记三十八章五至六节很清楚的提到这事。

c 将地和地所出的一并铺开

神不仅把地铺开，并且把地所出的一并铺开。（赛四二5上。）祂这样作的目的是什么？以赛亚四十五章十八节说，神创造地，是要给人居住。地球是适合人居住的地方。人类在二十多年前登陆月球的时候，就发现在那里的东西与地球上是何等的不同。月球上没有空气，所以我们不能在那里活着。月球上也没有其他的活物。月球不适合我们居住。创世记一章说到大气，就是空气。从大气中有雨降下，在冬季有雪降下。这些使地球成为适合我们居住的地方。

d 因着神建造大地的美丽，星辰一同歌唱，天使（神的众子）也都欢呼

在神将地铺开的时候，因着神建造大地的美丽，星辰一同歌唱，天使（神的众子）也都欢呼。（伯三八7。）地实在美丽，所以才有这么多人喜欢观光。在美国的优胜美地（Yosemite）、黄石公园等地方，你能看见地是多么美丽。每一样东西都是美丽的，甚至花也很美丽。如果你去动物园，你能看见美丽的动物：熊、老虎、狮子、豹、和各种飞鸟。神这样创造地，是为着我们。神是有所喜悦的神，祂也创造我们作有所喜悦的人。因此，人寻找娱乐。但是今天的娱乐却是可怕的，因为其中满了撒但。然而，在起初的时候，有真实的娱乐。在创世记二章有这样的话：“各样的树…可以悦人的眼目。”（9。）所有

a. Laying the Foundations of the Earth

The Bible says strongly that when God created, He laid the foundations of the earth (Zech. 12:1b; Job 38:4). Can we say what the earth is laid upon? The foundations of the earth are not laid upon anything. The earth has foundations, but it seemingly does not have anything supporting it. Actually, all things are upheld by Christ (Heb. 1:3; Col. 1:17). Hence, many scientists agree that there must be an Almighty One who holds the earth. This Almighty One is Christ.

b. In the Proper Measurements with the Solid Bases and the Marking Cornerstones

When God created this earth, He measured it out and laid it on solid bases. Not only were there bases, but there were also cornerstones, marking the corners. The earth was made very well, not in a messy way. Job 38:5-6 mentions this clearly.

c. Spreading Forth the Earth and What Springs Up from It

God spread forth not only the earth but also all the things that spring up from the earth (Isa. 42:5b). What was His purpose in doing this? Isaiah 45:18 says that God created the earth to be inhabited by man. The globe is a fitting place for man to live on. When man landed on the moon over twenty years ago, we found out how different from the earth things are there. There is no air on the moon, so we cannot live there. There are no living things on the moon. The moon is not a fitting place for us to live. Genesis 1 speaks of the firmament. That is the air. From the firmament rain comes, and in the winter the snow comes. These make the earth a fitting place for us to live.

d. The Stars Sang Together and All the Angels, the Sons of God, Shouted for Joy at God's Beautiful Building of the Earth

At the time when God was spreading forth the earth, the stars sang together and all the angels, the sons of God, shouted for joy at God's beautiful building of the earth (Job 38:7). The earth is really beautiful. This is why so many people enjoy sightseeing. In places like Yosemite or Yellowstone, you can see how beautiful the earth is. Everything is beautiful, even the flowers. If you go to a zoo, you can see beautiful animals: bears, tigers, lions, leopards, and all kinds of birds. God created the earth in this way for us. God is a God of good pleasure, and He made us as men of good pleasure. Because of this, man seeks amusement. Today's amusements, however, are terrible because they are full of Satan. But in the beginning there was real amusement. In Genesis 2 there is such a phrase: "every tree that is pleasant to the sight" (v. 9). All the trees are pleasant

的树都是悦人眼目的。我们怎么知道神喜欢美丽？我们只要看祂为我们创造的地就知道了。不仅如此，在晴朗的夜晚，我们能看见众星是多么的美丽。这一切证明神是美丽的神。

二 在撒但背叛前，神原初所造的宇宙

以上所说的事都是在撒但背叛之前，与神原初所造的宇宙有关。

贰 审判撒但和宇宙

一 撒但是神在宇宙的“早晨”所造早期的天使之一

以赛亚十四章十二节称撒但为明亮之星。“明亮之星”这辞在拉丁文圣经译本译为“路西弗”。明亮之星的意思是晨星。撒但也称为早晨之子，指明他是神在宇宙的“早晨”所造最早期的天使之一。

二 他曾在伊甸神的园中，在诸天界里的圣山上，并曾为神所膏，作天使长

以西结二十八章十三至十四节说，撒但曾在伊甸神的园中。这不是创世记二章的伊甸园，那是地上的伊甸园。这里的伊甸是在诸天界里圣山上神的园。不仅如此，撒但为神所膏，作天使长。犹大书九节也告诉我们，他是天使长，在所有的天使之上。

1 作世界的王

从撒但受造之日起，神在他的周围就预备了一些乐器。（结二八13下。）这指明他是首领，是王。不仅如此，在约翰十二章三十一节，主说撒但是世界的王。在路加四章五至六节，撒但自己指明，他有掌管世界的权柄。以弗所二章二节称撒但为空中掌权者的首领。

2 作遮掩约柜的基路伯

以西结二十八章十四节接着告诉我们，撒但是遮掩约柜的基路伯。这不是地上的约柜，乃是天上的约柜。他是在约柜上，遮掩约柜的基路伯。他与神非常亲近，是事奉神的大祭司。所以一面他是王，另一面他是祭司。今天我们

to the sight. How do we know that God loves beauty? We need only look at the earth He created for us. Furthermore, on a clear night we can see how beautiful all the stars are. All these prove that God is a God of beauty.

B. God's Initial Creation of the Universe before Satan's Rebellion

The foregoing matters are all related to God's initial creation of the universe, which occurred before Satan's rebellion.

II. JUDGING SATAN AND THE UNIVERSE

A. Satan was One of the Early Angels Created by God at the "Morning" of the Universe

In Isaiah 14:12 Satan is called the Daystar. This term Daystar was translated Lucifer in the Latin version of the Bible. Daystar means morning star. He is also called the son of the dawn, indicating that Satan was one of the earliest angels created by God at the "morning" of the universe.

B. He Was in Eden, the Garden of God, upon the Holy Mountain in the Heavenlies, and Was Anointed by God to Be the Chief Archangel

Ezekiel 28:13-14 says that Satan was in Eden, the garden of God. This is not the Eden in Genesis 2, which was the Eden on this earth. The Eden here is the garden of God upon the holy mountain in the heavenlies. Furthermore, Satan was anointed by God to be the chief archangel. Jude 9 also tells us that he was the chief archangel and was above all the angels.

1. As the Ruler of the World

From the day of Satan's creation, God prepared musical instruments around him (Ezek. 28:13b). This indicates that he was a ruler, a king. Furthermore, in John 12:31 the Lord says that Satan is the ruler of the world. Then in Luke 4:5-6 Satan himself indicated that he has authority over the world. Ephesians 2:2 calls Satan the ruler of the authority of the air.

2. As the Cherub Covering the Ark

Ezekiel 28:14 goes on to tell us that Satan was the cherub covering the ark. This is not the ark on the earth but the ark in heaven. He was the cherub upon the ark, covering it. He was very close to God as the high priest serving God. Therefore, on the one hand he was a king, and on the other hand he was a priest. Today we

有了这个地位。我们生来就是祭司，将来我们要作王。我们今天的地位，就是撒但原来的地位。因着他的失败，这个地位就给了我们。

三 他背叛神

撒但因他的美丽和荣光，就心中高傲。（结二八 17。）这是骄傲。他心里曾说，“我要升到天上；我要高举我的宝座在神众星以上；我要坐在聚会的身上，在北方的极处。”（赛十四 13。）“北方的极处，”意思是指最高的地方。这是撒但骄傲的宣告。他要坐在聚会的宝座上，在神所坐北方的极处。在约伯记里，有两次神在这个聚会的地方与众天使聚在一起。（一 6，二 1。）以赛亚十四章继续说，“我要升到高云之上；我要与至上者同等。”（14。）这是撒但五点骄傲的宣告。每一点都以“我要”开始。撒但要与神同等，这是他的背叛。

撒但背叛时，天上三分之一的天使，参与那个背叛。启示录十二章第四节说，星辰的三分之一，就是天使的三分之一跟从大龙撒但。这指明他们在撒但背叛时跟随他。这些天使最后成了堕落的天使。

亚当以前之世代的活物也加入撒但的背叛。研究圣经的人同意，照着圣经的记载，在亚当以前的世代，应该有些活物。那些活物也跟着撒但背叛。

四 他背叛的结果

撒但因着背叛，成了神的对头，神的仇敌。（亚三 1～2，启十二 9 上，二十 2 上。）“撒但”在希伯来文的意思是对头。他是里面的对头，也是外面的仇敌。撒但与他属下的天使成为诸天界里邪恶的属灵体系，由撒但为其首领。这清楚的启示在以弗所书里。（六 12，二 2 下，但十 13，20。）亚当以前之世代的活物成了鬼，（太十二 43～45，）为撒但黑暗的国作工。（太十二 26，徒二六 18 上，西一 13 上。）

然后，神审判了撒但，以致他必从诸天被摔到地上，并坠落阴间，到坑中极深之处。（结二八 16～17，赛十四 15。）撒但原来想要到北方的极处，到最高的地方；但最后神审判他，神要把他扔到坑中极深之处。神也审判了被撒但背叛所污染的诸天和地。因为撒但背叛之后，还一直

have taken this position. We were born priests, and we are going to be kings. Our position today was once Satan's position. Because of his failure, this position has come to us.

C. He Rebelled against God

Satan's heart was lifted up because of his beauty and his brightness (Ezek. 28:17). This was arrogance. He said in his heart, "I will ascend to heaven; / Above the stars of God / I will exalt my throne. / And I will sit upon the mount of assembly / In the uttermost parts of the north" (Isa. 14:13). The uttermost parts of the north means the highest place. This was Satan's arrogant declaration. He wanted to sit upon the throne of assembly, where God sits in the uttermost parts of the north. In Job there are two times when God assembles with all the angels in this place of assembly (1:6; 2:1). Isaiah 14 continues: "I will ascend above the heights of the clouds; / I will make myself like the Most High" (v. 14). These are the five points of Satan's arrogant declaration, each beginning with the words "I will." Satan wanted to be on the same level as God. This was his rebellion.

When Satan rebelled, one-third of the angels of heaven participated in that rebellion. Revelation 12:4 says that one-third of the stars, that is, one-third of the angels, followed the dragon Satan. This indicates that they followed Satan in his rebellion. These angels eventually became the fallen angels.

The living creatures in the preadamical age also joined Satan in his rebellion. Students of the Bible agree that according to the record of the Bible, in the age before Adam, there should have been some living creatures. Those living creatures also followed Satan in his rebellion.

D. The Issue of Satan's Rebellion

Because of his rebellion Satan became God's adversary, God's enemy (Zech. 3:1-2; Rev. 12:9a; 20:2a). Satan is a Hebrew word that means adversary. He is the adversary within and the enemy without. Satan and his subordinate angels then became the spiritual forces of evil in the heavenlies, of which Satan is the ruler. This is clearly revealed in the book of Ephesians (6:12; 2:2b; Dan. 10:13, 20). The living creatures of the preadamical age became demons (Matt 12:43-45), working for Satan's kingdom of darkness (Matt. 12:26; Acts 26:18a; Col. 1:13a).

God then judged Satan so that he will be cast from the heavens to the earth and into Sheol, to the uttermost parts of the pit (Ezek. 28:16-17; Isa. 14:15). Sheol in the Old Testament equals Hades in the New Testament. Satan wanted to go to the uttermost parts of the north, to the highest place; but eventually God judged him, and He will throw him into the uttermost parts of the pit. God also judged the heavens and the earth, which had

到天上去了，所以诸天被撒但玷污了。因此，整个宇宙变成黑暗。（伯九 5～7。）创世记一章二节上半提到全宇宙的黑暗。

虽然神审判了撒但，但神要一步一步执行祂对撒但的审判，直到撒但被扔在火湖里。神审判了撒但，也宣布对他的判决，但是神并没有当时就执行判决。照着圣经看，神执行祂在撒但身上的判决是逐渐的，是一步一步的。在路加十章十七到十九节主耶稣说，当祂在这地上的时候，祂看见撒但从天上坠落。启示录十二章九节那里就说，撒但在另一个时间，要从天上被摔下来。在启示录二十章二至三节，撒但要被捆绑，被扔到无底坑里。末了，他要被扔到火湖里。（10。）但是在神对撒但的审判执行完成之前，撒但仍然能进到神面前，控告神的子民，就如他在约伯的事例中所作的。（伯一 6～12，二 1～7，亚三 1～2，启十二 10 下。）今天他也如同吼叫的狮子，遍地游行，寻找可吞吃的人。（彼前五 8。）但无论如何，他所作的对神都是一种帮助，使神成全祂的子民。

希伯来二章十四节告诉我们，基督在十字架上，在祂的肉体里，废除了那掌死权者撒但的身位和性情。因此撒但所受的审判，已经执行在他的身位和性情上，因为基督已经在十字架上废除了他。

在神在时间里的历史中，这些都是起初的事：神的创造、撒但的背叛、神对撒但的审判、以及神在撒但身上审判的执行。

become polluted because of Satan's rebellion. The heavens were polluted by Satan because after his rebellion he continued to go into heaven. Hence, the entire universe became dark (Job 9:5-7). In Genesis 1:2a the darkness of the entire universe is mentioned.

Although God has judged Satan, He will execute His judgment upon him step by step, until Satan is cast into the lake of fire. God judged Satan and declared His verdict on him, but He did not execute the verdict at that time. According to the Bible God carries out the execution of His judgment upon Satan gradually, step by step. In Luke 10:17-19 the Lord Jesus said that while He was on this earth, He saw Satan falling down out of heaven. Then in Revelation 12:9 Satan is cast down from the heavens at another time, and in Revelation 20:2-3 he is bound and cast into the bottomless pit. Finally, he is cast into the lake of fire (Rev. 20:10). Yet before the completion of the execution of God's judgment upon him, he can still enter into the presence of God to accuse God's people, as he did in the case of Job (Job 1:6-12; 2:1-7; Zech. 3:1-2; Rev. 12:10b). Today he also walks about on the earth as a roaring lion, seeking someone to devour (1 Pet. 5:8). Nevertheless, whatever he does is a kind of help to God that God may perfect His people.

Hebrews 2:14 tells us that Christ, in His flesh on the cross, destroyed Satan, in his person and nature, as the one who has the might of death. Thus, Satan's judgment has been executed on his person and nature, because Christ has destroyed him on the cross.

In the history of God in time, these are the initial things: God's creation, Satan's rebellion, God's judgment on Satan, and God's carrying out of His judgment on him.

第三篇

神在时间里的历史（二）

（创一 1 ～ 启二十 15）

恢复受审判的宇宙并创造人

纲 目

壹 恢复受审判的宇宙—创一 2 ～ 25:

- 一 地是荒废空虚，渊面黑暗—神对祂原初创造之审判的结果—2 节上。
- 二 神的灵覆翼在水面上—2 节下。
- 三 在第一天，神恢复光，将光与暗分开，称光为昼，称暗为夜—3 ～ 5 节。
- 四 在第二天，神在诸水之间造出空间，以分开空间以下的水，和空间以上的水；神称空间为天—6 ～ 8 节。
- 五 在第三天，神将天下的水聚在一处，使旱地露出来；神称旱地为地，称水的聚处为海—9 ～ 10 节。
- 六 在第三天，神使地发生青草、菜蔬、并结果子的树木—11 ～ 13 节。
- 七 在第四天，神恢复天上的光，可以分昼夜，作记号，定节令、日子、年岁，并要发光在天空，普照在地上：两个大光—大的管昼，小的管夜—又造众星—14 ～ 19 节。

CHAPTER THREE

GOD'S HISTORY IN TIME (2)

Gen. 1:1—Rev. 20:15

Restoring The Judged Universe And Creating Man

OUTLINE

I. Restoring the judged universe—Gen. 1:2-25:

- A. The earth was waste and void; and darkness was upon the face of the deep—the issue of God's judgment upon His original creation—v. 2a.
- B. The Spirit of God was brooding upon the face of the waters—v. 2b.
- C. God restored the light to divide the light from the darkness, calling the light Day and the darkness Night, on the first day—vv. 3-5.
- D. God made the firmament in the midst of the waters to divide the waters under the firmament from the waters above the firmament; God called the firmament Heaven, on the second day—vv. 6-8.
- E. God gathered the waters under the heavens together unto one place and caused the dry land to appear; God called the dry land Earth and the gathering together of the waters Seas, on the third day—vv. 9-10.
- F. God caused the earth to put forth grass, herbs, and fruit trees, on the third day—vv. 11-13.
- G. God restored the lights in heaven to divide the day from the night, for signs, for seasons, for days and years, and for lights in heaven to give light upon the earth: two great lights—the greater to rule the day and the lesser to rule the night—and stars, on the fourth day—vv. 14-19.

八 在第五天，神使水多多滋生活物，有鸟飞在地面以上天空之中，也多生在地上——20～23节。

九 在第六天，神使地生出活物来，有牲畜、爬物和野兽——24～25节。

贰 创造人——创一26～二25:

神在时间里客观方面与人同在的历史——创一26～玛四6。

一 在第六天，神照着祂的形像，按着祂的样式造人——创一26～31:

1 在身位上彰显祂——26节上，27节。

2 在职分上代表祂——26节下，28节。

二 耶和华神用地上的尘土作成人（作人的身体），并将生命之气吹在他鼻孔里（作人的灵）；人就成了活的魂——创二7。

三 耶和华神将人摆在伊甸园当中两棵树前——创二8～9:

1 生命树，表征神在基督里作人的生命，好给人接受——启二7下，二二2，14，19。

2 善恶知识树，表征撒但是死的源头，（来二14，）不准给人吃——创二17，三3。

四 有一道河，河流中有金子、珍珠和红玛瑙——创二10～12。

五 耶和华神用亚当的肋骨建造一个女人，作亚当的妻子，成为他的配偶，与他相配，表征召会由基督复活的生命所构成，成为祂的配偶——创二18～24，弗五23～32。

H. God caused the waters to swarm with swarms of living creatures, and birds to fly above the earth in heaven and multiply on earth, on the fifth day—vv. 20-23.

I. God caused the earth to bring forth living creatures: cattle, creeping things, and beasts of the earth, on the sixth day—vv. 24-25.

II. Creating man—Gen. 1:26—2:25:

God's history in time with man objectively—Gen. 1:26—Mal. 4:6

A. God created man in His image, after His likeness, on the sixth day—Gen. 1:26-31:

1. To express Him in person—vv. 26a, 27.

2. To represent Him in office—vv. 26b, 28.

B. Jehovah God formed man of the dust of the ground (for man's body) and breathed into his nostrils the breath of life (for man's spirit); and man became a living soul—Gen. 2:7.

C. Jehovah God put man in the garden of Eden in front of two trees—Gen. 2:8-9:

1. The tree of life, signifying God in Christ as life to man, to be taken by man—Rev. 2:7b; 22:2, 14, 19.

2. The tree of the knowledge of good and evil, signifying Satan as the origin of death (Heb. 2:14), to be prohibited from being eaten by man—Gen. 2:17; 3:3.

D. With a river, in the flow of which are gold, bdellium, and onyx stone—Gen. 2:10-12.

E. Jehovah God built a woman with the rib of Adam as his wife to match him as his counterpart, signifying that the church was constituted with the resurrection life of Christ to be His counterpart—Gen. 2:18-24; Eph. 5:23-32.

六 神完成祂一切创造与造作之工，在第七天安息了——创二 1～3。

F. God rested on the seventh day after He finished all His work which He created and made—Gen. 2:1-3.

你越读像创世记这样一卷书，你就越得承认，圣经实在是神行动的记载；圣经乃是神的历史。你不能说创世记所记载的只是人类的记录。虽然它是人类的记录，但是这并不是首要的。创世记首要的乃是记载神，然后记载人。没有神，人就无法在这里。神是发起者；神是开始。然后人才从神产生出来。因此，如果创世记是人的记录，它必定更是神的记录。

神的目的是要人作祂的彰显

在上一篇信息里我们看见神在过去的永远里。那是祂历史的起源。祂不是从哪里来的，因为祂是自有的。我们没有人的话语可以解释这事。祂无父，无母，无族谱，无起源。（来七3。）但是当祂在已过的永远里，祂就开始行动。我们在本系列第一篇里看见，首先祂照着祂的心愿，为着祂的喜悦，立了一个经纶，作了一个安排。那是祂行动的开始。然后在那个行动里，在神格的三者父子灵中间有一次会议，作了很强的决定。祂要有人类，好叫祂能有生机体彰显祂，代表祂，甚至与祂成为一。这个生机体要成为祂的扩大，祂的扩增。圣经给我们看见，经过历世纪神许多行动之后，至终新耶路撒冷要出来。新耶路撒冷是神的扩大，就如夏娃是亚当的扩大。作为新耶路撒冷本质的神，既然具体化身于羔羊基督里，而且新耶路撒冷既然称为羔羊的妻，（启二一9，）我们说新耶路撒冷是神的扩大，就完全是对的。

神借着创造进到时间里

神立了祂的经纶，决定要创造人，并且要神圣三一的第二者基督，来受包罗万有、代替的死之后，神就借着创造，从永远里走出来，进到时间里。创造是在时间里的事。这是神进到时间里的第一步。时间开始于神的创造。当神创造时，祂先创造了诸天，有天使、星辰、天体等。祂也创造了地同地上的万有。然后祂的一个受造之物，就是最高的天使长，背叛了，神就审判他。这天使成了神的仇敌。所以神在时间里的历史中，因着那次背叛，首次有了仇敌。因为有了背叛，诸天和地受了玷污，所以神不只审判了撒但，也审判了诸天和地。诸天和地受到摧残，全宇宙就变成黑暗。

The more you read a book like Genesis, the more you must admit that the Bible is really a record of God's movements; it is the history of God. You cannot say that the record in Genesis is merely a record of mankind. While it is a record of mankind, it is not primarily such. Genesis is primarily a record of God, then of man. Without God there would be no way for man to be here. God is the Initiator; He is the beginning. Then man came into existence from God. Therefore, if Genesis is a record of man, it must certainly be even more the record of God.

GOD'S INTENTION TO HAVE MAN FOR HIS EXPRESSION

In the last message we saw God in eternity. That was the origin of His history. He did not come from anywhere, because He is self-existing. We have no human words to explain this. He has no parents, no genealogy, no origin (Heb. 7:3). But when He was there in eternity past, He began to move. We saw in message one that He firstly began to form an economy, to make an arrangement, according to His heart's desire for His good pleasure. That was the beginning of His move. Then, in that move there was a council among the three of the Godhead, among the Father, the Son, and the Spirit, and a strong determination was made. He wanted to have mankind so that He could have an organism to express Him, represent Him, and even be one with Him. This organism would be His enlargement, His increase. The Bible shows us that eventually after God moves so much throughout all the centuries, the New Jerusalem will come forth. The New Jerusalem is God's enlargement, as Eve was Adam's enlargement. Since God as the very substance of the New Jerusalem is embodied in Christ the Lamb and since the New Jerusalem is called the wife of the Lamb (Rev. 21:9), it is absolutely right to say that the New Jerusalem is the enlargement of God.

GOD ENTERING INTO TIME THROUGH CREATION

After God formed His economy and determined to create man and to have Christ, the Second of the Trinity, die an all-inclusive, vicarious death, God walked out of eternity and entered into time by means of creation. Creation is a matter in time. This was God's first step into time. Time began with God's creation. When God created, He created the heavens with the angels, the stars, and the heavenly bodies first. He also created the earth with all the things upon it. Then one of His creatures, the chief archangel, became rebellious, and God judged him. This angel became God's enemy. Hence, in God's history which exists in time, God first had an enemy due to a rebellion. Because there was a rebellion, the heavens and the earth were polluted, and therefore God judged not only Satan but also the heavens and the earth. The heavens and the earth became devastated, and the whole universe became darkness.

这是创世记一章二节所提到的。一节说到亚当以前的世代，而我们的世代是从第二节开始。创世记一章二节说，“而地是荒废空虚，渊面黑暗。”（另译。）二节开头的“而”字，指明二节是另外一件事。它不是说，二节是一节的解释。一节包括我们在前两篇信息所说的一切事情。一节之后，有更多的事发生：“而地是荒废空虚，渊面黑暗。”这里的“是”最好译为“变成”。以赛亚四十五章十八节说，神创造地，并非使地荒凉。但在创世记一章二节这里，我们读到地变成了荒废空虚。这指明地被造之后，受了神的审判。这审判是因着撒但的背叛而来的。创世记一章二节也说，渊面黑暗。“渊”是指深水；因此黑暗是在深水上。在圣经中，黑暗和死亡经常联在一起。（伯十 21～22，赛九 2，路一 79。）我们甚至可以说，黑暗就是死亡的记号。这就是当时我们的地在神审判之下的光景。它变成荒废空虚，而且在深水上，有含示死亡的黑暗。

神的灵覆翼在渊面上，以产生生命

按原文，在创世记一章二节中间又有一个连接词“并且”，指明又有事情发生：“并且神的灵运行在水面上。”原文这里的“运行”，意思就是覆翼，就像母鸟孵蛋，为要产生生命。这指明神审判之后，就作了一件事，要产生生命。当时的情形实在是荒废空虚，渊面黑暗。然后神的灵来覆翼于那个情形，以产生生命。

接着，从创世记一章三节到二章末了这一长段的记录乃是告诉我们，生命怎样借着灵的覆翼产生出来。这两章圣经满了重要的意义。这两章的每一细节，都含有某些意义。你不该只读字面，你还必须知道其中的意义。在创世记一章二节我们读到灵。这里灵的意义是什么？在圣经里，灵总是表征生命。荒废、空虚、黑暗、深渊的意义是什么？这一切表征灾害，甚至表征死。这些都是消极的东西。然后忽然出来一个好的东西，就是灵。灵不是来责备，不是来定罪，而是来覆翼，像母鸟孵蛋一样。那些“蛋”就是荒废、空虚、黑暗、深渊。这些都是很可怕的东西，但是这些可怕的东西，却在“母鸡”的覆翼之下；因此，它们都变成“蛋”了。

This is what is mentioned in Genesis 1:2. Verse 1 concerns the preadamite age, but our age begins in verse 2. Genesis 1:2 says, “And the earth was without form, and void; and darkness was upon the face of the deep.” The word and at the beginning of verse 2 indicates that verse 2 is an additional event. It does not mean that verse 2 is an explanation of verse 1. Verse 1 includes all the matters that we have covered in the previous messages. Then after verse 1 more things happened: “And the earth was without form, and void.” A better translation of the word was here is became: “And the earth became waste and void.” Isaiah 45:18 says that God did not create the earth as a waste, but here in Genesis 1:2 we read that the earth became waste and void. This indicates that after the earth was created, it was judged by God. The judgment came because of Satan’s rebellion. Genesis 1:2 also says that darkness was upon the face of the deep. The deep indicates deep water; hence, darkness was upon the deep water. In the Bible darkness and death frequently go together (Job 10:21-22; Isa. 9:2; Luke 1:79). We may even say that darkness is a sign of death. This was the situation of our earth under God’s judgment. It became waste and void, and darkness, implying death, was upon the deep water.

THE SPIRIT OF GOD BROODING OVER THE DEEP TO PRODUCE LIFE

Then there is another and in this verse, indicating that something more happened: “And the Spirit of God moved upon the face of the waters.” The Hebrew word for moved means brooded or hovered, as when a mother bird broods over her eggs to bring forth life. This indicates that after God’s judgment God did something to bring forth life. The situation was really waste and void, and there was darkness upon the depth of the water. Then the Spirit of God came in to brood, to hover, over the situation in order to produce life.

Following this, from Genesis 1:3 to the end of chapter two, there is a long record of how life was brought forth through the brooding of the Spirit. These two chapters are full of striking significances. Every detail of these two chapters has some significance. You should not merely read the letters in black and white; rather, you must know the significance of what you read. In Genesis 1:2 we read about the Spirit. What is the significance of the Spirit here? In the Bible the Spirit always signifies life. What is the significance of the waste, void, darkness, and deep water? All these signify a disaster, and even death. These are all negative things. Then all of a sudden something good came, that is, the Spirit. The Spirit came not to rebuke, not to condemn, but to brood, as a mother bird broods over the eggs. The “eggs” are just the waste, void, darkness, and deep water. These are all terrible things, yet these terrible things came under the brooding of the “mother hen”; hence, they all became “eggs.”

我们也曾在这覆翼之下。我们是出于亚当的，亚当是出于尘土的，而尘土在那里是在覆翼之下的。尘土，就是地，乃是灵覆翼所产生的头一件东西。首先，有灵；在灵之后有光；（3～5；）在光之后造了空间，就是空气。（6～8。）然后被掩埋的地复活，在第三天，复活的日子，就露出来了。（9～10。）所以因着灵的覆翼而出来的头一件东西，乃是复活的地。亚当就是出于这地而被造的，而我们是亚当的一部分。所以我们也是出自灵的覆翼。我们的存在是出于神历史里灵的覆翼。神先从永远里出来，借着创造诸天和地进到时间里。后来神的造物背叛了，神就来审判他。这个背叛者成了神的仇敌，并且全宇宙成为荒废、空虚、黑暗。神就来运行。祂是借着祂的灵覆翼而运行，我们都包含在那个覆翼之下。

这个覆翼就产生了地。但是地要产生生命，就需要光和空气。所以在第一天，就恢复了光；在第二天，空气，空间也造出来了。然后在第三天，复活的日子，被掩埋的地出现了，（预表埋葬的基督复活了，）预备好要产生生命。生命的产生是从最低的生命开始。在创世记里有生命的次序，开始于最低的生命，就是没有知觉的生命。首先，我们看见花草树木。（11～13。）这些是活物，但是它们的生命太低了，没有什么知觉。这些是在第三天，地从死水里复起之后立即被造的。

更高的光带进更高的生命

在第一天恢复的光，只适合于最低的生命，就是植物的生命。这光不适合于较高的生命形态。生命在于光，光越高，生命也越高。第一天的光是一种笼统的光；所以需要第四天来恢复光体。（14～19。）这些是具体的光，不是笼统的光。这些光体带着光，并给光定位。带光体，或发光体乃是日头、月亮、星辰。这三光使光成为确定而具体。第一天笼统的光，适合于产生最低的生命，就是没有知觉的植物生命。但神要的更多。祂不仅要有植物生命，也要有动物生命。要有更高的动物生命，就需要有更高的光，具体的光。所以在第四天就恢复了日头、月亮、星辰。虽然日、月、星辰是在亚当之前被造的，却受了神的审判。神审判它们时，就停止它们的功用。所以宇宙就

We also were under this brooding. We are out of Adam, and Adam was out of the dust, which was there under the brooding. The dust, which is the earth, was the first thing that came out of the brooding of the Spirit. First, there was the Spirit; then, after the Spirit there was light (vv. 3-5); and after the light the firmament was made (vv. 6-8), which is the air. Then the resurrection of the buried earth came up on the third day, the day of resurrection (vv. 9-10). Hence, the first thing that came up because of the Spirit's brooding is the resurrected earth. Adam was made out of this earth, and we are a part of Adam. Hence, we came out of the brooding of the Spirit. Our existence came out of the Spirit's brooding in God's history. God firstly came out of eternity and entered into time by creating the heavens and the earth. Then God's creature rebelled, and God judged him. This rebellious one became God's enemy, and the entire universe became waste, void, and darkness. Then God moved. He moved by the brooding of His Spirit, and we are included there under that brooding.

The brooding brought forth the earth. But for the earth to produce life, there is the need of light and air. Therefore, on the first day the light was recovered, and on the second day the air, the firmament, was created. Then on the third day, the day of resurrection, the buried earth came up (typifying the buried Christ resurrected), ready to produce life. The producing of life started from the lowest life. There is a sequence of life in Genesis, beginning with the lowest life, the life without any consciousness. First, we find the grasses, the herbs, and the trees (vv. 11-13). These are living things, but their life is very low and without any consciousness. These were created on the third day, immediately after the earth resurrected from the death water.

THE HIGHER LIGHTS BRINGING IN THE HIGHER LIFE

The light that was restored on the first day was good only for the lowest life, that is, the plant life. It was not good for the higher life forms. Life depends upon light, and the higher the light, the higher the life. The first day light was a general kind of light; hence, the light bearers needed to be recovered on the fourth day (vv. 14-19). These are the solid lights, not light in general. These bodies bear the light and give location to the light. The light bearers, or luminaries, are the sun, the moon, and the stars. These three made the light definite and solid. The general light of the first day was good for producing the lowest life, the plant life without consciousness. But God wanted something more. He wanted not only the plant life but also the animal life. For the animal life, which is a higher life, there was the need of higher light, of solid light. So on the fourth day the sun, the moon, and the stars were recovered. Although the sun, the moon, and the stars had been created before Adam, they were judged by God. In

变成黑暗。在第四天恢复了具体的光，就有更多的光为着产生更高的生命。首先有了动物中最低生命的鱼。其次有了稍微高一点的生命，就是空中的鸟。（20～23。）然后有了牲畜生命。（24～25。）地上动物的生命就越来越高。

鱼、鸟、牲畜繁生的方式都不同，这指明生命的层次。在英语里，人们说鱼生蛋，但鱼生的蛋不像鸟生的蛋。鱼所生的，几乎像种子。但是鸟比较高一点。鸟生的蛋有硬壳。不仅如此，鱼产下不可计数、像种子一样的蛋，而鸟生的蛋数目很少。这也给我们看见，鸟的生命比较高。牛羊这些牲畜所生的不是像种子一样的蛋，也不是有壳的蛋；它们的后代是从胎中生的。它们的崽子生下来就是活的。它们有更高的生命。所以我们清楚的看见，有不同等次的生命。有植物的生命、鱼的生命、鸟的生命、和牲畜的生命。

植物的生命是从第一日一般的光照耀而出来的，但动物的生命是因着第四日更高的光，具体的光照耀而出来的。宇宙非常的光明，有一般的光，也有三种光体具体的光，而在地上也满了植物和动物。这一切都很美丽。但这些不是最高的生命，没有最高的知觉。人有最高的受造生命，满了知觉。没有动物能作算术，或发展电脑。但是人能在这样的事上继续进步。不仅如此，创世记一章告诉我们，植物都是各从其类生长的，（11～12，）动物也是这样。（21。）但是人的生命不是照着人的一类。人的生命是照着神的一类，因为人是照着神的形像，按着神的样式被造的。人有神的形像。人像神，人彰显神，人最终也要代表神。所以人是从神的一类，与神是非常相近的。

这些是在神历史中的步骤，行动。神这灵借着覆翼在荒废、空虚、黑暗、深渊上，而产生生命。祂覆翼在这毁坏情形上的目的，乃是要产生人。但是人要能够生存，就需要有不同等次的生命。需要有牲畜、鸟、鱼，也需要有植物的生命。不仅如此，这些生命要在地上生长，就需要空间里的空气，还需要天降雨，来浇灌地。也需要天上的光，甚至众光体。有了这些，地就能产生人所需要的各种东西，使人能够生存，而人是完完全全为着神被造的。神恢复受审判的宇宙，目标乃是要产生人。

judging them, God stopped their function. This is why the universe became darkness. On the fourth day the solid lights were recovered to give more light for the producing of higher life. First, there are the fish, which is the lowest life among the animals. Then there are the birds in the air, whose life is a little higher (vv. 20-23). Then comes the cattle life (vv. 24-25). The animal life became higher and higher on the earth.

The fish, the birds, and the cattle all reproduce their young differently, and this indicates the levels of life. In English we say that fish lay eggs, but what they lay is not like the eggs that birds lay. What fish lay are something almost like seeds. Birds, however, are higher. Birds lay eggs that have a hard shell. Furthermore, fish lay countless seedlike eggs, but birds lay a small number of eggs. This also shows that the bird life is higher. Cattle, such as oxen, cows, sheep, and goats, do not lay seedlike eggs or eggs with a shell, but have wombs from which their descendants are brought forth. They deliver their young alive at birth. They have a higher life. It is clear then that there are various levels of life. There are the vegetable life, the fish life, the bird life, and the cattle life.

The plant life came out of the shining of the general light of the first day, but the animal life came out of the shining of the higher lights, the solid lights, of the fourth day. The universe was so bright with both the general light and the solid light of the three light bearers, and the earth was full of vegetation and animals. All of these are quite beautiful. But these are not the highest life with the highest consciousness. Man has the highest created life and is full of consciousness. No animal can do mathematics or develop computers. But man continues to progress in matters like these. Moreover, Genesis 1 tells us that the plants come forth after their own kind (vv. 11-12), as do the animals (v. 21). But man's life is not according to man's kind. Man's life is according to God's kind because man was created in God's image and after His likeness. Man bears His image. Man resembles God, man expresses God, and man will eventually represent God. Therefore, because man is after God's kind, he is very close to God.

These are the steps, the actions, in God's history. God produced life by brooding as the Spirit upon the waste, void, darkness, and deep water. His goal in brooding upon this devastated situation was to bring forth man. Yet for man to exist, the life in different levels is needed. The cattle, birds, and fish are needed, and the plant life is needed. Furthermore, for all this life to grow on earth, there is the need of the air of the firmament and of the rain from the heavens to water the earth. There is also the need of light, even lights, in the heavens. With these the earth can produce all the things needed by man for his existence, and man was created fully for God. In God's restoring of the judged universe, His goal was to produce man.

创世记一、二章在启示神创造人的事上，是非常奇特、奇妙而奥秘的。这是神历史里奇妙的一步。神创造宇宙，包括天地万物，并没有像祂创造人那样奇特、奇妙而奥秘。我们需要来看一些与神造人有关的奥秘。

神照着祂的形像，按着祂的样式造人

首先，神照着祂的形像，按着祂的样式造人。（创一26。）这就是说，神造了祂自己的复制品。祂为自己造了一个翻版。祂替自己“照了一张相片”。我们必须对神的形像和样式有确定而正确的定义。神的形像是指神内在的所是，神的样式是指神外在的形状。神既是看不见的，祂怎能有形状？这是非常奥秘的。

在创世记十八章，神以人的形状（样式）向亚伯拉罕显现。有三个人到亚伯拉罕那里，其中两个是天使，但第三位是耶和華。（1～2，22，十九1。）甚至在亚伯拉罕的时候，早在神成为肉体以前，神就在人的样式里来过了。亚伯拉罕与神谈话，神与亚伯拉罕一同吃饭。那顿饭是亚伯拉罕的妻子撒拉煮的。亚伯拉罕甚至倒水给这位奇妙的人，让祂洗脚。神在那里，是在人的形状里。按照我们“刻板”的头脑，我们会希奇这事怎能发生。神乃是在很久以后，才成为肉体来作人，如约翰一章十四节所记。但是大约在基督成为肉体以前两千年，神就已经在人形里向人显现。这是个奥秘。这给我们看见，没有人能彻底明白神在神圣三一里的身位，但是在神圣的记载中，我们能看见所有关于祂的要点。神有内在的所是和外在的形状。事实上，祂内在的所是就是祂的形像，由祂一切的神圣属性所构成。神是爱，神是光，神是圣，神是义，神是许多的项目。这一切项目都是神的属性。人乃是照着神属性的内在形像被造的。甚至在人堕落之后，我们人仍然有神一切属性的形像。

神的样式是祂外面的形状。亚伯拉罕看见过在人形里的神。以西结和以赛亚也看见祂有这样的形状，坐在宝座上。（结一26，赛六1。）神曾以人的形状显现。人的形状是神形状的翻版。神的形状是原版，人的形状是神形状的复制品，影印版。

Genesis 1 and 2 are very strange, wonderful, and mysterious in the revelation of God's creation of man. This is a marvelous step in God's history. God's creation of the universe, with the heavens, the earth, and millions of items, is not as strange, wonderful, or mysterious as His creation of man. We need to consider a number of the mysteries related to God's creation of man.

God Creating Man in His Image and after His Likeness

First, God created man in His image and after His likeness (Gen. 1:26). This means that God made a duplication of Himself. He made a copy of Himself. He took a “photo” of Himself. We need a definite and accurate definition of God's image and God's likeness. God's image refers to God's inner being, and God's likeness refers to God's outward form. Since God is invisible, how could He have a form? This is very mysterious.

In Genesis 18 God appeared to Abraham in the form (likeness) of man. Three men came to Abraham, two of whom were angels, but the third One was Jehovah (vv. 1-2, 22; 19:1). Even at Abraham's time, long before His incarnation, God came in the form of man. Abraham talked to God, and God had a meal with Abraham. That meal was cooked by Abraham's wife Sarah. Abraham even served water to this wonderful Man for Him to wash His feet. God was there in the form of a man. According to our “legal” mind, we would wonder how this could happen. God did not become incarnated to be a man until much later, as recorded in John 1:14. But about two thousand years before Christ's incarnation, God appeared to man in the form of man already. This is a mystery. This shows us that no one can thoroughly understand the person of God in His Divine Trinity, but we can see all the points concerning Him in the divine record. God has an inner being and an outward form. His inner being is actually His image constituted with all His divine attributes. God is love; God is light; God is holiness; God is righteousness; God is many items. All these items are the divine attributes. Man was made according to the inner image of God's attributes. Even after the fall, we human beings still have the image of all the attributes of God.

God's likeness is His outward form. Abraham saw God in the form of a man. Ezekiel and Isaiah also saw Him in such a form, sitting upon the throne (Ezek. 1:26; Isa. 6:1). God appeared in the form of man. Man's form is a copy of God's form. God's form is the original, and man's form is the duplication, the xerox copy, of God's form.

这是神历史的一部分，其中包括了人。在神的历史里，祂为自己作了复制品，为自己作了翻版。神的这个复制品乃是着彰显那看不见的神。创世记一、二章不只是人被造的故事，更是神为自己造复制品之历史的完全记载。

人的形状

神造人的时候，先给人造形状。这是用尘土所造的人体。（创二7。）身体是人的形状。不要忘记，神给人造了形状，而这形状是神形状的“相片”。人乃是按着神的形状，样式造的。（一26。）我们身体的形状是奇妙的。除了神以外，整个宇宙中最美的是人的形状。看看你的眼睛、眉毛、鼻子、嘴唇、耳朵、甚至你的面颊。人乃是神的杰作。

生命之气

然后神将生命之气吹到人的形体里。（创二7。）神没有吹气到任何别的受造之物里，但在创造人的时候，祂将生命之气吹到人里。这生命之气不是神自己，不是神的灵，乃是出于神的一样东西，与神内里所是非常接近的一样东西。当这生命之气进到人的形体里，人就成了活的魂，是有生命的活物。这是神历史的一部分。

神用尘土的形体和内里的生命之气，造了祂自己的复制品。那生命之气成了人的灵。创世记二章七节的“气”字，在原文里就是箴言二十章二十七节的“灵”字。因此，神的生命之气成了人的灵。生命之气进到尘土的体里，人就成了有灵的活魂。

神不在祂所创造的人里，但是人里面有一部分，就是人的灵，和神是很相近的。人外面的形体是出于尘土，但里面的灵和神很相近。所以我们说人是从神一类造的。神是灵，神也为人造灵，使人得以接触神。（约四24。）因为我们有一部分与神相似，我们借着那一部分就能接触神。神是灵，我们有灵，这二灵是属于同一类的。

神给人造了许多美德

不仅如此，神给人造了许多美德。这些美德都是神属性的翻版。虽然神有许多的属性，但是爱、光、圣、义乃是神的四个主要属性。神是爱，神是光，神是圣，神是义。

This is a part of the history of God, with which man is involved. In God's history, He made a duplication of Himself, a copy of Himself. This duplication of God is for the expression of the invisible God. Genesis 1 and 2 are not merely the story of man's creation, but a full record of God's history in making Himself a duplication.

The Form of Man

When God created man, He first made a form for man. This was the body of man made of dust (Gen. 2:7). The body is the form of man. Never forget that God made man with a form and that this form is a "photo" of God's form. Man is in the form, the likeness, of God (1:26). The form of our body is marvelous. Besides God Himself, the most beautiful item in the whole universe is man's form. Consider your eyes, your eyebrows, your nose, your lips, your ears, and even your cheeks. Man is God's masterpiece.

The Breath of Life

Then God breathed the breath of life into man's form (Gen. 2:7). God did not breathe into any other created thing, but to create man, He breathed into man the breath of life. This breath of life was not God Himself, not the Spirit of God, but it was something out of God, something very close to God's intrinsic being. When this breath of life got into man's form, man became a living soul, a living, animate being with life. This is a part of God's history.

God made a duplication of Himself with a dusty form and the inward breath of life. That breath of life became the human spirit. In Hebrew the word for breath in Genesis 2:7 is translated spirit in Proverbs 20:27. Thus, God's breath of life becomes the spirit of man. The breath of life came into the body of dust, and man became a living soul with a spirit.

God was not within the man He created, but something within man, that is, the spirit of man, is very close to God. The outward form of man is of the dust, but the inner spirit is very close to God. This is why we say that man was made after God's kind. God is a Spirit, and God made a spirit for man to contact Him (John 4:24). Because we have a part that resembles God, we can contact God through that part. God is Spirit, we have a spirit, and these two spirits are of the same kind.

Creating Man with Many Virtues

In addition, God created man with many virtues. These virtues are copies of God's attributes. God has many attributes, but love, light, holiness, and righteousness are the four main attributes of God. God is love, God is light, God is holiness, and God is

神造人时，在人的灵里就造了这些属性的翻版。所以人是有美德的受造之物。狮子和狗没有美德；只有我们人有美德。我们有爱。我们喜欢在光中，不喜欢在黑暗里。我们也喜欢分别出来，不喜欢凡俗。我们喜欢公义。虽然这些美德因着人的堕落受了破坏，但这些美德还在人里面，是我们彰显神属性的凭借。

神的属性最终成了人美德的实际。属性是真实的事物，美德是外面的形状。这好比手套和手。手像神的属性一样，是真实的东西；手套像美德一样，是外面的形状，是手的遮盖。在我们重生时，我们就从神而生，神属性的成分，也就生到我们里面，主要是生在我们的灵里，所以我们能在爱、光、圣、义上彰显神。爱、光、圣、义，是神的属性，显为我们的美德，从我们灵里活出。

甚至孔子的教训也承认，大学之道，就是在明明德，就是在发展我们的灵。人不该照着肉体行事为人，甚至不该照着魂或心思行事为人。所以圣经告诉我们，我们必须照着灵而行。（罗八4。）在人的身体形状上，我们是与神相似，因为我们有祂的样式；而在我们的灵里，我们也与神相似，因为我们是照着祂属性的形像被造的。在外面我们有神的形状；在里面，就是在我们的灵里，我们有神的形像，然而在我们受造的状态里，我们还没有神。神的心愿是要祂所造的人接受祂这生命树。

将人摆在两棵树前

神造人作祂的复制品之后，就把这复制品，就是有灵、魂、体的活人，摆在生命树和善恶知识树这两棵树前。生命树表征神，善恶知识树表征撒但。照创世记二章九节所说，园中各样的树都是悦人眼目的，但这些树中有一棵是特别的，就是生命树。生命树是好作食物的。神警告人不要吃善恶知识树，因为人吃的日子必定死。（17。）这也是神创造人的历史的一部分。

一道流通的河与三种宝贵的材料

在创世记二章，生命树旁有一道流通的河，而这水流产生三种宝贵的材料：金、珍珠和红玛瑙。（10～12。）这里的珍珠是一种从树脂所产生的珍珠。红玛瑙是一种最贵

righteousness. When God created man, He made a copy of all these attributes in man's spirit. Therefore, man is a creature with virtues. The lions and the dogs do not have virtues. Only we men have virtues. We love. We like to be in the light and not in the darkness. We also like to be separated. We do not like to be common. We like to be righteous. These virtues were all damaged by man's fall, yet they are still here. They are the means for us to express God's attributes.

God's attributes eventually became the reality of man's virtues. The attributes are the real thing; the virtues are the outward form. This may be likened to a glove and a hand. The hand, like God's attributes, is the real thing; the glove, like the virtues, is the outward form, the covering of the hand. At our regeneration, when we were born of God, the elements of God's attributes were born into our being, mostly into our spirit, so that we may express God in love, in light, in holiness, and in righteousness. These are God's attributes manifested as our virtues lived out from our spirit.

Even the teachings of Confucius recognized that the highest learning develops the spirit. Man should not behave himself according to his flesh or even according to his soul or his mind. Therefore, the Bible tells us that we must walk according to our spirit (Rom. 8:4). In bodily form we resemble God because we have His likeness, and in our spirit we resemble God because we were created in His image of His attributes. Outwardly we have God's form, and inwardly, in our spirit, we have God's image, yet in our created state we still do not have God. God's desire is for the man created by Him to receive Him as the tree of life.

Placing Man before Two Trees

After God made man as a duplication of Himself, He put this duplication, a living being with a spirit, soul, and body, before two trees—the tree of life and the tree of the knowledge of good and evil. The tree of life signifies God, and the tree of the knowledge of good and evil signifies Satan. According to Genesis 2:9, all the trees in the garden were pleasant to the sight, but one among these trees was particular, the tree of life. The tree of life was good for food. God warned man not to eat of the tree of the knowledge of good and evil, for in the day that he ate of it, he would die (v. 17). This is also a part of the history of God in creating man.

A Flowing River and Three Precious Materials

By the side of the tree of life in Genesis 2, there was a flowing river, and this flow issued in three precious materials: gold, bdellium, and onyx stone (vv. 10-12). Bdellium is a kind of pearl produced from the resin of a tree. Onyx stone is a most precious stone.

重的宝石。我们必须读完整本圣经，到了圣经末了，才能完全明白这三种宝贵材料的意义。

出埃及记启示，金是大祭司胸牌的基底，而这胸牌镶满了宝石。（二八 15～21。）在马太十三章，我们能再次看见宝贵的材料。在这一章里，主耶稣先说到产生细面的麦子。这细面可以作成面团，表征召会，就是基督的身体。但是那面团发了酵，（33，）所以主在马太十三章接着说到宝贝（44）和珍珠。（45～46。）这宝贝必定包括金或宝石，就是建造召会和新耶路撒冷的材料。（林前三 12，启二一 18～20。）珍珠也是建造新耶路撒冷的材料。（21 上。）

在林前三章保罗说，“你们是神的耕地，神的建筑。”（9。）耕地，农场，借着变化就成为建筑。在基督里重生，有神生命的信徒，是神的耕地，就是神在新造里长基督的农场，使宝贵的材料得以产生，为着神的建造。作为神的农场，我们需要浇灌。（6。）这浇灌使我们长大，并变化成为宝贵的材料。保罗也说，神的建筑该以金、银、宝石来建造。（12。）

彼得在他的前书里说，主是活石，我们也是活石，被建造成为属灵的殿。（二 4～5。）最终，在启示录末了，金、珍珠、宝石这三种材料，被建造成为一座城。在圣经的开头，创世记二章，只有这些材料而已，但是在圣经的末了，启示录二十一章，这些材料成了一座建筑。

产生一对夫妇

只有一棵树以及一道流通的河产生三种材料，还不足以说明神造人的目的。接下来，神圣的记载还说到神产生一对夫妇。（创二 18～24。）人要繁生并延续，就需要女人。神用一个不同的方法产生女人。神没有用地上的尘土造女人，像造亚当一样。神使亚当沉睡，使亚当的肋旁裂开，取出一根肋骨，就用那根肋骨建造了一个女人。（21～22。）亚当醒来看见那女人，就说，“这是我骨中的骨，肉中的肉。”（23。）夏娃乃与亚当是一，作亚当的配偶，配对，匹配。耶和華神用亚当的肋骨建造了一个女人作亚当的妻子，与亚当相配，作他的配偶；这表征召会是以基督复活的生命所构成，成为祂的配偶。（弗五 23～32。）这是神创造人的总结。

We cannot fully understand the significance of these three precious materials until we read through the Bible and come to its end.

Exodus reveals that gold was the base of the breastplate of the high priest, and this breastplate was full of precious stones (28:15-21). In Matthew 13 we can see precious material once again. In this chapter the Lord Jesus first spoke of the wheat that produces the meal, the fine flour. This is good for the making of a loaf, which signifies the church, the Body of Christ. But that meal was leavened (v. 33), so the Lord followed in Matthew 13 to speak of the treasure (v. 44) and the pearls (vv. 45-46). This treasure must consist of gold or precious stones, the materials for the building of the church and the New Jerusalem (1 Cor. 3:12; Rev. 21:18-20). Pearls are also material for the building of the New Jerusalem (v. 21a).

In 1 Corinthians 3 Paul said, “You are God’s cultivated land, God’s building” (v. 9). The cultivated land, the farm, becomes the building through transformation. The believers, who have been regenerated in Christ with God’s life, are God’s cultivated land, a farm in God’s new creation to grow Christ that precious materials may be produced for God’s building. As God’s farm we need the watering (v. 6). This watering causes us to grow and be transformed into precious materials. Paul also said that God’s building should be built with gold, silver, and precious stones (v. 12).

In his first Epistle, Peter said that the Lord is a living stone and that we are the living stones who are built up as a spiritual house (2:4-5). Eventually, at the end of the book of Revelation, the three materials—gold, pearls, and precious stones—are built up into a city. In the beginning of the Bible in Genesis 2, the materials are only existing there, but at the end of the Bible in Revelation 21, the materials have become a building.

The Producing of a Couple

Merely to have a tree with a river flowing issuing in three kinds of materials to illustrate God’s purpose in creating man is not adequate. Following this the divine record speaks of God’s producing a couple (Gen. 2:18-24). For the reproduction and continuation of man, there is the need of the female. God produced the female in a different way. He did not form a female person from the dust of the ground as He did with Adam. God put Adam to sleep, opened up his side, took a rib, and built a woman with that rib (vv. 21-22). When Adam awoke and saw the woman, he said, “This is now bone of my bones, and flesh of my flesh” (v. 23). She was one with Adam as his counterpart, his match, his mate. Jehovah God built a woman with the rib of Adam as his wife to match him as his counterpart, signifying that the church was constituted with the resurrection life of Christ to be His counterpart (Eph. 5:23-32). This is the completion of God’s creation of man.

这是人的故事，还是神的故事？我们可能有一种观念，以为这是人的故事。但事实上，这不仅是人如何被造的故事，更是神如何造人的故事。这是神在创造人的事上的历史。

创世记一、二章里神历史的这一小部分，乃是整本圣经的缩影。在创世记二章里，有三种材料要被建造起来。然后有一对夫妻。在圣经的末了，有一座用金、珍珠、宝石所建造的城。这建筑是妻子，（启二一2，）其建筑者乃是丈夫。（来十一10。）在神圣启示的总结里，这座建造起来的城，不是物质的、无生命的城，乃是团体的活人位作为妻子，有基督这样奇妙的人位作她的丈夫。

Is this the story of man or of God? We may have the concept that this is the story of man. But actually this is not merely man's story of how he was created, but God's story of how He created man. This is God's history in creating man.

This short part of the history of God in Genesis 1 and 2 is a miniature of the entire Bible. In Genesis 2 there are three materials to be built up into something. Then there is a couple, a husband and a wife. At the end of the Bible, there is a built-up city with three precious materials—gold, pearls, and precious stones. This building is the wife (Rev. 21:2), and the Builder is the Husband (Heb. 11:10). This built-up city at the conclusion of the divine revelation is not a material, lifeless city but a corporate living person as the wife, having Christ, such a wonderful person, as her Husband.

第四篇

神在时间里的历史（三）

（创一 1 ～ 启二十 15）

拯救人脱离堕落

读经：创三。

纲 目

壹 晓得人的堕落—创三 1 ～ 8, 22 ～ 24:

一 堕落是由于蛇的欺骗，蛇就是那试诱者，神的仇敌魔鬼撒但的化身—创三 1 ～ 6，提前二 14，启十二 9 上，太四 3，十三 39 上。

二 因人吃善恶知识树的果子，弃绝那在神经纶里作生命树的神—创三 6。

三 人堕落的结果：

1 撒但进到人里面，成为人内住的罪—罗七 17，20 ～ 21。

2 罪进到人类里面—罗五 12 上。

3 罪把死带给人类—罗五 12 下。

4 罪把虚空和败坏的奴役带给一切受造之物—罗八 20 ～ 21。

5 人里面被构成了罪人，魂败坏了，体变质了，灵也死了一罗五 19 上，创三 7。

6 人外面被定罪—罗五 18 上，创三 8。

7 人企图遮盖自己，躲避神—创三 7 ～ 9。

CHAPTER FOUR

GOD'S HISTORY IN TIME (3)

Gen. 1:1—Rev. 20:15

Saving Man From His Fall

Scripture Reading: Gen. 3

OUTLINE

I. Realizing the fall of man—vv. 1-8, 22-24:

A.The fall was through the deceiving of the serpent, the embodiment of the devil, Satan the tempter, who is the enemy of God—vv. 1-6; 1 Tim. 2:14; Rev. 12:9; Matt. 4:3; 13:39a.

B.In man's eating of the fruit of the tree of the knowledge of good and evil, to forsake God as the tree of life in His economy—v. 6.

C.The issue of man's fall:

1.Satan entered into man to be man's indwelling sin—Rom. 7:17, 20-21.

2.Sin entered into mankind—Rom. 5:12a.

3.Sin brought death to mankind—Rom. 5:12b.

4.Sin brought vanity and the slavery of corruption to all the creation—Rom. 8:20-21.

5.Man was constituted inwardly a sinner, with the soul corrupted, the body changed in nature, and the spirit deadened—Rom. 5:19a; Gen. 3:7.

6.Man was condemned outwardly—Rom. 5:18a; Gen. 3:8.

7.Man attempted to cover himself and hide himself from God—Gen. 3:7-9.

8.God would not permit man to eat the tree of life until his fallen nature

- 8 神不容人吃生命树，直到他堕落的性情受对付—创三 22。
- 9 神把人赶出伊甸园，并把生命树的道路向人封闭—创三 23～24。

贰 拯救人脱离堕落—创三 8～21：

一 神来寻找丧失的罪人—创三 8～13。

- 1 神咒诅试诱人的蛇，比一切的牲畜野兽更甚，说它必用肚子行走，并要吃土—创三 14。
- 2 神必多多加增女人怀胎的苦楚；她生产儿女必多受苦楚；她必恋慕她的丈夫，她丈夫必管辖她（提前二 15）—创三 16。
- 3 神咒诅地，地必长出荆棘和蒺藜，因此人必终身劳苦（在原文与十六节的苦楚同字），汗流满面（彼前四 1 下～2）才得糊口，直到他归了土（他的身体死了，归于尘土）—创三 17 下～19。

二 神应许，神的儿子基督必来作“女人的后裔”：

- 1 为人打伤那说谎之“蛇”的头—创三 15，约壹三 8 下。
- 2 释放那怕死并受挟于死之奴役的人—来二 14～15。
- 3 亚当相信神这应许，并称他妻子为夏娃，因为她是众生之母—创三 20。

三 神借着基督所流的血（由被杀的牺牲所预表—来九 22，太二六 28）将人赎回，并借着基督作人的义（由被杀牺牲的皮子作的衣服所预表—林前一 30，加二 17 上）称人为义—创三 21。

would be dealt with—v. 22.

9. God drove man out of the garden of Eden and closed to man the way to the tree of life—vv. 23-24.

II. Saving man from his fall—vv. 8-21:

A. God came to seek the lost sinner—vv. 8-13:

1. God cursed the tempting serpent above all cattle and beasts, saying that he shall go upon his belly and eat the dust—v. 14.
2. God will greatly multiply the woman's pain and her conception; in pain she shall bring forth children; and her desire shall be to her husband, and he shall rule over her (1 Tim. 2:15)—v. 16.
3. God cursed the ground so that it will bring forth thorns and thistles, whereby man shall in toil (in Heb. the same word as pain in v. 16) and the sweat of his face (1 Pet. 4:1b-2) eat of the ground all the days of his life until he returns (his body dies) unto the dust—vv. 17b-19.

B. God promised that Christ as the Son of God will come as “the seed of woman”:

1. To bruise the head of the deceiving “serpent” for man—v. 15; 1 John 3:8b.
2. To release man from the fear and slavery of death—Heb. 2:14-15.
3. In this promise of God Adam believed and called his wife Eve because she was the mother of all living—v. 20.

C. God redeemed man by the shedding of the blood of Christ (typified by the slain sacrifice—Heb. 9:22; Matt. 26:28) and justified man by Christ as righteousness to man (typified by the coats of the skins of the slain sacrifice—1 Cor. 1:30; Gal. 2:17a)—v. 21.

在已过一期的全时间训练里，我们对于基督徒的生活作了很多的研究。在这一期训练里，我们照着圣经从另一个角度继续来研究基督徒的生活。我们看见，圣经不仅记载人的故事，也记载神在祂与人联结中的历史。在上一篇信息里，我们看见神在时间里的历史中，恢复了受审判的宇宙并创造了人。神创造人之后不久，人就堕落了，所以神必须进来拯救人脱离堕落。在本篇信息里，我们要来看神在时间里，对付人堕落的这段历史。

壹 对付人的堕落

在神完成祂永远经纶的事上，神的对头撒但造成了两大拦阻：一个是撒但的背叛，玷污并破坏了神的创造；另一个是他引诱人干犯神。因此，神必须对付祂的对头所造成的这两个拦阻。

在本系列第二篇信息，我们看见神借着审判撒但，并宣布祂对撒但的判决，而对付了撒但。在本篇里，我们要来看，神如何对付人堕落的问题。按照圣经的记载，在神对付人的堕落以前，神已经完全知道人的堕落这件事。

一 其引进

人的堕落是由撒但借着蛇的欺骗而引进的。（创三1～6。）狡猾的蛇是魔鬼撒但的具体化身。（启十二9上。）撒但是神的仇敌，（太十三39上，）是试诱人者，（四3，）他不直接欺骗人，乃是欺骗人的妻子，（提前二14，）使她怀疑神信实的话。这样，他就诱惑女人落入他的圈套，并且借着女人，使男人堕落，干犯神清楚的话。（伯三一33。）

二 其性质

因为人的堕落终结于吃善恶知识树的果子，（创三6，）人堕落的性质就不只是过犯的问题，不只影响人在神前外面的情形。人的堕落是过犯的问题，使人被神定罪，而留在神的定罪之下；（罗五18上；）也是悖逆的问题，使人在神眼中构成了罪人。（19上。）人吃了善恶知识树的果子，指明人离弃了在神经纶里作生命树的神。结果不只在外面触犯了神，也在里面破坏了人。亚当因着吃知识树的恶果，就建立了过犯与悖逆的案件，使他被

In the past term of our full-time training, we studied the Christian life quite much. In this term we have begun to continue the study of the Christian life according to the Scripture from another angle. We have seen that the Holy Scripture is not only a record of stories of man but also a record of the history of God in His union with man. In the last message, we saw that God in His history in time restored the judged universe and created man. Right after God's creation of man, man became fallen, so God had to come in to save man from his fall. In this message we want to see God's history in time in His dealing with man's fall.

I. DEALING WITH THE FALL OF MAN

In God's carrying out of His eternal economy, God's adversary Satan caused two great frustrations: one was Satan's rebellion, which polluted and devastated the creation of God, and the other was his seducing of man to transgress against God. Thus, God had to deal with these two frustrations caused by His adversary.

We have seen in message two that God dealt with Satan by judging him and declaring God's verdict on him. Now in this message we want to see how God dealt with the problem of man's fall. According to the record of the Scriptures, before God dealt with the fall of man, He was fully aware of it.

A. Its Initiation

The fall of man was initiated by Satan through the deceiving of the serpent (Gen. 3:1-6). The subtle serpent was the embodiment of Satan the devil (Rev. 12:9a). As the enemy of God (Matt. 13:39a) and the tempter of man (Matt. 4:3), Satan deceived man not directly but through man's wife (1 Tim. 2:14) by causing her to doubt the sure word of God. In this way he lured the woman into his snare, and through her he caused man to fall in man's transgression against God's clear word (Job 31:33).

B. Its Nature

Because the fall of man was consummated by man's eating of the fruit of the tree of the knowledge of good and evil (Gen. 3:6), the nature of man's fall was not a matter of a transgression that only affected man's outward condition before God. It was both a matter of an offense that caused man to be condemned by God to remain under the condemnation of God (Rom. 5:18a) and a matter of disobedience that caused man to be constituted a sinner in the eyes of God (Rom. 5:19a). Man's eating of the fruit of the tree of the knowledge of good and evil indicates that man had forsaken God as the tree of life in His economy. This resulted in a case of offending God outwardly and of damaging

神定罪。亚当因着这样吃，也作了错的行动，使他在性质上中了毒，而构成了罪人。因此，借着这一次堕落，撒但使亚当照着神的命令被定罪，也使他在人的性质上构成了罪人。

三 其结果

人堕落的结果是极其可怕的，主要含示以下八项：

1 撒但进到人里面，成为人内住的罪

因为人吃了知识树上的恶果，撒但这恶者（太六 13）就进到人里面。借此，撒但的恶性必然成了加到人性里恶的成分。罗马七章十七至二十一节揭示，有一个恶的东西，就是一个恶的律，住在人里，成了住在人里的罪，使人作他所不愿作的事。成了人堕落性情里内住之罪的这恶，到底是什么？必定就是住在我们堕落性情里的恶者撒但。人堕落的这个结果，实在是太可怕了！

2 罪进到人类里面

撒但是罪的实质元素，他既进到人里面，罪就自然的同着撒但进到人里面。因为罪这样进到人里面，是进到人的祖先亚当里面，所以罪就借着这一次的进入而进到全人类，全世界里。（罗五 12 上。）今天全人类，整个世界，在他们堕落的性情里都有罪，使他们在构成上成了罪人。

3 罪把死带给人类

住在人里面的罪是会滋生的。所带来的结果乃是死。死是罪的工价，（罗六 23 上，）是借着罪带进人类里面的。（五 12 下。）因此，撒但、罪、死这三个可怕、破坏的因素，借着人的堕落，进到人里面，甚至进到整个人类里。

4 罪把虚空和败坏的奴役带给一切受造之物

罪不仅把死带给全人类，也把虚空和败坏的奴役带给一切受造之物。（罗八 20～21。）今天因着人的堕落，一切受造之物都服在虚空和败坏的奴役之下。神创造中的一切，都在一种奴役之下渐渐败坏，而渐渐成为虚空。因此，整个受造之物都在一起叹息，今天在宇宙中没有喜乐。

man inwardly. By eating the evil fruit of the tree of knowledge, Adam built a case of transgression, of disobedience, which caused him to be condemned by God. By this eating, Adam also accomplished a wrong action which poisoned him in his nature, causing him to be constituted a sinner. Hence, through this one fall, Satan caused Adam to be condemned according to the commandment of God and constituted a sinner in the nature of man.

C. Its Issue

The issue of man's fall is terrifyingly great. It implies mainly the following eight items.

1. Satan Entering into Man to Be Man's Indwelling Sin

Satan as the evil one (Matt. 6:13) entered into man through man's eating of his evil fruit from the tree of knowledge. Through this, Satan's evil nature surely became the evil element added into man's nature. Romans 7:17-21 unveils that something evil as an evil law dwells in man to be the very sin that dwells in man, causing man to do things that man does not will. What is this evil to be the indwelling sin in man's fallen nature? It must be the evil one, Satan, who dwells in our fallen nature. This issue of man's fall is too, too terrifying!

2. Sin Entering into Mankind

Since Satan, who is the substantial element of sin, has entered into man, sin spontaneously entered into man with Satan. Since this entering of sin into man was its entering into Adam, the forefather of man, sin entered into all of mankind, the world (Rom. 5:12a), through this one entering. Today all of mankind, the whole world, has sin in their fallen nature to make them sinners in their constitution.

3. Sin Bringing Death to Mankind

The very sin which dwells in man is productive. It issues in death. Death is the wages of sin (Rom. 6:23a) and was brought into man through sin (Rom. 5:12b). Hence, Satan, sin, and death, three terrifying and damaging factors, entered into man, even mankind, through man's fall.

4. Sin Bringing Vanity and the Slavery of Corruption to All the Creation

Sin not only brought death to all mankind but also brought vanity and the slavery of corruption to all the creation (Rom. 8:20-21). Today due to man's fall, all the creation is subjected to vanity and the slavery of corruption. Everything in God's creation is being corrupted under a kind of slavery and is becoming vanity. Hence, the whole creation is groaning together, and there is no joy in the universe today.

5 人的魂败坏了，体变质了，灵也死了

人堕落还有另一个结果，非常严重的影响到人的全人。由于人的堕落，人的魂败坏了，体变质了，灵也死了。人堕落时，撒但就以他邪恶的话和思想浸透人的魂，（创三1～5，）以败坏人的魂。撒但是罪的实质元素，他借着人的堕落进到人的身体里，使人的身体变质成为罪的肉体，（罗八3，）满了私欲。（加五16下。）并且因着人的堕落，人的灵也因着罪而死了。（弗二1。）因此，人的全人都因人的堕落而被破坏，这是人的堕落对人产生非常主观的结果。

6 人企图遮盖自己，躲避神

人堕落的另一个结果，乃是影响到人自己的良心，以及人与神的关系。人因着堕落，而知道自己是赤身的之后，就企图遮盖自己的赤身，并躲避神，不与神接触。（创三7～9。）遮盖赤身乃是人的作为和虚假。堕落的人习惯于竭力作一些事来遮盖自己的罪，虚伪的假装自己是什么。人躲避神乃是使自己离开神，不与神交通。这是人堕落的结果，使人变得虚假，失去神的同在。

7 神不容人吃生命树

人因堕落而在性情上受了败坏，神就不容人吃生命树，（创三22，）直到他堕落的性情受对付。这指明人若不悔改己罪，并且人堕落的性情若不受对付，神就不让人接受祂永远的生命。

8 神把人赶出伊甸园，并把生命树的道路向人封闭

人堕落最末了的结果，乃是神把人赶出伊甸园，并把生命树的道路向人封闭。（创三23～24。）这是执行神不许人吃生命树的禁令。这个禁令已经被基督废除，祂借着祂的死，成就了全备的救赎，为信基督的人开创了一条又新又活的路，使他们得以进入至圣所，得着神作他们永远的生命。（来十19～20。）

贰 拯救人脱离堕落

5. Man's Soul Being Corrupted, Man's Body Being Changed in Nature, and Man's Spirit Being Deadened

There was another issue of man's fall which very seriously affected man's being. Due to the fall of man, man's soul was corrupted, man's body was changed in nature, and man's spirit was deadened. In the fall of man Satan saturated man's soul with his evil word and thought (Gen. 3:1-5) to corrupt man's soul. Through the fall of man, Satan as the substantial element of sin entered into man's body to cause man's body to be changed in nature to become the flesh of sin (Rom. 8:3) full of lusts (Gal. 5:16b). Also through the fall of man, man's spirit was deadened by sin (Eph. 2:1). Hence, man's whole being was devastated by man's fall as a very subjective issue to man.

6. Man Attempting to Cover Himself and Hide Himself from God

Another issue of the fall of man was that it affected man's self-consciousness and his relationship with God. After man became conscious of his nakedness due to his fall, he attempted to cover himself in his nakedness and to hide himself from God in his contact with God (Gen. 3:7-9). To cover his nakedness is man's doing and pretense. Fallen man is used to endeavoring to do something to cover his sinfulness and pretend to be something in falsehood. For man to hide himself from God is to keep himself away from God in his fellowship with God. This is the issue of man's fall that makes man false and void of God's presence.

7. God Not Permitting Man to Eat the Tree of Life

Due to the corruption in man's nature through his fall, God would not permit man to eat the tree of life (Gen. 3:22) until his fallen nature would be dealt with. This indicates that God would not let His eternal life be received by man without man repenting of his sin and without the dealing with man's corrupted nature.

8. God Driving Man Out of the Garden of Eden and Closing to Man the Way to the Tree of Life

The last issue of man's fall was that God drove man out of the garden of Eden and closed to man the way to the tree of life (Gen. 3:23-24). This was to execute God's prohibition of man from eating the tree of life. This prohibition was taken away by Christ's full redemption through His death which cut a new and living way for the believers of Christ to enter into the Holy of Holies to receive God as their eternal life (Heb. 10:19-20).

II. SAVING MAN FROM HIS FALL

人堕落到如此悲惨的情形。这样一个堕落的人，当然无法救自己脱离这样堕落的情形。只有智慧、全能的神，能将全备、大能的救恩，赐给祂所造、却被祂仇敌败坏的人。不仅如此，神是不变、永存的神，祂不能将祂在神圣三一里，在已过永远里，为着将来永远所定的永远经纶更改、废去。祂必须拯救祂为着自己不改的定旨所创造的人，祂也这样作了！

不仅如此，神按着祂喜悦的定旨所创造的，乃是奇妙、超越、奥妙、宝贵的人。在神的眼中，人在原初被造的情形里，乃是最超越、奥妙、宝贵的。我们甚至可以说，在创世记二章，人成了神的喜悦。因此，神爱人！（约三16。）祂愿意付任何代价来救人，甚至牺牲祂的独生子作为代价！

所以在已过的永远里，基督这位神圣三一的第二者就预备要来进到时间里，（弥五2，）照着在已过永远里，在神圣三一会议中所定的决议，为堕落的人死。（恢复本徒二23与注1，彼前一19～20。）

因此，神进来拯救人脱离堕落。创世记三章告诉我们，神来探访祂所造，却堕落丧失的人。亚当堕落以后，神来到他那里，呼召他说，“你在哪里？”（9。）神似乎在说，“你在哪里？你丧失了，所以我来寻找你。”那是神对亚当的眷临。这是全宇宙中第一次“叩门”。神叩亚当的门，为要探访亚当。那时人还没有发明物质的住屋，所以神没有物质的门可以叩。但是神来叩亚当的心门。祂来寻找亚当，因为亚当丧失了。

神找到亚当时，就和亚当有一种福音的对话，福音的谈话。第一次的福音谈话是记载在创世记三章。凡是要探访人传福音的，第一个功课是在创世记三章。我们该学习如何与堕落的人谈话。

神所说的第一句话是：“你在哪里？”亚当回答说，“我在园中听见你的声音，我就害怕，因为我赤身露体；我便藏了。”（10。）这指明，我们与所探访的罪人谈话时，必须花时间帮助他们知道自己在哪里。我们作这事需要有智慧。我们不是告诉他们，他们在哪里，乃是让他们告诉我们。神很清楚亚当在那里，但是神不说什么。神反而问说，“亚当，你在哪里？”亚当把他的故事告诉神。然后神传福音。

Man became fallen to such a miserable state. Surely such a fallen man could do nothing to help himself out of such a fallen state. Only the wise and almighty God could afford a full and dynamic salvation to the man created by Him and spoiled by His adversary. Furthermore, He, as the unchanging and everlasting God, could not have any change in annulling His eternal economy which He made in His Divine Trinity in eternity past and for eternity future. He had to rescue the man whom He had created for His unchanging purpose, and He did it!

Furthermore, what God created for His purpose according to His good pleasure was a wonderful, excellent, marvelous, and precious man. In the eyes of God, man in his original created state was most excellent, marvelous, and precious. We may even say that in Genesis 2 man became God's pleasure. Hence, God loved man (John 3:16)! He would save him at any cost, even at the cost of sacrificing His only begotten Son!

This is why even in eternity past Christ as the Second of the Divine Trinity was preparing to come into time (Micah 5:2) to die for fallen man according to the divine determination made in the council of the Divine Trinity in eternity past (Acts 2:23 and note 1; 1 Pet. 1:19-20).

Thus, God came in to save man from his fall. Genesis 3 tells us that God came to visit the man whom He had created and who had become fallen and lost. When God came to Adam after his fall, He called to Adam, saying, "Where are you?" (v. 9). It was as if God were saying, "Where are you? You have become lost, so I have come to seek you. You have become fallen, so I have come to rescue you." That was God's visitation to Adam. This was the first case of "door knocking" in the whole universe. God was knocking on Adam's door to visit Adam. Man had not yet invented physical dwelling places, so there was not a physical door on which God could knock. But God came to knock on the door of Adam's heart. He came to seek Adam because Adam had become lost.

When God found Adam, He had a kind of gospel conversation, gospel talk, with him. The first gospel talk is recorded in Genesis 3. The first lesson for those who intend to visit people with the gospel is in Genesis 3. We should learn how to talk to a fallen man.

The first thing God uttered was, "Where are you?" Adam responded by saying, "I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself" (v. 10). This indicates that when we talk to the sinners whom we visit, we have to spend some time to help them realize where they are. We need wisdom to do this. The way is not to tell them where they are but to let them tell us. God was very clear where Adam was, but God would not say anything. Instead He asked, "Adam, where are you?" Adam told his story to God. Then God preached the gospel.

传福音时的第一件事乃是定罪蛇。在创世记三章，蛇被神咒诅。神对蛇说，“你…必受咒诅，比一切的牲畜野兽更甚，你必用肚子行走，终身吃土。”（14。）这指明从前那蛇撒但是站着行走的。如今它受咒诅用肚子行走，并受咒诅吃土。如今它完全是属于土的。神定罪撒但时，给撒但有所限制：他不能在地以上行动，并且除了尘土之外，不能吃别的东西。

神也分配给女人和男人一些痛苦。（16～19。）分配给女人的是怀胎和生产儿女的苦楚。生产儿女是神给堕落罪人的极大苦楚。在创世记三章，神分配给男人的是流汗劳苦。（17，19。）作为堕落的罪人，我们都需要神所给的苦楚。人堕落后，今天的人生乃是受苦的人生。一个人受苦越少，就越深陷在罪中。越是富有、放纵的人，就越陷在罪中。那些贫穷的、必须一直劳苦才得糊口的人，没有时间去想属世的娱乐消遣，和今生的宴乐，那些大多都与罪有关。

在约伯记开头，我们可以看见约伯非常富有。他的儿女都享受富裕的生活，直到有一天狂风吹来，把他们吃饭喝酒所在的房屋吹毁。房屋倒塌在他们身上，他们就都死了。（一 18～19。）如果他们在田里劳苦，这事可能就不会发生。我们应当受这事警惕。约伯非常富裕安逸，但神给了他一些苦楚。然而，在我们受苦之中，我们能享受神作我们的救主和安息。

这都是福音的一部分，但我们必须看见这福音里的主要项目。神在咒诅蛇的时候，宣告了福音。这宣告说出女人的后裔要来打伤蛇的头。（创三 15。）打伤蛇的头就是将蛇治死。蛇，就是那试诱人、欺骗人者，要被女人的后裔治死。这不仅是福音，也是极大的预言，说到有一天神要来成为人的后裔。最高的福音乃是神来成为人的后裔，以毁坏撒但，将撒但治死。

撒但败坏了人，毒害了人，使人成为肉体。但神成为人，成了肉体，并在这肉体里受死，而把撒但治死。希伯来二章十四节说，基督有分于人的血肉之体，“为要借着死，废除那掌死权的，就是魔鬼。”创世记三章十五节已经在

The first thing in the preaching of the gospel is to condemn the serpent. The serpent was cursed by God in Genesis 3. God said to the serpent, “Thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life” (v. 14). This indicates that formerly Satan, the serpent, was standing and walking. Now he is cursed to go upon his belly along the earth and cursed to eat the dust. Now he is altogether something belonging to the earth. In God’s condemnation of Satan, He gave Satan a limitation: he cannot move above the earth, and he cannot eat anything except dust.

God also assigned a certain amount of suffering to the woman and the man (vv. 16-19). The suffering assigned to the woman was in the conceiving and delivery of a child. The delivery of a child is a great suffering assigned by God to fallen sinners. In Genesis 3 God assigned man to labor with sweat (vv. 17, 19). As fallen sinners we all need God’s assignment of suffering. The human life today after man’s fall is a life of suffering. The less suffering a person has, the deeper he can become involved with sin. Those who are wealthy and self-indulgent are more involved with sin. People who are poor and who have to labor all the time to eat have no time to think about worldly amusement, entertainment, and the pleasures of this life, all of which are mostly involved with sin.

In the beginning of the book of Job, we can see that Job was very rich. All of his children were enjoying a rich life until one day a great wind came and destroyed the house where they were eating and drinking wine. The house fell upon them and they died (1:18-19). If they had been laboring in the field, this might not have happened. We should be warned by this. Job was very rich and comfortable, but God assigned a certain amount of suffering to him. In the midst of our suffering, though, we can enjoy God as our Savior and rest.

This is all a part of the gospel, but we need to see the main item in this gospel. In God’s curse of the serpent, the gospel was announced. This announcement was that the seed of the woman would come to bruise the head of the serpent (Gen. 3:15). To bruise the head of the serpent is to put the serpent to death. The serpent, the tempter, the deceiver of man, was to be put to death by the seed of woman. This was not only the gospel but also a great prophecy that one day the very God would become a human seed. The top gospel is that God became a human seed to destroy Satan, putting him to death.

Satan spoiled man, poisoned man, causing man to become the flesh. But God became a man, became flesh, and died in this flesh to put Satan to death. Hebrews 2:14 says that Christ shared in man’s blood and flesh “that through death He might destroy him who has the might of death, that is, the devil.” Genesis 3:15 has been fulfilled in

希伯来二章十四节得着应验。成为肉体的神穿上了人的肉体，并在这肉体里死了，为要治死撒但。这是最高的福音。

这位人后裔的死，一面把撒但治死，废除了他；另一面也为堕落的人完成了救赎。神借着基督所流的血（由被杀的牺牲所预表——来九 22，太二六 28），预备了这救赎。这是神在宇宙里所成功的大事，为要完成祂的经纶，救赎祂所拣选的人。

最后，借着这位人后裔的死，神使基督作遮盖，遮盖赤身、羞耻、犯罪的人，好使这位人后裔成为人在神前的义，（林前一 30，）使神可以称人为义。（罗三 22～24。）这是由神用被杀牺牲的皮子作衣服给人穿所预表。（创三 21。）成为肉体的神穿上人的肉体而死，为要废掉撒但，并完成救赎。这样的死使祂成为堕落之人的义，给堕落的人披戴在神前，不仅得蒙救赎，也得蒙称义。

这一切不仅仅是人的故事而已。这乃是神的故事，是神拯救堕落之人的历史。这也是传福音的内容。这福音的传讲告诉我们，创造人的神如何在人堕落后成为人的救主。祂借着成为人的后裔，成了人的救主。创造的神，因着人的堕落，成了人的后裔，为要废掉那试诱者，以救赎堕落的人，并成为人在神前的义，好遮盖堕落之人的罪恶和赤身。这真是神的历史。

在神福音的开始，神说，“亚当，你在哪里？”如今亚当穿上人的后裔作他的衣服之后，就能说，“神啊，现今我在这可亲可爱者里面，祂成了我的衣服。借着祂的死，我在这里。”这是神的故事，说到祂的行动，祂来救人，成为人的救赎，并成为人的衣服、人的遮盖、人的义，好叫人能在神里与神成为一。

创世记三章启示，人堕落后，神来探访罪人。祂成了人的后裔而死，为要废除撒但，成功人的救赎。然后，祂成了我们的义，给我们穿戴，好遮盖我们。最终的结果乃是我们这些蒙救赎、得称义的堕落罪人，得以在祂里面，与祂成为一。这岂不是最高的福音么？这样的福音乃是神的历史。我们传福音，与罪人谈福音时，都该讲神的历史这高品的福音。

Hebrews 2:14. The incarnated God put on man's flesh and in this flesh He died a death that put Satan to death. This is the top gospel.

The death of this human seed, on the one hand, put Satan to death, destroying him, and on the other hand, accomplished redemption for fallen man. God prepared this redemption through the shedding of the blood of Christ (typified by the slain sacrifice—Heb. 9:22; Matt. 26:28). This was a vast event God consummated in the universe for the completion of His economy in redeeming His chosen people.

Eventually, through the death of this human seed, God made Christ a covering to cover the naked, shameful, and sinful man so that this human seed could be man's righteousness before God (1 Cor. 1:30) for God's justification of man (Rom. 3:22-24). This is typified by God clothing man with the coats of the skins of the slain sacrifice (Gen. 3:21). The incarnated God put on the human flesh to die in order to destroy Satan and to accomplish redemption. Such a death makes Him the very righteousness that the fallen man can wear before God, not only to be redeemed but also to be justified.

All of this is much more than the story of man. It is the story of God, the history of God in saving the fallen man. It is also the contents of the preaching of the gospel. This gospel preaching tells us how God, the Creator of man, became man's Savior after man's fall. He became man's Savior by becoming a seed of humanity, a human seed. The creating God, because of the fall of man, became a human seed to destroy the tempter, to redeem fallen man, and to be made man's righteousness before God to cover fallen man's sinfulness and nakedness. This is really a history of God.

At the beginning of God's gospel, God said, "Adam, where are you?" Now after wearing the human seed as his clothing, Adam could say, "Now, God, I am in this dear One who has become my clothing. Through His death I'm here." This is the story of God in His acting to rescue man, to become man's redemption, and to become man's clothing, man's covering, man's righteousness, so that man can be in God to become one with God.

Genesis 3 reveals that after man's fall, God came to visit sinners. He became a human seed to die so that Satan could be destroyed and the redemption of man could be accomplished. Then He became our righteousness that we could wear to cover us. Eventually, the result is that we fallen sinners who have been redeemed and justified can be in Him to be one with Him. Is this not a top gospel? Such a gospel is the history of God. Our gospel preaching, our gospel conversation with sinners, should be with this high gospel of the history of God.

第五篇

神在时间里的历史（四）

（创一 1 ～ 启二十 15）

在祂圣民（从亚伯到挪亚）身上的工作
并对世界（从该隐到巴别）的审判

读经：创四 4～5，10～22，25～26，五 21～24，六 1～22，八 20 节～九 27，十一 1～9。

纲 目

壹 在祂的圣民（从亚伯到挪亚）身上的工作：

- 一 神在拯救亚当之后，继续在一些亚当子孙身上工作；他们根据生命树的原则，走神生命之路，并照着神的拣选而成了神的圣民：
 - 1 神看中了亚伯和他的供物—创四 4。
 - 2 神立了塞特代替亚伯—四 25。
 - 3 神使以挪士开始呼求祂的名—四 26。
 - 4 神借着以诺给儿子起名叫玛土撒拉，意思是“当他死时，要差它〔洪水〕来，”而预言洪水将到—创五 21。
 - 5 神得着以诺与祂同行三百年，并在洪水以前把以诺从地上取去—五 22～24。
 - 6 神得着挪亚与祂同行并预备方舟，使挪亚和他全家借洪水得救，脱离那败坏的世代—六 9～22。

CHAPTER FIVE

GOD'S HISTORY IN TIME (4)

GEN. 1:1—REV. 20:15

Working On His Saints From Abel To Noah
And Judging The World From Cain To Babel

Scripture Reading: Gen. 4:4-5, 10-22, 25-26; 5:21-24; 6:1-22; 8:20—9:27; 11:1-9

OUTLINE

I. Working on His saints from Abel to Noah:

- A. After saving Adam, God continued to work on some of his descendants who took God's way of life based upon the principle of the tree of life and became God's saints according to God's election:
1. God had respect unto Abel and his offering—Gen. 4:4.
 2. God appointed Seth to replace Abel—Gen. 4:25.
 3. God began to have His name called upon by Enosh—Gen. 4:26.
 4. God prophesied concerning the deluge through Enoch naming his son Methuselah, which means “when he is dead, it (the deluge) shall be sent”—Gen. 5:21.
 5. God gained Enoch to walk with Him for three hundred years and took Enoch away from the earth before the deluge—Gen. 5:22-24.
 6. God gained Noah to walk with Him and to prepare the ark for the salvation of him and his whole family from the corrupted age through the deluge—Gen. 6:9-22.

7 神喜悦挪亚燔祭的馨香之气，而维持地和地的系统，并与挪亚和他子孙以及一切活物立约，他们不再被洪水所灭，乃要生养众多，遍满地面——八 20～九 17。

8 神借着挪亚预言关于他的三个儿子：含的儿子迦南要作闪和雅弗的奴仆，闪要得着神作他的神，神要使雅弗扩张，并要使他住在闪的帐棚里——九 18～27。

二 以上都是神在呼召亚伯拉罕之前所作的工作。

贰 对世界（从该隐到巴别）的审判：

一 当神积极作工在祂所拣选的圣民身上时，神也在消极一面审判亚当其余的子孙；他们根据善恶知识树的原则，走撒但死亡之路，而成了在神定罪下的世界：

1 神看不中该隐和他的供物——创四 5。

2 神审判该隐，使他成为在地上逃亡飘荡的人，发明了人类无神的文化——四 10～22。

3 神用洪水审判那由成了肉体之人所组成败坏的世界，以了结该隐的时代——六 1～7，11～13。

4 神在巴别审判那弃绝祂并与撒但联结为一的世界，以了结亚当的族类——十一 1～9。

二 神对世界的审判很强的证明，神所造却背叛的世界仍然在神主宰的管辖之下。

7. God was pleased with the sweet savor of Noah's burnt offerings to keep the earth with its systems and to covenant with Noah and his descendants and with all the living creatures that they all would not be destroyed anymore by a flood but would be multiplied and replenish the earth—Gen. 8:20—9:17.

8. God prophesied through Noah concerning his three sons that Ham's son Canaan would be a slave to Shem and Japheth, that Shem would have God as his God, and that Japheth would be enlarged by God and dwell in the tents of Shem—Gen. 9:18-27.

B. The above are the works God did before His calling of Abraham.

II. Judging the world from Cain to Babel:

A. While working on His chosen saints positively, God was judging negatively the rest of Adam's descendants who took Satan's way of death based upon the principle of the tree of the knowledge of good and evil and became the world under God's condemnation:

1. God had no respect unto Cain and his offering—Gen. 4:5.

2. God judged Cain, causing him to become a fugitive and a wanderer on the earth to invent the human, godless culture—Gen. 4:10-22.

3. God judged the corrupted world, composed of men who had become flesh, by the deluge to terminate the age of Cain—Gen. 6:1-7, 11-13.

4. God judged at Babel the world, which had abandoned Him and had joined Satan as one, to terminate the race of Adam—Gen. 11:1-9.

B. God's judgment on the world is a strong evidence that the God-created yet rebelling world is still under His sovereign ruling.

我们要继续来看，在创世记这卷书中，神在时间里的历史。我们已经看过，在时间里神作工来恢复受审判的宇宙并创造人。（创一2～二25。）然后祂拯救人脱离堕落。（创三。）在本篇信息里，我们要来看神在祂的圣民（从亚伯到挪亚）身上的工作，并对世界（从该隐到巴别）的审判。这段历史的记载，是从创世记四章到十一章头半段。这一部分神的话大约只有七章半，但在这短短一部分圣言里所记的一切项目，都是极其重要的。我的负担是要帮助大家认识、明白、进入并经历基督徒的生活。事实上，神在祂与人联结中的历史这一条线，仍然是说到基督徒的生活。

如果我们不知道神在亚伯、塞特、以挪士、以诺、玛土撒拉、挪亚身上所作的是什麼，我们就仍然不知道基督徒的生活是什麼。这些人都是过着基督徒的生活。我们或许会问：“亚伯是基督徒么？”他不是基督徒，但他所过的生活却是基督徒的生活。他的生活是基督徒生活的模范、典型。亚伯是牧羊人，在亚伯的时候，羊是用来献祭的，不是用作人的食物，因为那时神还没有规定人吃动物的肉。（创一29。）乃是到了洪水之后，神才说人可以吃肉。（九3。）在亚伯的时候，羊不是用来作食物的，乃是用来作神的供物。

你知不知道，第一位全时间同工乃是亚伯？他饲养祭牲，作神的供物。这是他的职业，他的工作。这也是他所过的一种生活。亚伯这人在地上不作别的，只是献祭给神。创世记四章四节说，神看中亚伯和他的供物。这是何等的好！亚伯是全时间者，他不作别的，只为神活着。他不是善恶的线上。他乃是在生命树的线上，为神活着，并向神活着。

我们这些全时间事奉主的人，应当把我们的全时间事奉与亚伯的比较。当我们把自己与亚伯比较时，也许不得不说，我们只是部分时间事奉者，我们不是全时间事奉者。亚伯过一种完全为着神的生活。他的生活是为着神的，不是为着食物，不是为着吃。他的哥哥该隐正好相反。该隐是为着他日常的需要，为着食物而活。

就属灵的意义说，亚伯是靠神而活；就物质的意义说，他是靠神所作的，靠神所供应的而活。如果我们是全时间者，我们就该像亚伯一样生活。我们不该靠任何我们所作成的而活。该隐与亚伯不同，因为该隐靠他所作的而活。

We want to continue to see God's history in time in the book of Genesis. We have seen that in time God worked to restore the judged universe and create man (Gen. 1:2—2:25). Then He saved man from his fall (Gen. 3). In this message we will see how God worked on His saints from Abel to Noah and judged the world from Cain to Babel. The record of this history is from Genesis 4 through the first part of Genesis 11. This portion of the Word is only about seven and a half chapters, but all of the items recorded in this short part of the holy Word are very, very crucial. My burden is to help us to know, to realize, to enter into, and to experience the Christian life. Actually, this line on the history of God in His union with man is still on the Christian life.

If we do not know what God did with Abel, with Seth, with Enosh, with Enoch, with Methuselah, and with Noah, we still do not know what the Christian life is. All of these persons lived the Christian life. We may ask, "Was Abel a Christian?" He was not a Christian, but the life he lived was a Christian life. His life was a model, a type, of the Christian life. Abel was a shepherd of sheep, and sheep at Abel's time were used for sacrifices. They were not used for food because at that time, God had not ordained that people eat animal meat (Gen. 1:29). It was not until after the flood that God said that man could eat meat (Gen. 9:3). Sheep at Abel's time were not for food but for offerings to God.

Have you ever realized that the first full-time co-worker was Abel? He raised up sacrifices for God's offering. This was his job, his work. This was also his kind of living. Abel was a person doing nothing on this earth but offering to God. Genesis 4:4 says that God had respect unto Abel and his offering. How good it was that Abel was a full-timer doing nothing but living for God! He was not in the line of good and evil. He was in the line of the tree of life, living for God and living to God.

Those of us who are serving the Lord full time should compare our full-time service with Abel's. When we compare ourselves with Abel, we probably need to say that we are part-timers, not full-timers. Abel was living a life that was absolutely for God. His living was for God, not for food, for eating. His elder brother Cain was the opposite. Cain was living for his daily necessity, for food.

Abel lived on God in a spiritual sense, and he lived on what God did, on what God provided, in a physical sense. If we are full-timers we should live as Abel did. We should not live on anything worked out by ourselves. Cain was different from Abel because he lived on what he did. He was a farmer producing food for himself. Thus,

他是农夫，为自己出产食物。因此，我们可以看见，我们说亚伯是过基督徒的生活，并不为过。如果我们只是照新约的教训过基督徒的生活，那是不够的。我们必须回到旧约，来看第一个为着神的典型全时间者——亚伯。

壹 在祂的圣民（从亚伯到挪亚）身上的工作

一 神在拯救亚当之后，继续在一些走神生命之路的亚当子孙身上作工

神在拯救亚当之后，继续在一些亚当子孙身上作工；他们根据生命树的原则，走神生命之路，并照着神的拣选而成了神的圣民。亚当这些特别的子孙是分别出来的人，是照着神的拣选，神的选择，圣别归神的人。

我们在前一篇信息里看见，创世记三章启示神作工拯救丧失堕落的罪人。接着，神继续在那些走祂生命之路的圣民身上作工。亚伯过模范的基督徒生活，作完全为着神的全时间者。但是若没有神在亚伯身上的运行，你相信亚伯会是一个全时间活神的人么？唯有因着神在他身上，借着祂，并同着祂运行作工，他才能成为这样的人。他是一个堕落的人，是亚当堕落的子孙，但他却能过这样的生活。若没有任何扶持，他凭着自己是不可能作到的。亚伯的作为不是凭着自己；乃是神在他身上作工，使他成为这样的人。

我们无法凭自己作全时间事奉主的人。靠我们自己，凭我们自己，我们是作不到的。靠我们自己，凭我们自己，我们早已不干了。保罗说，“因着神的恩，我成了我今天这个人。”（林前十五10。）保罗成了他这个人，乃是由于基督够用的恩典。（林后十二9。）乃是基督的恩典，使我们在祂里面成为我们这个人。如果亚伯今天在这里，他会说，乃是祂所敬拜的神使他成为这样的人。这是神的工作。神产生一些根据生命树原则，走神生命之路的人。否则神在地上就不会有见证。圣经一开始就给我们看见一个人名叫亚伯，他可说是地上头一个活出神的全时间者。这是神的工作，产生了这样的一个人。

1 神看中了亚伯和他的供物

神看中了亚伯和他的供物。（创四4。）“看中”这个辞是很有分量的辞。如果我们看中一个人，这含有很多的意

we can see that it is not too much to say that Abel lived a Christian life. If we live the Christian life merely according to what the New Testament teaches, that is not adequate. We have to come back to the Old Testament to see the first typical full-timer for God—Abel.

I. WORKING ON HIS SAINTS FROM ABEL TO NOAH

A. After Saving Adam, God Continuing to Work on Some of His Descendants Who Took God's Way of Life

After saving Adam, God continued to work on some of his descendants who took God's way of life based upon the principle of the tree of life and became God's saints according to God's election. These particular descendants of Adam were separated people, sanctified unto God according to God's election, God's choosing.

We saw in the previous message that Genesis 3 reveals that God works to save lost and fallen sinners. Following that, God continues to work on His saints who take His way of life. Abel lived a model of the Christian life as a full-timer who was absolutely for God. But do you believe that without God's moving on and with Abel, Abel could have been a person who was living God full time? He could be such a person only because God moved and worked on him, through him, and with him. He was a fallen person, a fallen descendant of Adam, yet he could live such a life. It would have been impossible for him to do this by himself without any kind of support. Abel's doing was not by himself; it was God who worked on him and made him such a person.

We cannot serve the Lord as full-timers by ourselves. In ourselves and by ourselves we cannot make it. In ourselves and by ourselves we would already have given up long ago. Paul said, "By the grace of God I am what I am" (1 Cor. 15:10). Paul was what he was because of the sufficient grace of Christ (2 Cor. 12:9). It is the grace of Christ that has made us what we are in Him. If Abel were here today, he would say that the very God whom he worshipped made him such a person. This is God's work. God produced people who would take His way of life based upon the principle of the tree of life. Otherwise, God would have no testimony on this earth. The beginning of the Bible shows us a person named Abel who can be considered as the first full-timer on this earth to live God. This was God's work to produce such a person.

1. God Having Respect unto Abel and His Offering

God had respect unto Abel and his offering (Gen. 4:4). The word respect is a weighty word. If we respect someone, this means a lot. God, the Creator, gave respect to a

思。创造者神看中了一个祂所造的人。如果美国总统看中一个人，这乃是那个人的光荣。创世记给我们看见，神看中亚伯这个受造者，在他身上作工。这样一个堕落的人，从神得着救恩和维持的能力，成为为神而活的人。亚伯是第一位得神尊重并看中的人。那时，他是地上最荣耀的人。我们都应当渴望像亚伯一样。所有的全时间者，都该是亚伯。

2 神立了塞特代替亚伯

神立了塞特代替亚伯。（创四 25。）关于神在塞特身上的工作，圣经只说这一件事。亚伯活得不久。他殉道了，所以需要有人接续下去。神就立即进来，立了塞特。“立”这个字是很强的字。神立了塞特代替亚伯，意思是说，塞特和亚伯是一样的。这也是神的工作。

3 神使以挪士开始呼求祂的名

神使以挪士开始呼求祂的名。（创四 26。）我们也需要将这事归功于神。我们认为呼求神的名是以挪士发起的么？事实上这不是以挪士发起或发动的。神感动以挪士呼求祂。“以挪士”这名的意思是“脆弱必死的人”。以挪士非常脆弱、软弱、无力，所以他知道自己是无可信靠的。那时，神就进来感动他自然而然的呼喊：“耶和华啊，耶和华阿。”呼求主名是这样开始的。

有些人反对呼求主名的真理和实行。但我们必须看见，所有真实的基督徒，当他们觉得自己非常软弱无力时，就会自然而然的呼喊：“主啊。”甚至在我们知道呼求主名的真理之前，我们许多人就在实行了。每逢我们遭遇难处，每逢我们觉得很软弱、无力、无助时，我们就自然而然的呼喊：“主啊。”

事实上，当我们觉得非常软弱无助时，灵神就从里面激动我们呼喊：“主啊，帮助我。”这不仅是实行呼求主名，也是神的工作。我们在圣经里所看到一切正面的作为，总是由神所推动的。我们人类事实上不是发明者，乃是模仿者。神是独一的发明者。神发明了一切，所以祂是那位推动者、发明者。我们乃是跟从祂推动的人。

我们得救以后，有许多时候无法处理自己的光景，我们就呼求祂，运用我们全人信靠祂。二次世界大战期间，我在中国大陆，曾被侵略的日本军队关入监牢。我在那

person, His creature. If the President of the United States has respect for a person, this is an honor to him. Genesis shows us God's work in giving respect to Abel, one of His creatures. Such a fallen person received the salvation and the sustaining power from God to be a person living for Him. Abel was the first person to be honored and respected by God. At that time he was the most glorious person on earth. All of us should aspire to be like Abel. All of the full-timers should be Abels.

2. God Appointing Seth to Replace Abel

God appointed Seth to replace Abel (Gen. 4:25). This is the only thing the Bible says concerning God's work on Seth. Abel did not live long. He was martyred, so there was the need of a continuation. Right away God came in and appointed Seth. The word appointed is a strong word. For God to appoint Seth to replace Abel means that Seth was the same as Abel. This was also God's work.

3. God Beginning to Have His Name Called Upon by Enosh

God began to have His name called upon by Enosh (Gen. 4:26). We also need to give the credit for this to God. Do we think calling on the name of God was initiated by Enosh? Actually, it was not initiated or motivated by Enosh. God moved Enosh to call on Him. The name Enosh means frail, mortal man. Enosh was very frail, weak, and fragile, so he realized he had nothing to trust in. At that juncture God came in to motivate him to call spontaneously, "O Jehovah. O Jehovah." Calling on the Lord's name started in this way.

Some people oppose the truth and practice of calling on the name of the Lord. But we have to realize that all real Christians, when they feel they are so weak and fragile, would spontaneously call, "O Lord." Even before we knew the truth concerning calling on the Lord's name, many of us practiced it. Whenever we got into trouble, whenever we felt so weak, fragile, and helpless, we spontaneously called, "O Lord."

Actually, when we felt so weak and helpless, God the Spirit motivated us from within to call, "O Lord, help me." This was not only the practice of calling upon the name of the Lord but also God's working. All the positive doings we see in the Bible are always something motivated by God. We human beings actually are not inventors but imitators. God is the unique Inventor. God invented everything, so He is the One who motivates, who invents. We are those who follow His motivation.

After we were saved, there were a number of times when we could not manage our situation, so we called upon Him and exercised our whole being to trust in Him. In mainland China during the Second World War, I was put into prison by the invading Japanese army.

里自然而然的呼求主，并运用我的全人完全的信靠祂。当时入侵的日军杀人是件小事，而我落在他们手中，他们随时可以杀我。如果我不信靠主，我还能信靠谁？祂推动我信靠祂。

4 神借着以诺给儿子起名叫玛土撒拉，而预言洪水将要到

神借着以诺给儿子起名叫玛土撒拉，意思是“当他死时，要差它〔洪水〕来”，而预言洪水将要到。（创五21。）这是神在创世记三章十五节预言基督是女人后裔之后的第一个预言。以诺生了一个儿子，给他起名叫玛土撒拉。这意思是说，当玛土撒拉死时，神要差洪水来审判世界。

玛土撒拉活了九百六十九年。（五27。）当他活到一百八十七岁时，生了一个儿子，名叫拉麦。（25。）他的儿子拉麦活到一百八十二岁时，生了一个儿子，名叫挪亚。（28～29。）那时玛土撒拉是三百六十九岁。当挪亚活到六百岁时，玛土撒拉死了，洪水就来了。（七11。）那正是玛土撒拉出生后九百六十九年。以诺给他儿子所起的名，事实上乃是神对要来之洪水的预言。

5 神得着以诺与祂同行三百年，并在洪水以前把以诺从地上取去

以诺六十五岁时生玛土撒拉。之后，他又活了三百年，在这三百年期间，他与神同行。（创五22～24。）这含示神也与以诺同行。神在洪水以前把以诺从地上取去。神在地上与一个人同行三百年，这乃是一件大事。同行含示生活。神与以诺同活、同行三百年。在那段时间内，神与以诺必然彼此有交谈。以诺可能说，“神啊，你看今天的世界。所有的人都变成肉体，整个世界都是邪恶败坏的。”神可能回答说，“以诺，安心吧。有一天我要差洪水来审判这世界。但你不要担心。在那时之前，我要把你从地上取去。”我信神与以诺该有这样的交谈。犹大书告诉我们，以诺是亚当的七世孙，他曾预言主要带着祂的千万圣者来临。（14。）以诺与神同活、同行。他与神在一起三百年。这是神在时间里的历史中工作的一部分。

While I was there I spontaneously called on the Lord and exercised my whole being to trust absolutely in Him. At that time it was a small thing for the invading Japanese army to kill people, and I was under their hand. They could have killed me at any time. If I had not trusted in the Lord, in whom could I have trusted? He motivated me to trust in Him.

4. God Prophesying concerning the Deluge through Enoch Naming His Son Methuselah

God prophesied concerning the deluge through Enoch naming his son Methuselah, which means “when he is dead, it (the deluge) shall be sent” (Gen. 5:21). This is the first prophecy after God prophesied concerning Christ as the seed of the woman in Genesis 3:15. Enoch brought forth a son and named his son Methuselah. This means that when Methuselah died, God would send the deluge to judge the world.

Methuselah lived nine hundred sixty-nine years (5:27). When he had lived one hundred eighty-seven years, he begot a son named Lamech (v. 25). When his son Lamech lived one hundred eighty-two years, he begot a son by the name of Noah (vv. 28-29). At that time Methuselah was three hundred sixty-nine years old. Then when Noah had lived up to six hundred years of age, Methuselah died, and the deluge came (7:11). That was exactly nine hundred sixty-nine years after the birth of Methuselah. Enoch’s naming of his son was actually God’s prophesying of the coming deluge.

5. God Gaining Enoch to Walk with Him for Three Hundred Years and Taking Enoch Away from the Earth before the Deluge

At the age of sixty-five Enoch begot Methuselah. Afterward, he still lived for three hundred years, and during these three hundred years, he walked with God (5:22-24). This implies that God also walked with Enoch. God took Enoch away from the earth before the deluge. It was a great thing for God to walk with a person on this earth for three hundred years. Walking implies living. God and Enoch lived together and walked together for three hundred years. Enoch and God surely conversed with each other during that time. Enoch could have said, “God, look at the world today. All the people have become flesh, and the world is totally evil and corrupted.” God could have responded, “Enoch, be at peace. One day I’ll send the flood to judge this world. But you should not worry. Before that time, I’ll take you away from this earth.” I believe that Enoch and God should have conversed in this way. The book of Jude tells us that Enoch as the seventh from Adam also prophesied concerning the Lord coming with myriads of His saints (v. 14). Enoch lived with God. He walked with God. He and God were together for three hundred years. This was part of God’s working in His history in time.

6 神得着挪亚与祂同行并预备方舟，使挪亚和他全家得救

神又往前得着另一个人，名叫挪亚。（创六 9～22。）挪亚是以诺的曾孙。以诺生玛土撒拉，玛土撒拉生拉麦，拉麦生挪亚。挪亚的曾祖父与神同行，挪亚也跟随他曾祖父与神同行。神不仅得着挪亚与祂同行，也得着挪亚预备方舟，使挪亚和他全家借洪水得救，脱离那败坏的世代。虽然是挪亚造方舟，却是神推动挪亚；是神吩咐挪亚这么作。这又是神的工作，是神在地上在人中间的行动，成为神历史的一部分。

7 神喜悦挪亚燔祭的馨香之气

神喜悦挪亚燔祭的馨香之气，而维持地和地的系统，并与挪亚和他子孙以及一切活物立约，他们不再被洪水所灭，乃要生养众多，遍满地面。（创八 20～九 17。）这都是神的作为。

8 神借着挪亚预言关于他的三个儿子

神借着挪亚预言关于他的三个儿子。（创九 18～27。）挪亚是敬虔的人，但他放荡了。当我们成功、快乐时，我们就很容易放荡。挪亚栽了一个葡萄园，喝了酒便醉了，在帐棚里赤着身子。他的一个儿子暴露他的失败，但其余两个儿子遮盖了他们父亲的赤身。挪亚醒了，神就借着他说预言。

首先，神咒诅那暴露父亲失败的儿子。含的儿子迦南受咒诅，要作闪和雅弗的奴仆。（九 25。）含也是古实的父亲，（十 6，）而古实乃是衣索匹亚人的先祖。古实后来生了宁录，（8，）他建立了亚述，以尼尼微为京城；又建立了巴比伦，以巴别为京城。（创九 8～11，弥五 6。）亚述和巴比伦成为敌挡神百姓的主要国家。第一个侵略以色列的国家就是亚述，而亚述是宁录所建立的。

含的儿子迦南受了咒诅；闪和雅弗却得了祝福。（创九 26～27。）雅弗是欧洲人的先祖。神赐给雅弗扩张的福。特别是从哥伦布以来，已过的五个世纪里，欧洲人一直在扩张，伸展到全世界。但是无论雅弗有多大的

6. God Gaining Noah to Walk with Him and to Prepare the Ark for the Salvation of Him and His Whole Family

God went on to gain another person named Noah (Gen. 6:9-22). Noah was a great-grandson of Enoch. Enoch begot Methuselah, Methuselah begot Lamech, and Lamech begot Noah. Noah's great-grandfather walked with God, and Noah followed him to also walk with God. God gained Noah not only to walk with Him but also to prepare the ark for the salvation of him and his whole family from the corrupted age through the deluge. It was Noah who made the ark, but it was God who motivated him. It was God who charged Noah to do this. This was again something of God's work, of God's move among men on this earth as a part of the history of God.

7. God Being Pleased with the Sweet Savor of Noah's Burnt Offerings

God was pleased with the sweet savor of Noah's burnt offerings to keep the earth with its systems and to covenant with Noah and his descendants and with all the living creatures that they all would not be destroyed anymore by a flood but would be multiplied and replenish the earth (8:20—9:17). This was all God's doing.

8. God Prophesying through Noah concerning His Three Sons

God also prophesied through Noah concerning his three sons (9:18-27). Noah was a godly man, but he became loose. When we become successful and happy, it is easy for us to become loose. Noah planted a vineyard, drank of the wine, became drunk, and was uncovered within his tent. One of his three sons exposed his failure, but the others covered the nakedness of their father. When Noah awoke, God prophesied through him.

First, God cursed the son of the one who exposed his father's failure. Canaan, Ham's son, was cursed to be a slave to Shem and Japheth (9:25). Ham is also the father of Cush (10:6) and Cush is the forefather of the Ethiopians. Cush later begot Nimrod (v. 8), who built up both Assyria with Nineveh as its capital and Babylon with Babel as its capital (vv. 8-11; Micah 5:6). Assyria and Babylon became the primary nations opposing God's people. The first nation that invaded Israel was Assyria, and that nation was built up by Nimrod.

Canaan, the son of Ham, was cursed, but Shem and Japheth received the blessing (Gen. 9:26-27). Japheth is the forefather of the Europeans. God gave him the blessing of being enlarged. The Europeans, especially in the last five centuries since the time of Columbus, have been enlarged, spreading throughout the whole world. But regardless

扩展，神说雅弗要住在闪的帐棚里。帐棚是人居住、休息，得着平安和享受的地方。雅弗的帐棚是随着他兄弟闪的。

所有的犹太人都是出于闪。闪蒙祝福，得着了神。神成了闪的福，而这位神是人的安息，人的平安，人的享受，人的救恩。今天所有欧洲人都是强盛扩张的，但他们必须住在闪的帐棚里。如果他们要敬拜神，他们必须信犹太人的神，在犹太人的帐棚里得着安息、平安、享受和救恩。

旧约是犹太人写的。除了路加这一个外邦人之外，新约也都是犹太人写的。但路加是从犹太人得着一切的教训。最后，新耶路撒冷有十二支派的名字和十二使徒的名字，这些都是属于犹太人的。（启二一 12～14。）因此，新耶路撒冷有犹太人的名字。不仅如此，所有在基督里的外邦和犹太信徒，作为新造，乃是神的真以色列。（加六 16。）

今天我们是在闪的帐棚里。主耶稣这位闪的后裔，乃是帐幕，也就是帐棚。（约一 14。）最终，新耶路撒冷是终极的闪的帐棚，就是神与人的帐幕，直到永永远远。（启二一 3。）能在闪的帐棚里是何等大的福！所有的欧洲人，无论他们如何强盛，都必须接受犹太人的神。他们必须在犹太人的帐棚，就是在闪的帐棚里享受他们的救恩。

有关闪和雅弗的这个预言，乃是神奇妙工作的一部分。今天我们到俄国去，把雅弗的后裔带进闪的帐棚。他们是无家的，但我们把他们带进犹太人的帐棚，就是闪的帐棚。现今他们有许多人在这帐棚里，在基督里快乐安息的享受神。因此，我们可以看见，神借着挪亚预言关于他的三个儿子：含的儿子迦南要作闪和雅弗的奴仆，闪要得着神作他的神，神要使雅弗扩张，并要使他住在闪的帐棚里。（我鼓励大家读“创世记生命读经”第三十三篇，五四一至五五五面，好对神这一部分的历史有更彻底的看见。）

二 以上都是神在呼召亚伯拉罕之前所作的工作

在神呼召亚伯拉罕以前，神在祂圣民从亚伯到挪亚身上，就是在神选民的列祖身上作工。

贰 对世界（从该隐到巴别）的审判

of how much Japheth has been enlarged, God said that he would dwell in the tents of Shem. A tent is a place where people may dwell, rest, and have peace and enjoyment. Japheth's tent is with his brother Shem.

All of the Jews are of Shem. Shem received the blessing of having God. God became his blessing, and this God is the rest to man, the peace to man, the enjoyment to man, and the salvation to man. All the Europeans today are strong and enlarged, but they must dwell in the tents of Shem. If they are going to worship God, they must believe in the God of the Jews, receiving rest, peace, enjoyment, and salvation in the Jewish tent.

The Old Testament was written by the Jews. The New Testament was also written by the Jews except for one Gentile, Luke. But Luke got all the teachings from the Jews. Eventually, the New Jerusalem bears the names of the twelve tribes and of the twelve apostles, all of whom were Jews (Rev. 21:12-14). Thus, the New Jerusalem bears the names of the Jews. Furthermore, all the Gentile and Jewish believers in Christ, as the new creation, are the real Israel of God (Gal. 6:16).

Today we are in the tent of Shem. The Lord Jesus, one of Shem's descendants, was the tabernacle, a tent (John 1:14). Eventually, the New Jerusalem is the ultimate tent of Shem, the tabernacle of God with men for eternity (Rev. 21:3). What a great blessing it is to be in the tent of Shem! All the Europeans, regardless of how strong they are, have to take the Jewish God. They have to enjoy their salvation in the Jewish tent, the tent of Shem.

This prophecy concerning Shem and Japheth is part of God's marvelous work. Today we have gone to Russia to bring the descendants of Japheth into the tent of Shem. They are homeless, but we are bringing them into the tent of the Jews, the tent of Shem. Now many of them are in this tent, and they are happy and restfully enjoying God in Christ. Thus, we can see that God prophesied through Noah concerning his three sons that Ham's son Canaan would be a slave to Shem and Japheth, that Shem would have God as his God, and that Japheth would be enlarged by God and dwell in the tents of Shem. This is also a part of God's history. (I would encourage us to read Message Thirty-three of Life-study of Genesis, pp. 439-450, for a more thorough view of this part of God's history.)

B. The Above Being the Works God Did before His Calling of Abraham

Before God called Abraham, God worked on His saints from Abel to Noah, the forefathers of God's chosen people.

II. JUDGING THE WORLD FROM CAIN TO BABEL

一 神审判走撒但死亡之路的亚当其余子孙

当神积极作工在祂所拣选的圣民身上时，神也在消极一面审判亚当其余的子孙；他们根据善恶知识树的原则，走撒但死亡之路，而成了在神定罪下的世界。世界是消极的辞，指堕落的人类。堕落的人类是在神定罪之下的世界。当神积极作工在祂所拣选的人身上时，神也在消极一面在其余走撒但死亡之路的人类身上作工。堕落的人类成了在神定罪下败坏、腐败的世界。

1 神看不中该隐和他的供物

神看中亚伯和他的供物，却看不中该隐和他的供物。（创四5。）神拒绝了该隐，因他没有走神生命的路而审判他。他没有献神所命定的祭牲，反而将地里的出产献给神。他弃绝了神救恩之路，而按照他自己的观念和意见献祭。该隐不走神的路，所以神拒绝他，审判他。

2 神审判该隐，使他成为在地上逃亡飘荡的人，发明了人类无神的文化

该隐杀害他兄弟亚伯之后，神更进一步审判该隐。这审判使该隐成为在地上逃亡飘荡的人，发明了人类无神的文化。（创四10～22。）人所发明的第一个文化，乃是在该隐之下的文化。该隐为着自己的生存，建造了一座城。（17。）他的子孙后来为谋生发明了畜牧；为娱乐发明了音乐；为自卫发明了武器。（20～22。）今天人类的文化在原则上也是一样的。在人类文化中，人主要的是顾到自己的生活。人的文化中第二个项目是娱乐。今天美国满了属世的娱乐和消遣。第三个项目是制造武器。今天在地上人们被这三件事所充满：吃什么，如何得着娱乐，以及如何打仗，如何建立国防保卫自己。这些都是该隐的子孙所发明，人类文化的内容。这是该隐的文化。

3 神用洪水审判那由成了肉体之人所组成败坏的世界，以了结该隐的时代

神用洪水审判那由成了肉体之人所组成败坏的世界，以了结该隐的时代。（创六1～7，11～13。）人类文化的第一个时代，乃是该隐的时代；洪水将那个时代，世界的那一部分了结了。

A. God Judging the Rest of Adam's Descendants Who Took Satan's Way of Death

While working on His chosen saints positively, God was judging negatively the rest of Adam's descendants who took Satan's way of death based upon the principle of the tree of the knowledge of good and evil and became the world under God's condemnation. The world is a negative term, referring to fallen mankind. Fallen mankind is the world under God's condemnation. While God is working positively on His chosen ones, He is also working negatively on the rest of mankind who take Satan's way of death. Fallen mankind has become the corrupted, rotten world under God's condemnation.

1. God Having No Respect unto Cain and His Offering

God had respect unto Abel and his offering, but He had no respect unto Cain and his offering (Gen. 4:5). God rejected Cain, judging him because he did not take God's way of life. Instead of offering the God-ordained sacrifice to God, he offered the produce of the earth to God. He forsook God's way of salvation and offered according to his own concept and opinion. Cain did not take the way of God, so God judged him by rejecting him.

2. God Judging Cain, Causing Him to Become a Fugitive and a Wanderer on the Earth to Invent the Human, Godless Culture

After Cain murdered his brother Abel, God judged Cain even further. This judgment caused Cain to become a fugitive and a wanderer on the earth to invent the human, godless culture (4:10-22). The first culture invented by man was the culture under Cain. Cain built a city for his self-existence (v. 17). His descendants then invented cattle-raising for making a living, music for amusement, and weapons for defense (vv. 20-22). Human culture is the same in principle today. The primary thing in human culture is man taking care of his living. The second item of human culture is amusement. The United States today is filled with worldly amusement and entertainment. The third item is the making of weapons. Today on earth people are consumed with these three things: what to eat, how to have amusement, and how to fight, how to build up the national defense to protect themselves. These are the contents of human culture invented by the descendants of Cain. This was Cain's culture.

3. God Judging the Corrupted World, Composed of Men Who Had Become Flesh, by the Deluge to Terminate the Age of Cain

God judged the corrupted world, composed of men who had become flesh, by the deluge to terminate the age of Cain (6:1-7, 11-13). The first age of human culture was the age of Cain, and that age, that part of the world, was terminated by the flood.

4 神在巴别审判那弃绝祂并与撒但联结为一的世界，以了结亚当的族类

神在巴别审判那弃绝祂并与撒但联结为一的世界，以了结亚当的族类。（创十一1～9。）洪水的审判了结了该隐的时代；然后巴别的审判了结了亚当的族类。亚当的族类与神的关系到此就完结了，因为他们弃绝了神并与撒但联结为一。

二 神对世界的审判很强的证明，神所造却背叛的世界仍然在神主宰的管辖之下

神对世界的审判很强的证明，神所造却背叛的世界仍然在神主宰的管辖之下。这是神在消极一面对世界（从该隐到巴别）的审判。这也是神历史消极的部分。

4. God Judging at Babel the World, Which Had Abandoned Him and Had Joined Satan as One, to Terminate the Race of Adam

God judged at Babel the world, which had abandoned Him and had joined Satan as one, to terminate the race of Adam (11:1-9). The judgment of the flood terminated the age of Cain. Then the judgment of Babel terminated the race of Adam. The race of Adam was through with God because they had abandoned God and had joined Satan as one.

B. God's Judgment on the World Being a Strong Evidence That the God-created yet Rebelling World Is Still under His Sovereign Ruling

God's judgment on the world is a strong evidence that the God-created yet rebelling world is still under God's sovereign ruling. This is God's work on the negative side to judge the world from Cain to Babel. This is also a negative part of God's history.

第六篇

神在时间里的历史（五）

（创一 1 ～ 启二十 15）

在祂选民（从亚伯拉罕到约瑟）身上的工作（一）

在亚伯拉罕身上做工并审判所多玛和蛾摩拉

读经：创十一 31，十二 1 ～ 4，徒七 2 ～ 4，创二十二 16 ～ 18。

纲 目

壹 在亚伯拉罕身上做工：

一 呼召他：

- 1 第一次—创十一 31，徒七 2 ～ 4 上：
 - a 向他显现为荣耀的神。
 - b 借着祂父亲他拉。
 - c 同着他侄儿罗得和祂妻子撒莱。
 - d 出了迦勒底的吾珥，并离开祂的亲族。
 - e 进入迦南。
 - f 停在哈兰。
- 2 第二次—创十二 1，4：
 - a 在祂父亲他拉死后。
 - b 从祂本地、本族、父家出来。
 - c 往耶和華所要指示祂的地去。
 - d 年七十五岁时带着祂侄儿罗得而去。

二 应许祂—创十二 2 ～ 3：

CHAPTER SIX

GOD'S HISTORY IN TIME (5)

GEN. 1:1—REV. 20:15

Working On His Elect From Abraham To Joseph (1)

Working On Abraham And Judging Sodom And Gomorrah

Scripture Reading: Gen. 11:31; 12:1-4; Acts 7:2-4; Gen. 22:16-18

OUTLINE

I. Working on Abraham:

A. Calling him:

1. The first time—Gen. 11:31; Acts 7:2-4a:
 - a. By appearing to him as the God of glory.
 - b. Through his father Terah.
 - c. With his nephew Lot and his wife Sarai.
 - d. Out of Ur of the Chaldees and from his relatives.
 - e. Into Canaan.
 - f. Stopped at Haran.
2. The second time—Gen. 12:1, 4:
 - a. After the death of his father Terah.
 - b. Out of his country, from his kindred, and from his father's house.
 - c. Unto the land that Jehovah would show him.
 - d. Going with his nephew Lot at seventy-five years of age.

B. Promising him—Gen. 12:2-3:

- 1 叫他成为大国。
 - 2 叫他的名为大。
 - 3 赐福与他，并使他叫别人得福。
 - 4 地上的万族都要因他得福；预先传福音给亚伯拉罕（加三 8）。
- 三 第三次向他显现，应许要把迦南地赐给他的后裔——创十二 7。
- 四 拯救他脱离法老对他妻子的侮辱——创十二 10 ~ 20。
- 五 应许要把他向东西南北所看见的一切地，赐给他和他的后裔，并要使他的后裔如同地上的尘沙那样多——创十三 14 ~ 17。
- 六 神的祭司，如同至高的神，祝福亚伯拉罕，说，愿天地的主，至高的神，赐福与亚伯兰——创十四 19。
- 七 在异象中对亚伯拉罕说，神是他的盾牌，必大大赏赐他；他本身所生的，才成为他的后裔；他的后裔要像天上的星一样多；他相信神，神就以此为他的义；他的后裔必寄居到埃及，服事埃及人，被他们苦待四百年，到了第四代必回到迦南；当那日神与他立约，赐给他的后裔，从埃及河直到伯拉大河之地——创十五。
- 八 十三年未向亚伯拉罕说话，因他娶夏甲为妾；夏甲在他八十六岁时，给他生了一个儿子以实玛利——创十六。

- 1.To make of him a great country.
 - 2.To make his name great.
 - 3.To bless him and make him a blessing to others.
 - 4.All the families of the earth to be blessed in him; announcing the gospel beforehand to Abraham (Gal. 3:8).
- C. Appearing to him the third time and promising him that He would give the land of Canaan to his seed—Gen. 12:7.
- D. Saving him from Pharaoh's insulting of his wife —Gen. 12:10-20.
- E. Promising to give to him and his seed all the land which he saw, northward, southward, eastward, and westward, and to make his seed as the dust of the earth—Gen. 13:14-17.
- F. The priest of God, as God Most High, blessing Abraham, saying, Blessed be Abram of God Most High, possessor of heaven and earth—Gen. 14:19.
- G. Speaking in a vision to Abraham that He is his shield and his exceeding great reward; only he that shall come forth out of his own bowels shall be his heir; his heirs will be as many as the stars in heaven; he believed in Him, and He reckoned it to him for righteousness; and his seed shall be sojourners in Egypt, serve the Egyptians, be afflicted by them for four hundred years, and in their fourth generation return to Canaan; in that day He made a covenant with him to give to his seed the land, from the river of Egypt to the Great River, Euphrates—Gen. 15.
- H. Not speaking to Abraham for thirteen years because he took Hagar as his concubine, who brought forth for him a son, Ishmael, when he was eighty-six years old—Gen. 16.

九 在亚伯拉罕九十九岁时，第七次向他显现，与他立割礼之约，使他作多国的父，并把他的名字从亚伯兰改为亚伯拉罕，把他妻子的名字从撒莱改为撒拉；亚伯拉罕要从她得一个儿子以撒—创十七。

十 在幔利橡树那里第八次向亚伯拉罕显现，与他交通如同朋友（代下二十7，赛四一8，雅二23）—创十八。

十一 拯救他的妻子脱离基拉耳王亚比米勒—创二十。

十二 赐他从撒拉所生的儿子以撒，赶出他从夏甲所生的儿子以实玛利—创二一1～14。

十三 第十次向他说话，为要试验他，要他将他儿子以撒献给神为燔祭，他通过了神的试验；第十一次对他说话，阻止他献上他的儿子以撒，他就以公羊（预表基督—约一29）代替以撒，献为燔祭；第十二次向他说话，应许要使他的子孙多如天上的星、海边的沙；并且地上万国都必因他的后裔（基督—加三16，太一1下）得福—创二二1～19。

十四 赐福给他，并引领他的老仆人得着利百加，给他儿子以撒为妻—创二四。

貳 审判所多玛和蛾摩拉：

一 用硫磺与火焚烧所多玛和蛾摩拉，并全平原—创十九24～25。

二 因为他们罪恶甚重—十八20。

I. Appearing the seventh time to Abraham when he was ninety-nine years old and making with him the covenant of circumcision so that he would be the father of a multitude of nations, and changing his name from Abram to Abraham and his wife's name from Sarai to Sarah, of whom Abraham would have a son, Isaac—Gen. 17.

J. Appearing the eighth time to him by the oaks of Mamre, fellowshiping with him as with His friend (2 Chron. 20:7; Isa. 41:8; James 2:23)—Gen. 18.

K. Saving his wife from Abimelech, king of Gerar—Gen. 20.

L. Giving him Isaac, a son of Sarah, and casting out Ishmael, his son of Hagar—Gen. 21:1-14.

M. Speaking to him the tenth time to prove him by asking him to offer his son Isaac as a burnt offering to Him and he passing His proving; speaking to him the eleventh time to stop him from offering his son Isaac and he replacing Isaac with a ram (typifying Christ—John 1:29) for a burnt offering; and speaking to him the twelfth time to promise him that He would multiply his seed as the stars of the heavens and as the sand on the seashore, and in his seed (Christ—Gal. 3:16; Matt. 1:1b) all the nations of the earth would be blessed—Gen. 22:1-19.

N. Blessing him and leading his old servant to secure Rebekah as wife to his son Isaac—Gen. 24.

II. Judging Sodom and Gomorrah:

A. To burn Sodom and Gomorrah and all the Plain with brimstone and fire—Gen. 19:24-25.

B. Because of their grievous sin—Gen. 18:20.

三 神因着亚伯拉罕，就打发罗得从倾覆之中出来——十九 29, 12 ~ 22。

四 罗得的妻子回头一看，就变成了一根盐柱——十九 26。

C. Because of Abraham God sent Lot out of the midst of the overthrow—Gen. 19:29, 12-22.

D. Lot's wife became a pillar of salt by looking back—Gen. 19:26.

到现在为止，我们已经看过神在已过永远里的历史。我们也已看过祂在时间里创造宇宙、审判撒但和宇宙、恢复受审判的宇宙、以及创造人的历史。甚至人的被造也是神真实历史的一部分。创世记不仅告诉我们人如何被造的故事。事实上，神创造人也是神在宇宙中历史的一部分。

创世记一章二十六节说，神照着祂的形像，按着祂的样式造人。人被造的模型、原型，乃是神自己。当然，神是全能的，但我信在创造人之前，神必定有许多的思考。制造家具的木匠，在实际制作一件家具之先，必定花很多工夫在设计上。神创造宇宙时，乃是说话使无变有。祂说有就有。（诗三三 9。）神说，“要有光，”就有了光。（创一 3。）为什么神不说，“要有人，”就有了人？神创造人不是借着说话而产生人。祂是以奇妙的方式创造人的。

创世记二章七节说，神造人有一个形体。然后将生命之气吹入这形体里，那个气就成了人的灵。结果人就成了活的魂。然后神把这入摆在一个特别的地方，一个园子里。在这地上曾有一个园子，而这园子有各样的树，可以悦人的眼目，并且好作食物，叫人得滋养。但在这许多树中有两棵树——生命树和善恶知识树。（创二 9。）在生命树旁有一道流通的河，河流里有三种宝贵的材料——金、珍珠和宝石。（10～12。）创世记二章说，神使人沉睡，裂开他的肋旁，取出那人一根肋骨。神用那根肋骨为材料，建造一个建筑，那建筑是一个女子。（21～22。）我们必须深入这一切事的意义。事实上，创世记一章和二章不是亚当的历史，乃是创造者的历史，乃是神这位智慧建筑师的历史。创世记头二章乃是神历史的一部分。

我们已经看过，创世记三章启示神如何拯救人脱离堕落。然后我们看见，神如何对付亚伯、塞特、以挪士、以诺、玛土撒拉和挪亚。在这些人身上，我们能看见行动的神在积极一面的历史。然后在消极一面，神审判那些离弃祂，走善恶知识树之路，就是死亡之路的人。

我们查读圣经，把圣经看作神的历史，这会给我们全新的看见。圣经是一本古老的书，但我们有新的方法来查读。照相最重要的点乃是所取的角度。如果你没有取得正确的

Thus far, we have seen God's history in eternity past. We have also seen His history in time in creating the universe, in judging Satan and the universe, and in restoring the judged universe and creating man. Even the creating of man is part of the real history of God. Genesis does not merely tell us a story of how man was created. God's creation of man is actually a marvelous part of God's history in this universe.

Genesis 1:26 says that God created man in His own image and after His own likeness. The model, the prototype, for man's creation was God Himself! Of course, God is almighty, but I believe that before creating man, God should have had much consideration. Carpenters who make furniture spend much energy to make designs before they actually make a piece of furniture. In His creation of the universe, God spoke things into being. He spoke and it was (Psa. 33:9). God said, "Let there be light," and there was light (Gen. 1:3). Why would God not say, "Let there be man," and there was man? God did not create man by speaking him into being. He created man in a marvelous way.

Genesis 2:7 says that God made man with a form. God then breathed the breath of life into this form, and that breath became man's spirit. The result was that man became a living soul. Then God put this man in a particular place, a garden. On this earth there was a garden, and this garden was full of trees that were pleasant to the sight and good for food to nourish man. But among those many trees were two trees—the tree of life and the tree of the knowledge of good and evil (Gen. 2:9). By the side of the tree of life was a flowing river, and at the flow of the river there were three precious materials—gold, bdellium, and onyx stone (vv. 10-12). Genesis 2 says that God caused man to sleep, opened up his side, and took out a rib of that man. God used that rib as the material to build up a building, and that building was a female (vv. 21-22). We have to enter into the significance of all of these things. Actually, Genesis 1 and 2 are not a history of Adam but a history of the Creator, of the wise Architect, God. The first two chapters of Genesis are a part of God's history.

We have seen that Genesis 3 reveals how God saved man from his fall. Then we saw how God dealt with Abel, Seth, Enosh, Enoch, Methuselah, and Noah. With these men we can see the history of the acting God on the positive side. Then on the negative side, God judged those who forsook Him and took the way of the tree of the knowledge of good and evil, the way of death.

For us to study the Bible by viewing it as the history of God gives us an entirely new view. The Bible is an old book, but we have a new way to study it. The most crucial point in taking a photo, is the angle at which you take it. If you do not have the proper

角度，你就无法拍到好照片。如果我们给一个人照相，但照的是他的脚；这意思是说，我们照相的角度错了。我们必须从神的历史这个角度来看圣经，才会对神圣的启示有正确而完整的看见。

壹 在亚伯拉罕身上作工

在本篇信息里，我们要来看在亚伯拉罕生活中神的历史。当我们看亚伯拉罕的一生时，我们必须从正确的角度，就是从神历史的角度来看。当我与弟兄会在一起时，他们强调亚伯拉罕有两种子孙。一种子孙被比作天上的星，（创十五5，）另一种被比作地上的尘土，（十三16，原文，）和海边的沙。（二二17。）这三种说法和天、地、海有关系。天上有星，地上有尘土，海边有沙。我们必须来看这些说法的意义。

创世记十三章告诉我们，神在亚伯拉罕的侄儿离开他之后来看他。神是亚伯拉罕真正的朋友。神知道亚伯拉罕觉得孤单，所以神到亚伯拉罕那里来。罗得的仆人与亚伯拉罕的仆人相争，这争执是由于地小。亚伯拉罕就对罗得说，“遍地不都在你眼前么？请你离开我，你向左，我就向右，你向右，我就向左。”（9。）罗得观看他们四周的地，就选择了往所多玛的平原，因为那地肥沃。那平原是滋润的，如同耶和华的园子，也像埃及地。（10。）罗得选择了那地最好的部分，离开了亚伯拉罕。

以后主对亚伯拉罕说，“从你所在的地方，你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。”（14～15。）向北是直到利巴嫩；向南是直到埃及；向东是直到幼发拉底河，就是大河；向西是直到地中海，就是大海。亚伯拉罕四方极目所看见的，神都要赐给他和他的后裔。不仅如此，神告诉他，神要使他的后裔如同地上的尘土一样多。（16。）

在创世记十三章有对地的争执，而罗得选择了他的一分，就是最好的一分。接着，在十四章有争战，在那场争战里，罗得所选择的地方所多玛被击败攻取，罗得和他家人，并他们的一切财物都被掳去。亚伯拉罕知道了，就率领他精练的仆人三百一十八人，击败入侵者，救回罗得和他家人。

angle, you cannot have a proper photo. If we take a picture of someone, and it is a photo of his feet, this means that we took the picture at the wrong angle. We need to view the Bible from the angle of the history of God to have a proper and complete view of the divine revelation.

I. WORKING ON ABRAHAM

In this message we want to see God's history in the life of Abraham. When we look at Abraham's life, we need to see it from the proper angle, the angle of the history of God. When I was with the Brethren, they stressed that Abraham had two kinds of descendants. One was likened to the stars of heaven (Gen. 15:5), and the other was likened first to the dust of the earth (13:16) and second to the sand on the seashore (22:17). These three expressions involve the heaven, the earth, and the sea. There are the stars in the heaven, the dust of the earth, and the sand on the seashore. We need to consider the significance of these expressions.

Genesis 13 tells us that God came to visit Abraham after his nephew Lot left him. God was a real friend to Abraham. He realized that Abraham was lonely, so He came to Abraham. The servants of Lot had been fighting with the servants of Abraham, and this fighting was due to the shortage of land. Then Abraham said to Lot, "Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left" (v. 9). Lot looked at the land around them, and he chose the plain toward Sodom because that was fertile. That plain was well watered and was like the garden of the Lord and the land of Egypt (v. 10). Lot chose the best part of the land, and he departed from Abraham.

Then the Lord spoke to Abraham and said, "Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever" (vv. 14-15). Northward was toward Lebanon, southward was toward Egypt, eastward was toward the Euphrates, the Great River, and westward was toward the Mediterranean Sea, the Great Sea. As much as Abraham could see in these directions, God would give to him and to his seed. Furthermore, God told him that He would make his seed as the dust of the earth (v. 16).

In Genesis 13 there was a quarrel over the land, and Lot chose his portion, which was the best portion. Then in chapter fourteen there was a war, and in that war the very place chosen by Lot, Sodom, was defeated and taken, and Lot, his family, and all their possessions were captured. When Abraham found out about this, he armed his trained servants, three hundred eighteen men, and he defeated the invaders

因此，罗得和他家人，并他一切的财物就都被夺回。（十四14～16。）

罗得平安的回来，但亚伯拉罕可能在想，如果他所击败的四王转回来再与他争战时，他该怎么办。在这个关头，神进来了。这时神要他向天观看。神说，“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。”（创十五5。）这含示神在训练亚伯拉罕。亚伯拉罕属地的后裔能被掳，但他属天的后裔不能被掳。好像神在说，“亚伯拉罕，我是大能的神耶和华，我不仅给你属地的后裔，我也给你属天的后裔，你的仇敌可以对付你那些属地的后裔，但你的仇敌不能对你那些属天的后裔作什么。”

在创世记二十二章，神试验亚伯拉罕，要他把他的儿子以撒献为燔祭。亚伯拉罕顺从神的要求；神吩咐他把以撒献在摩利亚山。（2。）摩利亚山后来成了锡安山，就是在耶路撒冷建圣殿的地方。（代下三1。）当亚伯拉罕正要献他儿子的时候，神来阻挡。亚伯拉罕看见一只公羊扣在稠密的小树中，亚伯拉罕就取了那只公羊来，献为燔祭，代替他的儿子。（创二213。）神预备了这只公羊，作以撒的代替。这公羊预表基督。在基督钉十字架前，摩利亚山上的预表里，就已经有了祂这被钉十字架者。因为亚伯拉罕顺服神，没有留下他的独生子，神就应许他，要使他的后裔多起来，如同天上的星，海边的沙，并且地上的万国必因他的后裔得福。（16～18。）

在创世记二十二章十七节，亚伯拉罕的后裔被比作星和沙，而不是尘土。我们必须思想，为什么圣经把亚伯拉罕属地的子孙比作尘土，然后比作沙。事实上，沙是从尘土来的。当尘土在海边被水冲刷、洗涤，剩下的就是沙。以色列人先是尘土，然后“大海的波浪”一再的临到他们。这些波浪是什么？我们在约珥书生命读经看见，有四种蝗虫来残害以色列。（一4，二25。）那些蝗虫都如同地中海的波浪。它们上来如同波浪，一再洗刷如同尘土的以色列。最后，在地中海边所留下的就是沙。因此，尘土和沙最后乃是一个。这合于历史的记载。历世纪以来，有巴比伦的波浪，玛代波斯的波浪，希腊的波浪，罗马的波浪，一再的临到以色列。所产生的结果乃是沙。因此，亚伯拉罕只有两种子孙：一是新约的信徒，比为天上的星；另一是犹太人，比为地上的尘土和沙。

to deliver Lot and his family. Thus, Lot, his family, and his possessions were all recovered (14:14-16).

Lot was recovered back into safety, but Abraham may have wondered what he would do if the four kings whom he had defeated would return again to fight against him. At that juncture, God came in. This time God asked him to look up at the heavens. God said, "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15:5). This implies that God was training Abraham. Abraham's earthly descendants could be captured but not his heavenly descendants. It was as if God said, "Abraham, I, the almighty God, Jehovah, am not only giving you descendants from the earth. I am also giving you descendants from the heavens. Your enemies can deal with your descendants from the earth, but they cannot do anything with your heavenly descendants."

In Genesis 22 God tried Abraham by asking him to offer his son Isaac as a burnt offering. Abraham was obedient to God's desire, and he was charged to offer Isaac on Mount Moriah (v. 2). Mount Moriah eventually became Mount Zion, the place where the temple was built in Jerusalem (2 Chron. 3:1). When Abraham was about to sacrifice his son, God intervened. Then Abraham saw a ram caught in a thicket and he offered that ram up for a burnt offering instead of his son (Gen. 22:13). God prepared this ram as a substitute for Isaac. This ram typified Christ. Before Christ was crucified, He was typified as the crucified One on Mount Moriah. Because Abraham did not withhold his only son in obeying God, God promised him that He would multiply his seed as the stars of the heavens and as the sand on the seashore, and that in his seed all the nations of the earth would be blessed (vv. 16-18).

In Genesis 22:17 Abraham's seed is likened to the stars and the sand, not the dust. We have to consider why the Bible likens Abraham's earthly descendants to dust and then sand. Actually, the sand comes from the dust. When the dust on the seashore is scoured, washed, with water, what is left is the sand. The children of Israel first were dust. Then the "waves of the Great Sea" came upon them again and again. What are these waves? We saw in our life-study of the book of Joel that four kinds of locusts came to devastate Israel (1:4; 2:25). All those locusts were like the waves from the Mediterranean Sea. They came up like waves to scour Israel as the dust again and again. Eventually, what was left was the sand on the seashore of the Mediterranean. Thus, the dust and the sand are eventually one. This fits the historical record. Throughout the centuries, the waves of Babylon, of Medo-Persia, of Greece, and of Rome came upon Israel again and again. The issue of this was the sand. Thus, Abraham had only two kinds of descendants: one is the New Testament believers, who are likened to the heavenly stars, and the other is the Jews, who are likened to both the dust and the sand.

现在我们需要来看，在神圣启示中亚伯拉罕的意义。他表征什么？圣经从创世记十一章下半段到创世记二十四章，是说到亚伯拉罕。创世记二十五章开始说到亚伯拉罕的儿子以撒。在创世记里有许多人、事、物，都有所表征。亚伯拉罕也是一个表号，但他表征什么？

亚伯拉罕是神选民的表号。我们是神的选民，但我们怎么知道，我们应当作怎样的子民？神在创世记十一至二十四章预备了一个表号给我们看，这个表号就是亚伯拉罕。亚伯拉罕是神所预备给我们看的表号。作为神的选民，我们都必须是亚伯拉罕。在某种意义上，我们的名字应当是亚伯拉罕。我们都有自己父亲和祖先的姓氏。我的祖先姓李，所以今天我姓李。就着这一面的意义说，我们都是亚伯拉罕，因为他是我们的祖先。（罗四12。）亚伯拉罕是一个表号，表征我们该是怎样的子民。换句话说，他是基督徒生活的模型、表号。基督徒的生活是什么？基督徒的生活就是亚伯拉罕所过的生活。

亚伯拉罕的生活成了一个表号；他的生活完全是受神推动并由神发起。亚伯拉罕的生活中，没有一件事是凭他自己或在他自己里面作的。几乎他所作每一件积极的事，都是神所推动的。但他所作的有一件事完全不是神所推动的，就是他娶了夏甲为妾。那完全是他妻子撒拉所建议、推动、鼓动的。（创十六2～3。）夏甲所产生的儿子名叫以实玛利，但以实玛利被神所弃绝。（十七18～19，二一10～12上。）

亚伯拉罕的表号给我们看见，在基督徒生活中没有一件事该是出于我们的。反而每一件事都应当是由神推动、激励并发起的。我们的得救当然不是由我们所发动的。我们成为基督徒并进入召会生活，乃是因为神推动了我们。神是我们基督徒生活中的推动者。在召会生活里，有许多不同国籍、各种肤色的人。是谁把我们集拢在一起？乃是神推动我们，把我们一起聚集到召会生活中。我们必须看见，凡我们所推动的事，都会成为灾祸。如果你推动你的婚姻生活，你的婚姻迟早必定会成为灾祸。我们基督徒不该推动什么。在我们的生活中，神应当是一切事的推动者。凡我们所推动的，都会成为灾祸，苦难。

一 呼召他

1 第一次

Now we need to consider the significance of Abraham in the divine revelation. What does he signify? The Bible begins to speak of Abraham from the second part of Genesis 11 through Genesis 24. Then Genesis 25 begins to speak about Abraham's son Isaac. There are many persons, matters, and things in Genesis which signify something. Abraham is a sign, but what does he signify?

Abraham is a sign of God's chosen people. We are God's chosen people, but how can we know what kind of people we should be? God prepared a sign in Genesis 11—24 to show us, and this sign is Abraham. Abraham is a sign prepared and provided by God for us to see. As God's chosen people, we all need to be Abrahams. In a sense, our name should be Abraham. All of us keep the name of our father and forefathers. Lee is my forefathers' name, so my name is Lee today. In this sense, all of us are Abrahams, since he is our forefather (Rom. 4:12). Abraham is a sign signifying what kind of people we should be. In other words, he is a model, a sign, of the Christian life. What is the Christian life? The Christian life is the life that Abraham lived.

This life of Abraham, which became a sign, was altogether motivated and initiated by God. It was not anything of Abraham by and in himself. Nearly everything he did in a positive way was motivated by God. One thing he did, however, which was absolutely not motivated by God was his taking of Hagar as his concubine. That was proposed, motivated, and stirred up altogether by his wife (Gen. 16:2-3). The issue of Hagar was a son named Ishmael, but Ishmael was rejected by God (Gen. 17:18-19; 21:10-12a).

The sign of Abraham shows us that in the Christian life nothing should be of us. Instead, everything should be motivated, stirred up, and initiated by God. Our being saved surely was not motivated by us. We became Christians and entered into the church life because God motivated us. God is the Motivator in our Christian life. In the church life, there are people of every color from many different countries. Who collected us together? It was God who motivated us and gathered us together into the church life. We need to realize that whatever is motivated by us will be a calamity. If you motivate your marriage life, be assured that your marriage will sooner or later be a calamity. We Christians should not motivate anything. God should be the Motivator of everything in our lives. Whatever we motivate will be a calamity, a suffering.

A. Calling Him

1. The First Time

神借着呼召亚伯拉罕而推动他。神第一次呼召亚伯拉罕，向他显现为荣耀的神。（创十一31，徒七2～4上。）神呼召亚伯拉罕出了迦勒底的吾珥，并离开他的亲族，进到迦南地。一面说，亚伯拉罕接受了神的呼召，但另一面说，亚伯拉罕并不是很情愿的听从神的呼召。亚伯拉罕出了迦勒底，但他没有进迦南，他带着他父亲他拉和侄儿罗得出去，停在哈兰。毫无疑问，亚伯拉罕不愿离开他的侄儿，他的亲族。他可能向他父亲建议，要带着罗得。神推动、呼召他，但他不情愿完全的照作。因此，亚伯拉罕出迦勒底的吾珥，是带着他拉、罗得、和他的妻子撒莱。他们都出了迦勒底那个满了偶像的国。那时人类已经与撒但联结，使人类与撒但成为一，所以神放弃了人类。然后神临到另一个人，而有所推动，要得着一个新的族类。这人就是亚伯拉罕。

2 第二次

神在亚伯拉罕的父亲他拉死后，第二次呼召他。（创十二1，4，徒七4下。）神呼召他从本地、本族、父家出来，往耶和華所要指示他的地去。因此，亚伯拉罕在七十五岁时带着他侄儿罗得而去。

亚伯拉罕离了迦勒底，但他停留在哈兰。这可能是受亚伯拉罕的父亲所推动，这使神不喜悦。后来，他拉死在哈兰；亚伯拉罕应该因此受到警戒。那时神进一步再来推动亚伯拉罕。那是他第二次蒙召，借此他被神推动，并由神引领进入迦南地。

当亚伯拉罕答应这第二次的呼召时，神毫无疑问的非常欢喜。我相信神喜欢这位祂所呼召、差遣的亚伯拉罕，过于喜欢祂所创造的亚当。你愿意作亚当的子孙，还是愿意作亚伯拉罕的子孙？亚伯拉罕比亚当更讨神喜悦。亚伯拉罕是基督徒生活奇妙的表号。基督徒的生活应当是，也能够是讨神喜悦的事。我们过基督徒的生活，总是神所喜悦的事。

二 神给亚伯拉罕的应许

神应许亚伯拉罕，必叫他成为大国，叫他的名为大，并赐福与他，使他叫别人得福。（创十二2～3。）最后，亚伯拉罕成为全地的福。在前一篇信息里，我们看见挪亚对

God motivated Abraham by calling him. He called Abraham the first time by appearing to him as the God of glory (Gen. 11:31; Acts 7:2-4a). God called Abraham out of Ur of the Chaldees and from his relatives into Canaan. On the one hand, Abraham received God's call, but on the other hand, he was not so willing to carry out God's call. Abraham came out of Chaldea, but instead of going into Canaan, he went with his father Terah and his nephew Lot and stopped at Haran. No doubt, Abraham was not willing to leave his nephew, his relative. Probably he proposed to his father to bring Lot with them. God motivated his calling, but he was not willing to carry it out absolutely. Thus, Abraham came out of Ur of the Chaldees with Terah, Lot, and his wife Sarai. They all came out of Chaldea, the country full of idols. At that time mankind had become joined with Satan, making themselves one with Satan, so God had given them up. God then came to another person to motivate something, to get a new race. This person was Abraham.

2. The Second Time

God called Abraham the second time after the death of his father Terah (Gen. 12:1, 4; Acts 7:4b). He called him out of his country, from his kindred, and from his father's house into the land that Jehovah would show him. Thus, Abraham went with his nephew Lot at seventy-five years of age.

Abraham left Chaldea, but he became stuck at Haran. This may have been motivated by Abraham's father, and this displeased God. Eventually, Terah died at Haran, and this should have been taken by Abraham as a warning. At that time God came again to motivate him further. That was his second calling by which he was motivated and led by God into the land of Canaan.

When Abraham responded to this second call, God undoubtedly was very happy. I believe that God was happier with Abraham as the one called by Him and sent by Him than He was with Adam as the one created by Him. Do you prefer to be a descendant of Adam or a descendant of Abraham? Abraham is much more pleasant to God than Adam is. Abraham is a wonderful sign of the Christian life. The Christian life should be and could be a pleasant matter to God. It is always a pleasant thing to God for us to live the Christian life.

B. God's Promise to Abraham

God promised Abraham to make of him a great country, to make his name great, and to bless him and make him a blessing to others (Gen. 12:2-3). Eventually, Abraham became a blessing to all the earth. In the previous message, we saw Noah's prophecy

他三个儿子的预言。（九 24～27。）根据这个预言，雅弗的子孙，就是刚强者，要住在闪的帐棚里。那意思是，闪乃是地上所有刚强者的福。按一面意义说，当我们信入主的时候，我们都认罪，并承认自己是软弱的人。但按另一面意义说，每一位信入基督的人都是刚强者。如果我们不是刚强的，我们就绝不能信入基督。我们有许多人乃是雅弗的子孙，进入了闪的帐棚。这帐棚就是福。

加拉太三章八节说，“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。’”保罗在这里说，神应许亚伯拉罕，“万国都必因你得福”的话乃是福音。那是对亚伯拉罕预先所传的福音。最后，创世记二十二章十八节启示，这福事实上不是亚伯拉罕自己，乃是他的子孙，他的后裔。亚伯拉罕的这后裔就是基督。（加三 16。）基督成了全地最大的福，而基督乃是出于亚伯拉罕。基督徒的生活是在凡事上一直受神推动的生活，使我们能因基督得福，并在基督里成为别人的福。

三 第三次向他显现

神第三次向亚伯拉罕显现，应许他要把迦南地赐给他的后裔。（创十二 7。）神向亚伯拉罕显现并对他说话，一共十二次。

四 拯救他脱离法老对他妻子的侮辱

创世记十二章十至二十节给我们看见，神如何拯救亚伯拉罕脱离法老对他妻子的侮辱。

五 应许要把他所看见的一切地，赐给他和他的后裔

神应许要把亚伯拉罕向东西南北所看见的一切地，赐给他和他的后裔，并要使他的后裔如同地上的尘土那样多。（创十三 14～17。）神告诉亚伯拉罕，凡他举目所能看见的，他都要得着。向北必定是到利巴嫩，就是美地的北界。向南是到埃及河，就是尼罗河。向东是到伯拉大河。向西是到地中海边。亚伯拉罕看见了美地的四境。

六 神的祭司，如同至高的神，祝福亚伯拉罕

神的祭司，如同至高的神，祝福亚伯拉罕，说，“愿天地的主，至高的神，赐福与亚伯兰。”（创十四 19。）

concerning his three sons (Gen. 9:24-27). According to this prophecy, the sons of Japheth, the strong ones, would dwell in the tent of Shem. That means that Shem is a blessing to all these strong ones on this earth. In one sense, when we believed into the Lord, we confessed and admitted that we were weak persons. But in another sense, everyone who has believed into Christ is a strong one. If we were not strong, we could have never believed into Christ. Many of us are the descendants of Japheth who have entered into the tent of Shem. This tent is the blessing.

Galatians 3:8 says, “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.’” Here Paul said that the promise God gave to Abraham, “In you shall all the nations be blessed,” was the gospel. That was the preaching of the gospel beforehand to Abraham. Eventually, Genesis 22:18 reveals that this blessing actually is not Abraham himself but his descendant, his seed. This seed of Abraham is Christ (Gal. 3:16). Christ has become the biggest blessing to the whole earth, and Christ came out of Abraham. The Christian life is a life always motivated by God in everything so that we can be blessed with Christ and become a blessing in Christ to others.

C. Appearing to Him the Third Time

God appeared to Abraham the third time and promised him that He would give the land of Canaan to his seed (Gen. 12:7). God appeared and spoke to Abraham altogether twelve times.

D. Saving Him from Pharaoh’s Insulting of His Wife

Genesis 12:10-20 shows how God saved Abraham from Pharaoh’s insulting of his wife.

E. Promising to Give Him and His Seed All the Land Which He Saw

God promised to give to Abraham and his seed all the land which he saw, northward, southward, eastward, and westward, and to make his seed as the dust of the earth (Gen. 13:14-17). God was telling Abraham that he would get as much as he could see. Northward was surely up to Lebanon, the northern border of the good land. Southward was to the river of Egypt, the Nile. Eastward was to the Great River, the Euphrates. Westward was to the seashore of the Mediterranean. Abraham saw the boundaries of the good land.

F. The Priest of God, as God Most High, Blessing Abraham

The priest of God, as God Most High, blessed Abraham, saying, “Blessed be Abram of God Most High, possessor of heaven and earth” (Gen. 14:19, ASV). This was something

这件事表面看来不是由神推动，而是由撒冷王和神的祭司麦基洗德推动。亚伯拉罕是得胜者，击败了神的仇敌。借着亚伯拉罕，神能够宣告祂是天地的主。在圣经里别的地方，神只能称为天上的神，（代下三六 23，尼一 5，二 4，20，）因为缺少人在地上与神站在一起，击败神的仇敌，并为神赢得胜利。但是当麦基洗德来祝福亚伯拉罕时，他能说神乃是天地的主。这意思是说，在地上有一个得胜者，与神站在一起。

七 在异象中对亚伯拉罕说，神是他的盾牌，必大大赏赐他

在创世记十五章，神在异象中对亚伯拉罕说，神是他的盾牌，必大大赏赐他。（1。）主是亚伯拉罕的保护，也是他的赏赐。神赏赐亚伯拉罕，因为亚伯拉罕胜过了神一切的仇敌。

在创世记十五章，神也告诉亚伯拉罕，他本身所生的，才成为他的后裔。（4。）在创世记十六章，因着亚伯拉罕妻子撒拉的推动，夏甲成了亚伯拉罕的妾。撒拉向亚伯拉罕提议这事，亚伯拉罕也同意了。但神否认并弃绝从夏甲所生的儿子。神告诉亚伯拉罕，他本身所生的，才成为他的后嗣，并且他的后嗣要像天上的星一样多。（十五 5。）

亚伯拉罕相信神，神就以此算为他的义。（6。）罗马四章很强的发挥这一点说，亚伯拉罕乃是一切因信入耶稣基督而得称义之人的先祖。亚伯拉罕是榜样、模型、表号。因此，基督徒生活的模型乃是第一位蒙神呼召并得神称义的人。你蒙召之后，必须得神称义。得神称义的意思是，你与神和谐一致。换句话说，在你和神之间没有任何冲突，乃有和谐一致的情形和光景。这意思是说，按照神的公义，你乃是义的。你得称义时，你的义和神的义是相符合的。亚伯拉罕是进到一种完全与神和谐一致的情形里。

在创世记十五章，神告诉亚伯拉罕，他的后裔必如天上的星。创世记也启示，亚伯拉罕属地的后裔必如海边的沙。我们曾指出，欺压的列国好像地中海的波浪，一再的临到以色列，使以色列成为海边的沙一样。事实上，第一波的浪是来自埃及。在创世记十五章，神告诉亚伯拉罕，他的

apparently not motivated by God but motivated by Melchisedec, the King of Salem and the priest of God. Abraham was the victor who had defeated the enemies of God. Through Abraham God could be declared as the Possessor of heaven and earth. In other instances in the Bible, God could be called only the God of heaven (2 Chron. 36:23; Neh. 1:5; 2:4, 20) because of the lack of someone standing with God on earth to defeat God's enemies and gain the victory for God. But when Melchisedec came to bless Abraham, he could refer to God as the Possessor of heaven and earth. This means that there was a victor, an overcomer, on earth who stood with God.

G. Speaking in a Vision to Abraham That He Was His Shield and His Exceeding Great Reward

In Genesis 15 God spoke in a vision to Abraham that He was his shield and his exceeding great reward (v. 1). The Lord was both Abraham's protection and his reward. God rewarded Abraham because Abraham was victorious over all of God's enemies.

God also told Abraham in Genesis 15 that only the one who would come forth out of Abraham's own bowels would be his heir (v. 4). In Genesis 16 Hagar became Abraham's concubine through the motivation of Abraham's wife Sarah. Sarah proposed this to Abraham and Abraham agreed. But God denied and rejected the son produced through Hagar. God told Abraham that his heir must be one out of his own bowels and that his heirs would be as many as the stars in heaven (15:5).

Abraham believed in God, and God reckoned it to him for righteousness (v. 6). Romans 4 develops this point strongly by saying that Abraham was a forefather of all the ones who are justified by God through believing into Jesus Christ. Abraham was a pattern, a model, a sign. Thus, the model of the Christian life is one who is first called by God and then justified by God. After being called you must be justified by God. Being justified by God means that you are in harmony with God. In other words, between you and God there is nothing contradicting and there is a harmonious situation and condition. This means that you are righteous according to God's righteousness. When you are justified, your righteousness matches God's righteousness. Abraham entered into a situation which was absolutely in harmony with God.

In Genesis 15 God told Abraham that his descendants would be as the stars in heaven. Genesis also reveals that his earthly descendants would be as the sand on the seashore. We pointed out that the oppressing nations were like the waves out of the Mediterranean Sea coming upon Israel again and again to make Israel as the sand of the seashore. Actually, the first wave of water came from Egypt. God told Abraham in Genesis

后裔要寄居埃及，服事埃及人，被他们苦待四百年。（13。）到了第四代，他们必回到迦南。当神在创世记十五章对亚伯拉罕说话的那日，神也与亚伯拉罕立约，赐给他的后裔，从埃及河直到伯拉大河之地。（18。）

亚伯拉罕一生中有两件事非常显著。第一，神使亚伯拉罕的后裔如同天上的星。这些是新约信徒，作亚伯拉罕属天的后裔。第二，神使亚伯拉罕属地的后裔如同海边的沙。剩余的以色列人如同地上的尘土，经过一波又一波的灾难。最后，在千年国里，以色列的余民经过了冲洗的水，就成了地中海边的沙。

八 十三年未向亚伯拉罕说话

神十三年未向亚伯拉罕说话，因为亚伯拉罕娶夏甲为妾；亚伯拉罕八十六岁时，夏甲给他生了一个儿子以实玛利。（创十六。）亚伯拉罕得罪了他的朋友一神。因此，神十三年不与亚伯拉罕交通。创世记十六章十六节说，“夏甲给亚伯兰生以实玛利的时候，亚伯兰年八十六岁。”创世记十七章一节说，“亚伯兰年九十九岁的时候，耶和华向他显现…”。这给我们看见，在神与亚伯拉罕之间，有十三年没有任何来往、交通或交谈。

九 在亚伯拉罕九十九岁时，第七次向他显现

神在亚伯拉罕九十九岁时，第七次向他显现，与他立割礼之约，使他作多国的父。神并且把他的名字从亚伯兰改为亚伯拉罕，把他妻子的名字从撒莱改为撒拉；亚伯拉罕要从撒拉得一个儿子以撒。（创十七。）割礼之约是一个表号。所有蒙神拣选的人都应当受割礼，这意思是说，他们应当剪除、钉死他们的肉体。（加五24。）肉体的身体应当剪除、钉死，（西二11，）以重生我们，并更新我们，使我们成为新人。亚伯拉罕活出基督徒生活的模型，因为割礼的约表征亚伯拉罕被钉死、得重生、并被更新。这是为使他能成为多国的父。

不仅如此，他和他妻子的名字，从亚伯兰和撒莱改为亚伯拉罕和撒拉。因为人改了，名字也应当改。最后，撒拉生了以撒。这意思是说，我们钉死并重生之后，我们就会

15 that his seed would be sojourners in Egypt, serve the Egyptians, and be afflicted by them for four hundred years (v. 13). In their fourth generation, they returned to Canaan. God also made a covenant with Abraham in the day that He spoke to him in Genesis 15 to give to his seed the land, from the river of Egypt to the Great River, Euphrates (v. 18).

Two things are very prominent in the life of Abraham. First, God made Abraham's descendants as the stars in the heaven. These are the New Testament believers as his heavenly descendants. Second, He would make Abraham's earthly descendants as the sand on the seashore. The remnant of Israel as the dust of the earth pass through wave after wave of tribulation. Eventually, in the millennium the remnant of Israel, who have passed through the scouring waters, will become as the sand on the Mediterranean seashore.

H. Not Speaking to Abraham for Thirteen Years

God did not speak to Abraham for thirteen years because he took Hagar as his concubine, who brought forth for him a son, Ishmael, when he was eighty-six years old (Gen. 16). Abraham offended God, his Friend. Thus, God would not fellowship with Abraham for thirteen years. Genesis 16:16 says, "And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram." Then Genesis 17:1 says, "And when Abram was ninety years old and nine, the Lord appeared to Abram..." This shows that for thirteen years there was not any communication, fellowship, or speaking between God and Abraham.

I. Appearing the Seventh Time to Abraham When He Was Ninety-nine Years Old

God appeared the seventh time to Abraham when he was ninety-nine years old and made with him the covenant of circumcision so that he would be the father of a multitude of nations. He also changed his name from Abram to Abraham and his wife's name from Sarai to Sarah, of whom Abraham would have a son, Isaac (Gen. 17). The covenant of circumcision is a sign. All the chosen ones of God should be circumcised, meaning that they should cut off, crucify, their flesh (Gal. 5:24). The body of the flesh should be cut off, crucified (Col. 2:11), to regenerate us and renew us, making us a new person. Abraham was living a model of the Christian life, because the covenant of circumcision signifies that he was crucified, regenerated, and renewed. This was so that he would be the father of a multitude of nations.

Furthermore, his name and his wife's name were changed from Abram and Sarai to Abraham and Sarah. Because the person is changed, the name should also be changed. Eventually, Sarah gave birth to Isaac. This means that after we have been crucified and

产生真实的后裔。否则我们就会产生以实玛利。如果我们没有被钉死、得重生、并被更新，我们就不能产生以撒。我们会产生假基督徒，而不是真信徒。我们只能借着受割礼，就是被钉死、得重生、并被更新，才能产生真信徒。

十 在慢利橡树那里第八次向亚伯拉罕显现

神在慢利橡树那里第八次向亚伯拉罕显现，与他交通如同朋友。（创十八，代下二十7，赛四一8，雅二23。）已过我不知道为什么神同两个天使来看亚伯拉罕，并留在那里。神与亚伯拉罕谈话。亚伯拉罕用水给神洗脚；亚伯拉罕的妻子作饭给神吃。神与亚伯拉罕谈话有如朋友一样。亚伯拉罕看见神，与神谈话，并与神同行。然后神不得不告诉亚伯拉罕，神将怎样对待所多玛。神指明祂无法将这事向亚伯拉罕隐瞒，因为亚伯拉罕是祂的密友。事实上，神来探访亚伯拉罕的目的和用意，乃是为着罗得的缘故。

神告诉亚伯拉罕，祂要怎样对待所多玛，目的是要亚伯拉罕代求。神是在推动亚伯拉罕为罗得祷告。事实上，神和亚伯拉罕如同密友，虽然说到罗得，却不提罗得的名。最后，罗得从所多玛被救出来，意思是，神听了亚伯拉罕的祷告。创世记十九章二十九节说，当神毁灭所多玛的时候，神記念亚伯拉罕，就打发罗得出来。那意思是说，神听了亚伯拉罕的代求。这给我们看见，我们过基督徒生活，必须到一个地步，我们成为神的朋友，神也成为我们的朋友。

十一 拯救他的妻子脱离基拉耳王亚比米勒

创世记二十章给我们看见，神如何拯救亚伯拉罕的妻子脱离基拉耳王亚比米勒。这就像在创世记十二章，亚伯拉罕因撒拉而与法老出了问题一样。亚伯拉罕先是因为他妻子而与埃及王出了事，然后又因他妻子与基拉耳王出了事。神两次都进来拯救他。

十二 赐他以撒，并赶出以实玛利

神赐亚伯拉罕从撒拉所生的儿子以撒，赶出他从夏甲所生的儿子以实玛利。（创二一1～14。）这是神历史的一部分。神把以撒赐给亚伯拉罕，并赶走以实玛利，这也是表号，表征凡因信从恩典而生的人，才是亚伯拉罕的真儿

regenerated, we will bring forth the real seed. Otherwise, we will produce Ishmael. If we are not crucified, regenerated, and renewed, we cannot produce Isaac. We will produce false Christians, not the real believers. We can produce the real believers only by being circumcised, that is, by being crucified, regenerated, and renewed.

J. Appearing the Eighth Time to Him by the Oaks of Mamre

God appeared the eighth time to Abraham by the oaks of Mamre, fellowshiping with him as with His friend (Gen. 18; 2 Chron. 20:7; Isa. 41:8; James 2:23). In the past I wondered why God came with two angels to visit and stay with Abraham. God conversed with Abraham. Abraham served Him water for Him to wash His feet, and Abraham's wife made a meal for Him. God talked with Abraham as a friend. Abraham saw God, conversed with God, and walked with God. Then God was forced to tell him what He was about to do to Sodom. God indicated that He could not hide this from Abraham because Abraham was His intimate friend. Actually, God's purpose and intention in coming to visit Abraham was for Lot's sake.

God told Abraham what He was about to do to Sodom with the intention that Abraham would intercede. God was motivating Abraham to pray for Lot. Actually, God and Abraham, as close friends, were speaking of Lot but they did not mention Lot's name. Eventually, Lot was saved from Sodom, meaning that God answered Abraham's prayer. Genesis 19:29 says that when God destroyed Sodom, He remembered Abraham and sent Lot out. That means He answered Abraham's intercession. This shows that our living the Christian life must be to the extent that we become God's friend and God becomes our Friend.

K. Saving His Wife from Abimelech, King of Gerar

Genesis 20 shows how God saved Abraham's wife from Abimelech, king of Gerar. This was like the trouble which Abraham had regarding Sarah with Pharaoh in Genesis 12. First, Abraham was in trouble with the king of Egypt because of his wife. Then he was in trouble with the king of Gerar because of her. Both times God came in to save him.

L. Giving Him Isaac and Casting Out Ishmael

God gave Abraham Isaac, his son of Sarah, and cast out Ishmael, his son of Hagar (Gen. 21:1-14). This is a part of God's history. God's giving of Isaac to Abraham and His casting out of Ishmael are also signs, signifying that everyone who is born of grace through faith is a real son of Abraham. Anyone who is taking the law as the source,

子。凡按照善恶知识树，以律法为源头的人，乃是神所弃绝的后裔。这两个儿子和两个母亲乃是寓意，指明新约的恩典和旧约的律法。这在加拉太四章有完全的阐明。

十三 第十次、第十一次、第十二次向他说话

神第十次向亚伯拉罕说话，为要试验他，要他将他的儿子以撒献给神为燔祭。亚伯拉罕通过了神的试验。然后神第十一次向他说话，阻止他献上他的儿子以撒，他就以公羊（预表基督—约一 29）代替以撒，献为燔祭。神第十二次又向亚伯拉罕说话，应许要使他的子孙多如天上的星、海边的沙。神告诉亚伯拉罕，地上万国都必因他的后裔（基督—加三 16，太一 1 下）得福。（创二二 1～19。）

十四 赐福给他，并引领他的老仆人得着利百加，给他儿子以撒为妻

创世记二十四章给我们看见，神赐福给亚伯拉罕，并引领他的老仆人得着利百加，给他儿子以撒为妻。神为亚伯拉罕所作的最后一件事，乃是帮助他得着一个儿媳。

贰 审判所多玛和蛾摩拉

在亚伯拉罕一生中，神历史消极的一面乃是审判所多玛和蛾摩拉。积极的一面是神在亚伯拉罕生活中推动、激励、并发起神圣的事；亚伯拉罕的生活乃是基督徒生活的表号。在消极一面，神审判了所多玛和蛾摩拉。

神用硫磺与火焚烧所多玛和蛾摩拉，并全平原，（创十九 24～25，）因为他们罪恶甚重。（十八 20。）神因着亚伯拉罕，就打发罗得从倾覆之中出来。（十九 29，12～22。）这也是神历史的一部分。当神审判邪恶的世界时，神纪念祂的朋友与祂谈到罗得的事，虽然他们在谈话时没有提到罗得。当罗得和他的家人逃跑时，罗得的妻子因往后看，而成了一根盐柱。（26。）她留恋回顾所多玛，指明她爱恋并宝贵神所要审判并尽行毁灭的邪恶世界。

我们可以看见，亚伯拉罕的受苦来自两个源头—他的妻子和他的侄儿罗得。在创世记十三章，亚伯拉罕必须与罗得解决土地不够的问题。然后在创世记十四章，亚伯拉罕必须为罗得争战。最后，在创世记十八章和十九章的时候，罗得

according to the tree of knowledge of good and evil, is a descendant rejected by God. These two sons with two mothers are an allegory of the grace of the New Testament and the law of the Old Testament. This is fully developed in Galatians 4.

M. Speaking to Him the Tenth, Eleventh, and Twelfth Times

God spoke to Abraham the tenth time to prove him, to try him, by asking him to offer his son Isaac as a burnt offering to Him. Abraham passed God's proving. Then God spoke to him the eleventh time to stop him from offering his son Isaac and he replaced Isaac with a ram (typifying Christ—John 1:29) for a burnt offering. God spoke further to Abraham the twelfth time to promise him that He would multiply his seed as the stars of the heaven and as the sand on the seashore. God told Abraham that in his seed (Christ—Gal. 3:16; Matt. 1:1b) all the nations of the earth would be blessed (Gen. 22:1-19).

N. Blessing Him and Leading His Old Servant to Secure Rebekah as Wife to His Son Isaac

Genesis 24 shows that God blessed Abraham and led his old servant to secure Rebekah as wife to his son Isaac. The last thing God did for Abraham was to help him get a daughter-in-law.

II. JUDGING SODOM AND GOMORRAH

The negative side of God's history during the life of Abraham was God's judging of Sodom and Gomorrah. The positive side was God's motivating, stirring up, and initiating the divine things in Abraham's life, which is a sign of the Christian life. On the negative side, God judged Sodom and Gomorrah.

He burned Sodom and Gomorrah and all the Plain with brimstone and fire (Gen. 19:24-25) because of their grievous sin (Gen. 18:20). Because of Abraham God sent Lot out of the midst of the overthrow (Gen. 19:29, 12-22). This is also a part of God's history. When God judged the evil world, God remembered His friend's talk with Him concerning Lot, even though they did not mention Lot. When Lot and his family were fleeing, Lot's wife became a pillar of salt by looking back (Gen. 19:26). Her lingering look back at Sodom indicated that she loved and treasured the evil world that God was going to judge and utterly destroy.

We can see that Abraham suffered from two sources—from his wife Sarah and from his nephew Lot. In Genesis 13 Abraham had to solve the problem with Lot over the shortage of land. Then in Genesis 14 Abraham had to fight for Lot. Eventually, by the time of Genesis 18 and 19, Lot had entered into Sodom, the center of sin, which

进到犯罪的中心所多玛，这城被定罪，受天火的审判。罗得逃离了神对所多玛和蛾摩拉的审判，逃到山上。但他的两个女儿使他喝醉，与他犯了乱伦。她们因乱伦而生的孩子乃是摩押和亚扪。摩押人和亚扪人虽至十代，仍被神弃绝。（申二三 3。）罗得的这个记载，应当是对我们的警告。

从本篇信息的交通，我们能看见亚伯拉罕是神所拣选之人生活的表号。他是基督徒生活的表号。我们都是亚伯拉罕的后裔。他是我们的先祖，也是我们的表号。我们应当照着他生活的模型而活。

was condemned and judged by fire from heaven. Lot escaped from God's judgment on Sodom and Gomorrah to the mountains. But his two daughters made him drunk and committed incest with him. The children they had by this incest were Moab and Ammon. The Moabites and Ammonites were rejected by God even to their tenth generation (Deut. 23:3). This record of Lot should be a warning to us.

Through our fellowship in this message, we can see that Abraham is a sign of the life of God's chosen people. He is a sign of the Christian life. We all are the descendants of Abraham. He is our forefather and a sign to us. We should live according to the model of his life.

第七篇

神在时间里的历史（六）

（创一 1 ～ 启二十 15）

在祂选民（从亚伯拉罕到约瑟）身上的工作（二）

在祂对待亚伯拉罕的事上看见亚伯拉罕的神

读经：出三 15，徒七 2，创十二 7，十七 1，十八 1。

纲 目

壹 亚伯拉罕的神，（出三 15，）见于祂对待亚伯拉罕的事如下：

- 一 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，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，徒七 2 ～ 4 上。
- 二 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，必叫他的名为大，并要使他叫别人得福，而且地上的万族都要因他得福；这话吸引亚伯拉罕进入神圣应许的美地——创十二 1 ～ 4。
- 三 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 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——创十二 10 ～ 20。

CHAPTER SEVEN

GOD'S HISTORY IN TIME (6)

GEN. 1:1—REV. 20:15

Working On His Elect From Abraham To Joseph (2)

The God Of Abraham Seen In His Dealings With Abraham

Scripture Reading: Exo. 3:15; Acts 7:2; Gen. 12:7; 17:1; 18:1

OUTLINE

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

- A. 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.
- B. 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.
- C. 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 secret care for His elect, in saving Abraham from Pharaoh's insulting of his wife—Gen. 12:10-20.

五 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土那样多—创十三 14～17。

六 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。

七 那是盾牌并大赏赐的神，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），指出那些按神圣性情是他属天子孙的，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—创十五 1～6。

八 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子孙的，必寄居埃及，服事埃及人，被他们苦待四百年，到了第四代要回到迦南；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—创十五 12～21。

九 静默的神，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。（创十六 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。）

E. 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—Gen. 13:14-17.

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

G. 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 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 reckoned it to him for righteousness—Gen. 15:1-6.

H. 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 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—Gen. 15:12-21.

I. The God of silence, 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). Then God became silent to Abraham for thirteen years, until he became ninety-nine years old, and God appeared to him again (Gen. 17:1).

十 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—创十七 1～21，加四 22～31。

十一 具有属人友情的神，见于祂作一个人，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 在人性里具有友情的神，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—创十九 29，12～22。

十三 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—创二十。

十四 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—创二一 1～12。

十五 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—创二二 1～10。

J. 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—Gen. 17:1-21; Gal. 4:22-31.

K. The God with His human friendship, in 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 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—Gen. 19:29, 12-22.

M. 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—Gen. 20.

N. 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—Gen. 21:1-12.

O. 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—Gen. 22:1-10.

十六 预备的三一神，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（就是耶和华的使者—基督）—创二二 11～14。

十七 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）必赐大福给亚伯拉罕，必叫他的子孙多起来，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—创二二 15～18。

十八 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的事—创二四。

贰 总括而言，亚伯拉罕的神乃是借着显现，带着呼召，在异象中，在属人的友情里说话的神，祂向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。

P. The Triune God of provision, in providing a ram to replace Isaac for a burnt offering to Him (as the Angel of Jehovah—Christ), in His eleventh speaking to Abraham—Gen. 22:11-14.

Q. 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 as the stars of the heavens and as the sand upon the seashore, and in his seed (Christ) would all the nations of the earth be blessed—Gen. 22:15-18.

R. 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.

II. As a whole, the God of Abraham being the God of speaking in 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.

在上一篇信息里，我们从神在亚伯拉罕身上的工作看见了神的历史。现在我们不仅要来看神的历史，也要从亚伯拉罕的生活来看神的自己。在圣经里，我们找不到另一个人像亚伯拉罕那样多次与神接触，有神向他显现，并对他说话。在神对待亚伯拉罕的事上，神启示祂自己是怎样的一位神。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。

壹 荣耀的神

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。

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。）没有人能抗拒这样的显现、呼召和说话。

亚伯拉罕受了吸引，但创世记给我们看见，他没有绝对并情愿的答应神的呼召。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。那个显现吸引了他，推动了他。

贰 赐福的神

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。今天在人类历史里，“亚伯拉罕”乃是一个伟大的名字。不仅如此，神也应许要使他叫别人得福。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。）

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，

In the previous message, we saw God's history in His working on Abraham. Now we want to see not only the history of God but also God Himself in Abraham's life. In the Bible we cannot see another person whom God contacted, appeared to, and spoke to as much as Abraham. In His dealings with Abraham, God unveiled what kind of God He is. 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.

I. THE GOD OF GLORY

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 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). No one could stand against such an appearing, calling, and speaking.

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. That drew him, attracted him, and motivated him.

II. THE GOD OF BLESSING

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. Today in human history Abraham is a great name. Furthermore, God promised to make him a blessing to others. 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).

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,

他们已经扩展遍布全地。全世界成了欧洲人的住处。五百年前并不是这样。但是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。神作为赐福的神，向亚伯拉罕第二次的呼召并第二次的说话，吸引了亚伯拉罕进入神应许的美地。

叁 这地的神

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。一般的说，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。但狭义的说，这后裔乃是指基督。（加三 16。）

甚至直到今天，犹太人还没有完全承受那地。他们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，多年来一直有许多的争论和会议，但是当耶稣回来作亚伯拉罕独一后裔时，祂要清理局面，承受美地。

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。）亚伯拉罕的神乃是这地的神。神是这地的所有者和拥有者，神有权利把这地赐给祂朋友的子孙。

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. Five hundred years ago it was not like this. But 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 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. God's second calling with His second speaking as the God of blessing attracted Abraham to go into the good land of the divine promise.

III. THE GOD OF THE EARTH

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).

Even until today, the Jews have not fully inherited the land. They will not fully inherit it 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.

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). The God of Abraham is the God of the land. As the Possessor and Owner of the land, He has the right to give it to His friend's descendants.

肆 隐密照顾祂选民的神

亚伯拉罕的神是隐密照顾祂选民的神，这是见于祂拯救亚伯拉罕脱离法老对他妻子侮辱的事上。（创十二 10～20。）神运用祂暗中的照顾，祂隐密的照顾，拯救祂朋友亚伯拉罕和他的妻子。祂是隐密照顾祂选民的神，拯救祂的选民脱离他们的难处。

伍 安慰并鼓励的神

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。在这次说话中，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土那样多。（创十三 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棚，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土那样多。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好像天上的星。有些好像尘土，但其中有许多被冲走了。在冲洗之后还留下的人，如同在地中海边的沙。借着我们的交通，我盼望我们能看见，在神眼中并神心里，亚伯拉罕是一个特别的人。

陆 至高的神

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。（创十四 17～20。）神不仅是天上的神，也是地上的神，所以祂是至高的。

IV. THE GOD OF SECRET CARE FOR HIS ELECT

The God of Abraham is seen as the God of secret care for His elect in saving Abraham from Pharaoh's insulting of his wife (Gen. 12:10-20). God exercised His hidden care, His secret care, to save His friend Abraham and his wife. He is the God of secret care for His elect to rescue His elect from their troubles.

V. THE GOD OF COMFORT AND ENCOURAGEMENT

God is seen as the God of comfort and encouragement in His fourth speaking to Abraham after Lot left him. In His speaking 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. Some are the dust, but many of them were scoured away. The ones who remain after the scouring are as the sand on the seashore of the Mediterranean. Through our fellowship, I hope we can realize that in God's eyes and in God's heart, Abraham was a special person.

VI. THE GOD MOST HIGH

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 Melchisedec 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

亚伯拉罕带了三百一十八个精练的家仆，击败了掳去罗得的四王。（14～15。）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。）那时亚伯拉罕需要一些供应和使人舒爽的饮食。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。

柒 那是盾牌并大赏赐的神

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。在那个异象里，神对亚伯拉罕说话。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子孙的，要如天上的星那样多，是地上任何人所不能摸着的。亚伯拉罕信耶和華，耶和華就以此算为他的义。（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。

捌 信实的神

神在亚伯拉罕沉睡中，第六次向他说话时，显示为信实的神。在创世记十五章一至六节，神在异象中对亚伯拉罕说话。在十五章十二至二十一节，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“地上的尘土”，（十三 16，原文，）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

the Most High. Abraham took three hundred eighteen of his trained servants to defeat the four kings who captured Lot (v. 14). In that victory he recovered Lot and his family with their possessions (v. 16). At that time Abraham needed some supply and refreshment. 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.

VII. THE GOD OF SHIELD AND GREAT REWARD

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. In that vision God spoke to Abraham. 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. In His fifth speaking in a vision to Abraham, 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.

VIII. THE GOD OF FAITHFULNESS

God is revealed as the God of faithfulness in His sixth speaking to Abraham in his deep sleep. In 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 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

底河)之地赐给他的后裔。这样的约乃是在创世记十二章七节,十三章十四至十七节里,神所给亚伯拉罕之应许的保证。

玖 静默的神

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。(创十六1~4, 15~16。)那件事得罪神到了极点。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。)

亚伯拉罕蒙召,从哈兰出来,进到迦南之后,“耶和华向亚伯兰显现,说,我要把这地赐给你的后裔。”(十二7。)神对亚伯拉罕所说的这话,乃是神给他的应许,指明神要给他一个后裔,使这后裔承受迦南地为业。

亚伯拉罕的侄儿罗得与他离别之后,留下他孤单一人,没有后裔承受他的产业,那时神对他说,“凡你所看见的一切地,我都要赐给你和你的后裔,直到永远;我也要使你的后裔如同地上的尘土(原文)那样多。”(创十三15~16。)这是重复在十二章七节对亚伯拉罕的应许,坚定的保证神的应许是不变的,必使亚伯拉罕的后裔如同地上的尘土那样多。

当亚伯拉罕救回他的侄儿罗得和他家人脱离掳掠的四王之后,他惧怕四王可能来寻仇,那时神在创世记十五章,在异象中对亚伯拉罕说话。神应许亚伯拉罕,他的后裔必像天上的星那样多,(5,)并且与他立约。在创世记十二章,神说的话是神对亚伯拉罕的应许。在创世记十三章神重复那个应许,并加以保证。在创世记十五章,神与亚伯拉罕立约,(8~12, 18,)再次保证那个应许。

虽然神一再的应许,并且立约作为保证,在创世记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。

拾 全丰全足的神

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。(创十七9~14。)在祂向亚伯拉罕第三次显现并

the Great River, Euphrates. Such a covenant was a confirmation of God's promise to Abraham in 12:7; 13:14-17.

IX. THE GOD OF SILENCE

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. Then God became silent to Abraham for thirteen years, until he became ninety-nine years old, and God appeared to him again (Gen. 17:1).

After Abraham was called out of Haran and went into Canaan, "Jehovah appeared to Abram, and said, Unto your seed will I give this land" (Gen. 12:7). This word spoken to Abraham was God's promise to him, indicating that God would give a seed to him to inherit the land of Canaan as his possession.

When Abraham's nephew Lot was separated from him, leaving him lonely with no heir to inherit his possession, God said to him, "All the land which you see, to you will I give it, and to your seed forever. And I will make your seed as the dust of the earth" (Gen. 13:15-16). This was to repeat the promise to Abraham in 12:7, with a strong confirmation of God's unchangeable promise to make his seed as numerous as the dust of the earth.

When Abraham was afraid that the four kings might come to seek vengeance, after he had recovered his nephew Lot and his family from the four capturing kings, at this point in Genesis 15 God spoke to Abraham in a vision. God promised him that his seed would be as many as the stars in heaven (v. 5), and made a covenant with him. In Genesis 12 God spoke a word as a promise to Abraham. In Genesis 13 God repeated that promise and confirmed it. In Genesis 15 God made a covenant with Abraham (vv. 8-12, 18) to reconfirm that promise.

In spite of God's repeated promise and His confirming covenant, 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.

X. THE GOD OF ALL-SUFFICIENCY

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

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。（创十七 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。）

甚至在神与亚伯拉罕立了割礼的约之后，亚伯拉罕仍然不愿意放弃以实玛利。（创十七 18。）他求神让以实玛利留下来，但神告诉他，神只与以撒坚定所立的约。（19。）神只承认亚伯拉罕从撒拉所生的后裔。按照加拉太四章，以撒是从恩典所生之人的预表，而恩典是由撒拉所预表。（22～31。）唯有从神恩典所生的一位，神才算作是合法后裔，合法后嗣，可以承受神对亚伯拉罕的应许，并神与亚伯拉罕所立的约。

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。以撒的出生是基督复活的表号。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。）在创世记十七章，基督的钉十字架是由割礼所表征，而基督的复活是由撒拉生以撒所表征。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。

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).

Even after God had made the covenant of circumcision with Abraham, he still did not want to give up Ishmael (Gen. 17:18). He asked God to let Ishmael remain, but God told him that He would establish His covenant only with Isaac (v. 19). God would recognize only Abraham's seed which was brought forth by Sarah. According to Galatians 4, Isaac was a type of one born of grace, and grace is typified by Sarah (vv. 22-31). Only one that is born of God's grace will be counted by God as a legal seed, a legal heir, to inherit what God has promised to Abraham and what God has covenanted with Abraham.

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 birth of Isaac is a sign of Christ's resurrection. God would recognize only the people brought forth by Christ's resurrection as the legal seed of Abraham (Gal. 3:29). In Genesis 17 Christ's crucifixion is signified by circumcision, and Christ's resurrection is signified by Sarah begetting Isaac. 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.

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。

拾壹 具有属人友情的神

从这时开始，神向亚伯拉罕就像朋友一样。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。

神向摩西的显现与此不同，因为那是在神性的水平上。在以赛亚六章，神向以赛亚显现为坐在天上宝座上的一位。那也是祂在神性水平上的显现。但在创世记十八章这里，神的显现是在人性的水平上。亚伯拉罕与神同行，神与亚伯拉罕谈话，如同人的朋友一样。我信亚伯拉罕与神的同行不同于以诺与神的同行。（五24。）我不信以诺与神同行如同与人同行一样。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。

拾贰 在人性里具有友情的神

在人性里具有友情的神，显示于祂打发亚伯拉罕的侄儿

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 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.

XI. THE GOD WITH HIS HUMAN FRIENDSHIP

From this point God acted as a friend to Abraham. 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.

God’s appearing to Moses was different from this because it was on the level of divinity. In Isaiah 6 God appeared to Isaiah as the One on the throne in the heavens. That was also His appearing on the level of divinity. But here in Genesis 18 the appearing of God was on the level of humanity. Abraham walked with God, and God conversed with Abraham as one human friend to another. I believe that Abraham’s walking with God was different from Enoch’s walking with God (Gen. 5:24). I do not believe that Enoch walked with God as with a man. But 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.

XII. THE GOD WITH FRIENDSHIP IN HUMANITY

The God with friendship in humanity is revealed in His sending of Abraham’s

和他两个女儿，从所多玛的倾覆之中出来，因祂纪念祂的密友亚伯拉罕。（创十九 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。

拾叁 全能的神

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。

拾肆 不改变的神

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。（创二一 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。

拾伍 试炼人的神

创世记二十二章一至十节启示试炼人的神，在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，要他将他所爱的独生子作为燔祭献给神。

拾陆 预备的三一神

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。所以在创世记二十二章，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。

拾柒 赐福的三一神

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）必赐大福给亚伯

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.

XIII. THE ALMIGHTY GOD

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.

XIV. THE GOD OF CHANGELESSNESS

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.

XV. THE GOD WITH HIS TRIAL

Genesis 22:1-10 reveals 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 God, in His tenth speaking to Abraham.

XVI. THE TRIUNE GOD OF PROVISION

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.

XVII. THE TRIUNE GOD OF BLESSING

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

拉罕，必叫他的子孙多起来，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。（创二二 15～18。）

拾捌 在人的水平上友情的神

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。（创二四。）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。

拾玖 为着永远经纶的神

总括而言，亚伯拉罕的神乃是借着显现，带着呼召，在异象中，在属人的友情里说话的神，祂向在地上亲密的朋友揭示，祂按着祂的心愿，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。神所作的乃是在祂与人的友情里，但这是为着完成神的经纶。这是因为神要这位朋友得着一个后裔，而那后裔就是基督，祂是神永远经纶的中心与普及。因此，在亚伯拉罕的一生里，我们看见神永远经纶的开始、根基，为着神永远经纶的完成。为着完成神的经纶，神是以属人友情的方式对待亚伯拉罕。

贰拾 新约信徒的神，以及耶稣基督的神

神如何在亚伯拉罕身上工作，神也照样在新约信徒身上工作。第一个因信称义的人是亚伯拉罕。（创十五 6。）保罗说，亚伯拉罕是一切本于信仰得称为义之人的父，所以亚伯拉罕是一切新约信徒的父。（加三 6～7。）我们父的神，应当就是我们的神。

主耶稣在祂复活的早晨告诉祂的门徒，祂要升到祂的父，也是我们的父那里，到祂的神，也是我们的神那里。（约二十 17。）因此，亚伯拉罕的神和耶稣基督的神（弗一 17 上）都是新约信徒的神。在神与我们之间的关系上，圣经不仅把我们摆在与亚伯拉罕相同的地位上，也把我们摆在与耶稣基督相同的地位上。哦，何等希奇！因为我们在基督里是亚伯拉罕的子孙，

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).

XVIII. THE GOD OF FRIENDSHIP ON THE HUMAN LEVEL

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.

XIX. THE GOD FOR THE ETERNAL ECONOMY

As a whole, the God of Abraham is the God of speaking in 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. What God did was in His friendship with a human friend, but this was for the accomplishment of God's economy. This is because God wanted this friend to have a seed and that seed is Christ, who is the centrality and universality of God's eternal economy. Thus, in the life of Abraham we see the beginning, the foundation, of the accomplishment of God's eternal economy. For the accomplishment of His economy, God dealt with Abraham in the way of human friendship.

XX. THE GOD OF THE NEW TESTAMENT BELIEVERS AND THE GOD OF JESUS CHRIST

The way God worked on Abraham is the way He works on the believers in the New Testament. The first one justified by faith was Abraham (Gen. 15:6). Paul said that Abraham is the father of all those who are justified by faith, so Abraham is the father of all the New Testament believers (Gal. 3:6-7). Our father's God should be our God.

On the morning of His resurrection the Lord Jesus told His disciples that He was ascending to His Father and our Father and to His God and our God (John 20:17). Thus, the God of Abraham and the God of Jesus Christ (Eph. 1:17a) both are the God of the New Testament believers. In the relationship between God and us, the Bible puts us on the same standing not only as Abraham but also as Jesus Christ. O, what a wonder! Since we are the sons of Abraham in Christ (Gal. 3:29),

（加三 29，）所以他的神就是我们的神；又因为我们与基督是一，（27，）所以祂的神也是我们的神。要充分的解释这一点，就需要从马太一章到启示录二十二章的整本新约圣经。

亚伯拉罕的神是钉十字架（由割礼所表征）的神，也是复活的神，使神的选民借着神的恩典有新的出生。因此，这位神乃是祂新约的神，带着祂新约的福，为着祂新约的经纶。今天我们在基督里享受新约的福。我们借着信基督而被带进神应许给亚伯拉罕的福，就是所应许的那有全备供应之包罗万有的灵，（腓一 19，）作新约的福。（加三 9，14。）我们绝不可忘记，我们这些亚伯拉罕的后裔，有亚伯拉罕的神作我们的神，我们有分于这位神，作我们神圣的享受；我们也不可忽略，我们这些基督的肢体，有基督的神作我们的神，这位神在祂永远的生命里，乃是我们永远的分。

his God is our God, and since we are one with Christ (Gal. 3:27), His God is also our God. To explain this fully, the entire New Testament from Matthew 1 to Revelation 22 is needed.

The God of Abraham is the God of crucifixion, signified by circumcision, and the God of resurrection for the new birth of God's elect by God's grace. Hence, this God is the God of His New Testament with His New Testament blessing for His New Testament economy. Today we are enjoying the New Testament blessing in Christ. Faith in Christ brings us into the blessing that God promised to Abraham, which is the promise of the all-inclusive Spirit, who has the bountiful supply (Phil. 1:19), as the New Testament blessing (Gal. 3:9, 14). We can never forget that, as the seed of Abraham, we have his God as our God, in whom we participate for our divine enjoyment, nor can we disregard that, as the members of Christ, we have His God as our God, who is our eternal portion in His eternal life.

第八篇

神在时间里的历史（七）

（创一 1 ～ 启二十 15）

在祂选民（从亚伯拉罕到约瑟）身上的工作（三）

在以撒和雅各同约瑟身上的工作（一）

读经：创十七 19，二十一 10～12，二十五 5，11 上，21～26，二十六 2～22，24～25，二十八 10～22，三十 31～43。

纲 目

壹 在以撒身上的工作：

一 培育他作亚伯拉罕独一的后嗣，承受神给亚伯拉罕的应许，和神与亚伯拉罕所立的约——创十七 19，二一 10～12，二六 3～4。

二 使他预表基督作亚伯拉罕的儿子——太一 1：

1 是父的独生子——约一 14 下，三 16 上。

2 从父得着父一切所有的——创二五 5，约三 35，十三 3。

3 被献上给神，使神得着满足，并且从死人中复活——创二二 2～13。

4 借着圣灵，得着外邦召会作祂的配偶——创二四。

三 把他摆在祂丰富的祝福之下——创二五 11 上，二六 24 下：

1 从他父亲得着他父亲一切所有的——二五 5。

CHAPTER EIGHT

GOD'S HISTORY IN TIME (7)

GEN. 1:1—REV. 20:15

Working On His Elect From Abraham To Joseph (3)

Working On Isaac And Jacob With Joseph (1)

Scripture Reading: Gen. 17:19; 21:10-12; 25:5, 11a, 21-26; 26:2-22, 24-25; 28:10-22; 30:31-43

OUTLINE

I. Working on Isaac:

A. Raising him as the unique heir to Abraham to inherit God's promise to Abraham and God's covenant with Abraham—Gen. 17:19; 21:10-12; 26:3-4.

B. Making him a type of Christ as the son of Abraham—Matt. 1:1:

1. As the only begotten Son of the Father—John 1:14b; 3:16a.

2. Given by the Father all that the Father has—Gen. 25:5; John 3:35; 13:3.

3. Offered to God for God's satisfaction and resurrected from the dead—Gen. 22:2-13.

4. Gaining the Gentile church as His counterpart through the Holy Spirit—ch. 24.

C. Putting him under His rich blessing—25:11a; 26:24b:

1. Given by his father all that he had—25:5.

2 从神得着双生儿子，名叫以扫和雅各—二五 21～26。

3 神向他显现，给他应许—二六 2～4：

a 必与他同在并赐福给他—3 节上。

b 要将这些地都赐给他和他的后裔—3 节中，4 节中。

c 必坚定向他父亚伯拉罕所起的誓—3 节下。

d 要加增他的后裔，像天上的星那样多—4 节上。

e 使地上万国因他的后裔得福—4 节下。

4 被神禁止下埃及，并同他的妻子蒙神隐密的保护—二六 2，6～11。

5 渐渐昌大，日增月盛，成了大富户，有羊群、牛群，又有许多仆人，且比别人强盛得多，并且神给他宽阔之地，使他在当地昌盛—二六 12～22。

6 神再向他显现，给他应许—二六 24～25：

a 神是亚伯拉罕的神，要与他同在。

b 要赐福给他。

c 要为祂仆人亚伯拉罕的缘故，使他的后裔繁多。

四 总括而言，使他成为后嗣，承受他父亲一切所有的，并一直赐福给他，使他平安昌盛。

贰 在雅各同约瑟身上的工作：

一 爱他，并拣选他—玛—2 下，罗九 10～13。

二 培育他作亚伯拉罕和以撒的后嗣，承受神给他们的应许，和神与他们所立的约—创二八 13～14。

2. Given by God two sons as twins by the names of Esau and Jacob—25:21-26.

3. God appearing to him and promising him—26:2-4:

a. To be with him and bless him—v. 3a.

b. To give him and his seed all these lands—vv. 3b, 4b.

c. To establish the oath He swore unto Abraham his father—v. 3c.

d. To multiply his seed as the stars of heaven—v. 4a.

e. To cause all the nations of the earth to be blessed in his seed—v. 4c.

4. Prohibited by God from going down to Egypt and protected secretly with his wife by God—26:2, 6-11.

5. Having waxed great and having grown more and more until he became very rich, having flocks, herds, and a great household and becoming much mightier than others, and God having made room for him that he might be fruitful in the land—26:12-22.

6. God appearing to him again and promising him—26:24-25:

a. As the God of Abraham to be with him.

b. To bless him.

c. To multiply his seed for the sake of His servant Abraham.

D. As a whole, making him an heir to inherit all that his father had and blessing him all the way in peace and prosperity.

II. Working on Jacob with Joseph:

A. Having loved and chosen him—Mal. 1:2b; Rom. 9:10-13.

B. Raising him as an heir to Abraham and to Isaac to inherit God's promise to them and God's covenant with them—Gen. 28:13-14.

三 命定他终生过挣扎的生活：

- 1 从母腹即挣扎要作双生子中的长子—二五 22～26 上。
- 2 照着他母亲的计谋，借着欺骗，挣扎取得长子的福分—二七 1～29：
 - a 神赐他天上的甘露，地上的肥土，并许多五谷新酒—28 节。
 - b 令多民事奉他，多国跪拜他：作他弟兄的主，他母亲的儿子要向他跪拜—29 节上。
 - c 凡咒诅他的，必受咒诅；为他祝福的，必蒙福—29 节下。
- 3 由于他哥哥的憎恨，以及他母亲的偏爱和天然的智慧，被迫离开父母，到他母舅拉班那里—二七 41～二八 5。
- 4 在往他母舅那里的旅途中，受孤单、无家可归之苦—二八 10～11：
 - a 神在伯特利向他显现，给他应许作他的安慰：
 - (一) 神是他祖亚伯拉罕的神，也是以撒的神，要将他所躺卧之地赐给他，和他的后裔。
 - (二) 他的后裔必像地上的尘土那样多，必向东西南北开展。
 - (三) 地上万族必因他和他的后裔得福。
 - (四) 神必与他同在，他无论往哪里去，神必保佑他，领他归回这地，总不离弃他，直到神成全了向他说的一二八 12～19。

C. Having destined him to live a struggling life all his days:

1. From his mother's womb to struggle to be the firstborn of the twins—25:22-26a.
2. To struggle to receive the blessing of the firstborn son through his deceiving according to his mother's device—27:1-29:
 - a. God giving him of the dew of heaven, and the fatness of the earth, and plenty of grain and new wine—v. 28.
 - b. Letting peoples serve him, and nations bow down to him: being lord over his brethren, and letting his mother's sons bow down to him—v. 29a.
 - c. Cursed be every one that curses him, and blessed be every one that blesses him—v. 29b.
3. To be forced by his brother's hatred and his mother's partial love and natural wisdom to leave his parents and go to his uncle Laban—27:41—28:5.
4. To suffer loneliness and homelessness in the journey to his uncle—28:10-11:
 - a. When God appeared to him in Bethel and promised him for his comfort that:
 - 1) He as the God of Abraham his father and the God of Isaac would give to him and his seed the land whereon he lay.
 - 2) His seed would be multiplied as the dust of the earth, spreading to the west, east, north, and south.
 - 3) All the families of the earth would be blessed in him and in his seed.
 - 4) He would be with him, keep him wherever he went, and bring him again into this land; He would not leave him until He had done that of which He had spoken to him—28:12-19.

b 雅各向神许愿，作为他对神应许的条件：

(一) 神若与我同在，在我所行的路上保佑我，又给我食物吃，衣服穿，使我平平安安的回到我父亲的家。

(二) 我就必以耶和华为我的神。

(三) 我所立为柱子的石头，也必作神的殿：凡你所赐给我的，我必将十分之一献给你——二八 20 ~ 22。

5 经过长途孤单跋涉之苦（由他向表妹拉结哭泣所指明），到达他母舅拉班家——二九 1 ~ 14。

6 借着十四年辛苦作工，娶了四个妻子，生了十一个儿子，又受他妻子们许多的折磨——二九 15 ~ 三十 24。

7 用诡计欺哄他母舅拉班，竭力致富——三十 25 ~ 43。

b. And when Jacob vowed a vow to God as his terms to God's promise that:

1) If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace.

2) Then Jehovah will be my God.

3) This stone, which I have set up for a pillar, will be God's house: and of all that You will give me I will surely give the tenth unto You—28:20-22.

5. To arrive at his uncle Laban's home by suffering a long, lonely journey, indicated by his weeping to his cousin Rachel—29:1-14.

6. To marry four wives and beget eleven sons by fourteen years of hard labor and much grinding under his wives—29:15—30:24.

7. To endeavor to become rich by deceiving his uncle Laban with his subtle skill—30:25-43.

在前一篇信息里，我们看见亚伯拉罕的神如何对付亚伯拉罕。在本篇信息里，我们要来看神如何在以撒和雅各身上工作。因为圣经把约瑟看作雅各的一部分，所以我们要来看神在雅各同约瑟生活中的历史。

壹 在以撒身上的工作

我们不该忘记我们是在查读神的历史，而不只是人的历史。我们看过神在亚伯拉罕身上的历史，现在要来看神在以撒身上的历史。

一 培育他作亚伯拉罕独一的后嗣

神培育以撒作亚伯拉罕独一的后嗣，承受神给亚伯拉罕的应许，和神与亚伯拉罕所立的约。（创十七 19，二一 10～12，二六 3～4。）有些人认为以撒是一个好人，温和的人，富有的人。这是肤浅的认识。事实上，他受培育，是要承受神赐给他父亲的应许，和神与他父亲所立的约。神的应许和神的约，是以撒所承受的两件大事。

保罗说，不信的外邦人在所应许的诸约上是局外人，无分于神的应许。（弗二 12。）但今天我们在基督里承受了神一切的应许和神的约。神与亚伯拉罕立的约，最后成了在耶利米三十一章三十一至三十四章节里神应许给以色列人的新约，当主耶稣在祂筵席上立那约时，那约就应验了。（太二六 26～30。）所以神给祂选民真正的约，事实上只有一个，而这一个约完全是关乎基督的。基督是神与祂选民所立之约的中心与普及，这约乃是新约，也就是新遗命。

今天神命定我们要承受祂的应许和祂的约。祂的应许是祂的约的前身，而祂的约是以基督为实际。我们所承受的是基督自己。以撒承受神给亚伯拉罕的应许，并承受神与亚伯拉罕所立的约，意思是说，以撒承受了基督。这是神历史的一部分。

二 使他预表基督作亚伯拉罕的儿子

神在以撒身上工作，使他预表基督作亚伯拉罕的儿子。马太一章一节说，基督是大卫的儿子，亚伯拉罕的儿子。（直译。）神应许亚伯拉罕，全地要因他的后裔得福。保罗在加拉太三章说，亚伯拉罕的这后裔，不是许多后裔，乃是基督。（16。）

In the previous message, we saw the God of Abraham in His dealings with Abraham. In this message we want to see how God worked on Isaac and Jacob. Because the Bible considers Joseph as a part of Jacob, we want to see God's history in the life of Jacob with Joseph.

I. WORKING ON ISAAC

We should not forget that we are studying the history of God, not merely the history of man. Now that we have seen the history of God in Abraham, we want to see the history of God in Isaac.

A. Raising Him as the Unique Heir to Abraham

God raised Isaac as the unique heir to Abraham to inherit God's promise to Abraham and God's covenant with Abraham (Gen. 17:19; 21:10-12; 26:3-4). Some consider that Isaac was a good person, a meek person, and a person of prosperity. This is a superficial understanding. Actually, he was raised up to inherit the promise God gave to his father and the covenant God made with his father. God's promise and God's covenant are two great things inherited by Isaac.

Paul said that the unbelieving Gentiles were strangers to the covenants of the promise, having no participation in God's promise (Eph. 2:12). Today, however, in Christ we inherit all of God's promises and God's covenant. God's covenant with Abraham eventually became a new covenant promised to the people of Israel in Jeremiah 31:31-34, and that covenant was fulfilled when the Lord Jesus enacted it at His table (Matt. 26:26-30). Therefore, the real covenant of God to His elect actually is only one, and that one covenant is altogether concerning Christ. Christ is the centrality and universality of God's covenant with His elect, and this covenant is the new covenant, the new testament.

Today we are destined by God to inherit His promise and His covenant. His promise is a precursor of His covenant, and His covenant is with Christ as the reality. What we inherit is Christ Himself. Isaac's inheriting God's promise to Abraham and God's covenant with Abraham means that he inherited Christ. This is a part of God's history.

B. Making Him a Type of Christ as the Son of Abraham

God's working on Isaac made him a type of Christ as the son of Abraham. Matthew 1:1 says that Christ is the son of David and the son of Abraham. God promised Abraham that the whole earth would be blessed in his seed. Then Paul said in Galatians 3 that this seed of Abraham, not many seeds, is Christ (v. 16). Therefore, Isaac was a person

所以以撒这人是预表基督作亚伯拉罕的儿子，承受神给亚伯拉罕的应许和福。（创二二 17～18，加三 16，14。）

1 是父的独生子

以撒也预表基督是父的独生子。（约一 14 下，三 16 上。）

2 从父得着父一切所有的

以撒预表基督从父得着父一切所有的。（创二五 5，约三 35，十三 3。）

3 被献上给神，使神得着满足，并且从死人中复活

以撒预表基督，顺从父亲，以至于死，又从死里复活。（创二二 9～10，来十一 19。）照样，基督被献上给神，使神得着满足，服从父以至于死，并且从死里复活。以撒被摆在祭坛上，正当亚伯拉罕要杀他的时候，神拦阻亚伯拉罕，预备一只公羊作以撒的代替。这意思是说，以撒从死里复活。

4 借着圣灵，得着外邦召会作祂的配偶

神借着亚伯拉罕的老仆人（预表为神所差，作神仆人的圣灵）得着利百加作以撒的妻子，作以撒的配偶。以撒娶了利百加，一个外邦女子，作他的妻子。（创二四。）这预表基督从外邦娶了召会作祂的新妇。祂借着圣灵，得着外邦召会作祂的配偶。

现在我们可以看见，以撒在四方面预表基督：唯一的独生子、承受父一切所有的子、献上作燔祭并复活的子、以及借着神差遣圣灵到外邦世界而得着团体的利百加作配偶者。

三 把他摆在祂丰富的祝福之下

神培育以撒作亚伯拉罕独一的后嗣，神使以撒成为基督的预表，神也把他摆在祂丰富的祝福之下。（创二五 11 上，二六 24 下。）

1 从他父亲得着他父亲一切所有的

以撒的父亲亚伯拉罕，将他一切所有的，都给了以撒。（二五 5。）

who is a type of Christ as the son of Abraham, the one who inherits the promise and blessing God gave to Abraham (Gen. 22:17-18; Gal. 3:16, 14).

1. As the Only Begotten Son of the Father

Isaac was also a type of Christ as the only begotten Son of the Father (John 1:14b; 3:16a).

2. Given by the Father All That the Father Has

Isaac is a type of Christ as the One who was given by the Father all that the Father has (Gen. 25:5; John 3:35; 13:3).

3. Offered to God for God's Satisfaction and Resurrected from the Dead

Isaac as a type of Christ obeyed his father even unto death and was resurrected from death (Gen. 22:9-10; Heb. 11:19). In like manner, Christ was offered to God for God's satisfaction, obeyed His Father even unto death, and was resurrected from death. Isaac was put on the altar, and right at the time Abraham was about to kill him, God intervened, providing a ram as his substitute. This meant that Isaac was resurrected from death.

4. Gaining the Gentile Church as His Counterpart through the Holy Spirit

God gained Rebekah to be Isaac's wife, his counterpart, through Abraham's old servant who typified the Holy Spirit as God's servant sent by God. Isaac took Rebekah, a Gentile woman, as his wife (Gen. 24). This was a type of Christ taking the church as His bride out of the Gentiles. He is gaining the Gentile church as His counterpart through the Holy Spirit.

We can now see that Isaac is a type of Christ in four aspects: the unique only begotten Son, the Son who inherits all the Father has, the Son who was offered to be the burnt offering and resurrected, and the One who gains a corporate Rebekah for His counterpart through God's sending of the Holy Spirit to the Gentile world.

C. Putting Him under His Rich Blessing

God raised Isaac as the unique heir of Abraham, God made him a type of Christ, and God also put him under His rich blessing (Gen. 25:11a; 26:24b).

1. Given by His Father All That He Had

Abraham, his father, gave all that he had to Isaac (25:5).

2 从神得着双生儿子

以撒也从神得着双生儿子，名叫以扫和雅各。（二五 21～26。）

3 神向他显现，给他应许

神也向以撒显现，应许必与他同在并赐福给他，要将那地赐给他和他的后裔，必坚定向他父亲亚伯拉罕所起的誓，要加增他的后裔，像天上的星那样多，并要使地上万国因他的后裔得福。（二六 2～4。）以撒的一生，就是神与他同在并赐福给他的生活。神要加增他的后裔，像天上的星那样多。天上的星不能被地上的事摸着。我们这些新约的信徒，乃是天上的星。最后，地上的万国都要因以撒的后裔，就是因基督得福。

4 被神禁止下埃及

以撒被神禁止下埃及，并同他的妻子蒙神隐密的保护。（二六 2，6～11。）埃及预表世界。下到世界是对信徒的一大试诱。亚伯拉罕的子孙下到埃及，表征在基督里的信徒下到世界。

5 渐渐昌大，日增月盛

以撒渐渐昌大，日增月盛，成了大富户，有羊群、牛群，又有许多仆人。他比别人强盛得多，并且神给他宽阔之地，使他在当地昌盛。（二六 12～22。）以撒的富足，不是为他自己，乃是为着完成神的定旨。

6 神再向他显现，给他应许

神再向以撒显现，应许说，祂是亚伯拉罕的神，祂要与以撒同在，要赐福给以撒，且要为祂仆人亚伯拉罕的缘故，使以撒的后裔繁多。（二六 24～25。）

四 使他成为后嗣

总括而言，神使以撒成为后嗣，承受他父亲一切所有的，并一直赐福给他，使他平安昌盛。以撒是承受产业的人，也是过愉悦享受生活的人。他经历的唯一难处是由于他的妻子，但神隐密的保护了他和他的妻子。

2. Given by God Two Sons as Twins

Isaac was also given by God two sons as twins by the names of Esau and Jacob (25:21-26).

3. God Appearing to Him and Promising Him

God also appeared to Isaac and promised to be with him and bless him, to give him and his seed the land, to establish the oath He swore unto Abraham his father, to multiply his seed as the stars of heaven, and to cause all the nations of the earth to be blessed in his seed (26:2-4). The whole life of Isaac was a life in which God was with him and in which God blessed him. God would multiply his seed as the stars of the heaven. The stars in the heaven cannot be touched by earthly things. We, the New Testament believers, are the stars in the heaven. Eventually, all the nations of the earth would be blessed in Isaac's seed, that is, in Christ.

4. Prohibited by God from Going Down to Egypt

Isaac was prohibited by God from going down to Egypt and was also protected secretly with his wife by God (26:2, 6-11). Egypt is a type of the world. Going down to the world is a big temptation to the believers. For Abraham's descendant to go down to Egypt signifies the believers in Christ going down to the world.

5. Having Waxed Great and Having Grown More and More

Isaac waxed great and grew more and more until he became very rich, having flocks, herds, and a great household. He became much mightier than others, and God made room for him that he might be fruitful in the land (26:12-22). The prosperity of Isaac was not for himself but for the fulfillment of God's purpose.

6. God Appearing to Him Again and Promising Him

God appeared to Isaac again and promised as the God of Abraham to be with him, to bless him, and to multiply his seed for the sake of His servant Abraham (26:24-25).

D. God Making Him an Heir

As a whole, God made Isaac an heir to inherit all that his father had and blessed him all the way in peace and prosperity. Isaac was a person of inheritance and of a pleasant, enjoying life. The only trouble he experienced was due to his wife, but God protected him with his wife secretly.

貳 在雅各同约瑟身上的工作

一 爱他，并拣选他

神爱雅各，并拣选雅各。（玛一2下，罗九10～13。）

二 培育他作亚伯拉罕和以撒的后嗣

神培育雅各作亚伯拉罕和以撒的后嗣，承受神给他们的应许，和神与他们所立的约。（创二八13～14。）

三 命定他终生过挣扎的生活

神命定雅各终生过挣扎的生活。他的生活与以撒的生活完全不同。以撒的生活没有挣扎，只有享受。但雅各的生活满了难处。

1 从母腹即挣扎要作长子

雅各从母腹即挣扎要作双生子中的长子。（二五22～26上。）甚至在雅各出生以前，雅各就与他哥哥相争。雅各要作头一个。

2 挣扎取得长子的福分

他也照着他母亲的计谋，借着欺骗，挣扎取得长子的福分。（二七1～29。）利百加叫雅各假装作以扫，好骗得他父亲的祝福。雅各从以扫偷得他父亲的祝福之后，以扫心里定意要杀雅各。因此，利百加叫雅各逃到她哥哥拉班那里。利百加的计谋使雅各落到难处里。他还是年轻人，就被迫离开父家，逃离他的哥哥。不仅如此，他住在拉班那里，带来更多艰难。

雅各因着欺骗，得了以撒的祝福，就是长子的福。以撒为雅各祝福，告诉雅各，神要赐他天上的甘露，地上的肥土，并许多五谷新酒。（28。）多民要事奉他，多国要跪拜他。雅各要作他弟兄的主，他母亲的儿子要向他跪拜。（29上。）然后以撒告诉雅各：“凡咒诅你的，愿他受咒诅；为你祝福的，愿他蒙福。”（29下。）

3 被迫离开父母，到他母舅拉班那里

II. WORKING ON JACOB WITH JOSEPH

A. Having Loved and Chosen Him

God loved Jacob and chose Jacob (Mal. 1:2b; Rom. 9:10-13).

B. Raising Him as an Heir to Abraham and to Isaac

God raised Jacob as an heir to Abraham and to Isaac to inherit God's promise to them and God's covenant with them (Gen. 28:13-14).

C. Having Destined Him to Live a Struggling Life All His Days

God destined Jacob to live a struggling life all his days. His life was absolutely different from the life of Isaac. Isaac's life had no struggle, just enjoyment. But Jacob's life was full of troubles.

1. Struggling from His Mother's Womb to Be the Firstborn

Even from his mother's womb, he struggled to be the firstborn of the twins (25:22-26a). Even before he was brought forth in birth, he struggled with his brother. Jacob wanted to be the first.

2. Struggling to Receive the Blessing of the Firstborn

He also struggled to receive the blessing of the firstborn son through his deceiving according to his mother's device (27:1-29). Rebekah told Jacob to pretend that he was Esau so that he could receive his father's blessing. After Jacob stole his father's blessing from Esau, Esau purposed in his heart to kill Jacob. Thus, Rebekah told Jacob to flee to her brother Laban. Rebekah's device ushered Jacob into trouble. As a young man he was forced to leave his father's home to flee from his brother. Furthermore, his staying with Laban brought him much hardship.

Because of his deceiving, Jacob received Isaac's blessing, the blessing of the firstborn son. Isaac blessed Jacob by telling him that God would give him of the dew of heaven, and the fatness of the earth, and plenty of grain and new wine (v. 28). Peoples would serve him and nations would bow down to him. Jacob would be lord over his brethren, and his mother's sons would bow down to him (v. 29a). Then Isaac told Jacob, "Cursed be every one that curseth thee, and blessed be he that blesseth thee" (v. 29b).

3. Forced to Leave His Parents and Go to His Uncle Laban

雅各挣扎得了长子的福分，因此他必须受苦。由于他哥哥的憎恨，以及他母亲的偏爱和天然的智慧，他被迫离开父母，到他母舅拉班那里。（二七 41～二八 5。）

4 在往他母舅那里的旅途中，受孤单、无家可归之苦

雅各在往他母舅那里的旅途中，受孤单、无家可归之苦。（二八 10～11。）他在旅途中，必须露宿于空旷之地。毫无疑问，他是孤单的，甚至害怕遭野兽或强盗的袭击。在那种情形下，神向他显现，为要安慰他。（12～19。）

神应许雅各，神是他祖亚伯拉罕的神，也是以撒的神，要将他所躺卧之地赐给他，和他的后裔。（13。）神也在伯特利应许雅各，他的后裔必像地上的尘土那样多，必向东西南北开展。神告诉雅各，地上万族必因他和他的后裔得福。（14。）全地必因雅各的后裔，就是基督，得福。最后，神应许雅各，神必与他同在，他无论往哪里去，神必保佑他，领他归回这地，总不离弃他，直到神成全了他所说的。（15。）

雅各对神安慰之应许的回答乃是向神许愿，作为他对神应许的条件。雅各使神的应许成为带有条件的生意交易。他许愿说，“神若与我同在，在我所行的路上保佑我，又给我食物吃，衣服穿，使我平平安安的回到我父亲的家，我就必以耶和华为我的神，我所立为柱子的石头，也必作神的殿；凡你所赐给我的，我必将十分之一献给你。”（20～22。）这些是雅各的条件。如果耶和华不履行这些条件，雅各就不以耶和华作他的神。这个交易完全是照着雅各的天性。他天生就是这样。雅各完全是我们的预表，我们就是今天的雅各。

5 经过长途孤单跋涉之苦，到达他母舅拉班家

雅各经过长途孤单跋涉之苦（由他向表妹拉结哭泣所指明），终于到达他母舅拉班家。（二九 1～14。）当他到了母舅的地，他母舅的女儿拉结遇见他。雅各在拉结面前哭泣，指明他的旅程并不愉快。他必定经过长途跋涉之苦，才到达拉班的家。

6 娶了四个妻子，生了十一个儿子

Jacob struggled for the blessing of the firstborn son, and because of this, he had to suffer. He was forced by his brother's hatred and his mother's partial love and natural wisdom to leave his parents and go to his uncle Laban (27:41—28:5).

4. Suffering Loneliness and Homelessness in the Journey to His Uncle

Jacob suffered loneliness and homelessness in the journey to his uncle (28:10-11). While he was on his journey, he had to sleep in the open air. No doubt, he was lonely and even fearful of being attacked by wild beasts or robbers. In that situation God appeared to him to comfort him (vv. 12-19).

God promised Jacob that He, as the God of Abraham his father and the God of Isaac, would give to him and his seed the land whereon he lay (v. 13). He also promised Jacob at Bethel that his seed would be multiplied as the dust of the earth, spreading to the west, east, north, and south. He told Jacob that all the families of the earth would be blessed in him and in his seed (v. 14). In Jacob's seed, Christ, the whole earth would be blessed. Finally, God promised Jacob that He would be with him, keep him wherever he went, bring him again into his father's land, and not leave him until He had done that of which He had spoken to him (v. 15).

Jacob's response to God's comforting promise was to vow a vow to God as his terms to this promise. Jacob made God's promise a kind of business transaction with terms. In his vow he said, "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee" (vv. 20-22). These were Jacob's terms. If Jehovah did not fulfill them, Jacob would not take Him as his God. This transaction was absolutely according to the nature of Jacob. He was born this way. Jacob is a full type of us. We are today's Jacobs.

5. Arriving at His Uncle Laban's Home by Suffering a Long, Lonely Journey

Jacob eventually arrived at his uncle Laban's home by suffering a long, lonely journey, indicated by his weeping to his cousin Rachel (29:1-14). When he reached his uncle's land, his uncle's daughter Rachel met him. He wept before her, indicating that his journey was very unpleasant. He surely suffered through his long journey to Laban's home.

6. Marrying Four Wives and Begetting Eleven Sons

最后，雅各借着十四年辛苦作工，娶了四个妻子，生了十一个儿子，又受他妻子们许多的折磨。（二九 15～三十 24。）雅各想要娶拉结，但拉班欺骗他，把他的大女儿利亚嫁给他。然后拉班说，如果他要拉结，他必须再服事拉班七年。拉结和利亚彼此争宠，所以她们把自己的使女给了雅各，使自己得着更多儿女。

雅各到拉班那里时，是个年轻的单身汉，但他离开拉班时，有四个妻子和十一个儿子。他的妻子和儿女使他多受重压和为难。我们可能以为这是因为雅各的错误，但我们不该忘记，雅各是神所爱的。他必定是在神的手中。神允许他有四个妻子和十一个儿子，因为神命定他过一种挣扎的生活。

7 用诡计欺哄他母舅拉班，竭力致富

雅各用诡计欺哄他母舅拉班，竭力致富。（三十 25～43。）一面说，雅各欺哄他母舅，但另一面说，是他母舅欺哄他。拉班十次改了雅各的工价。（三一 7，41。）事实上，拉班比雅各更狡猾，但雅各获利更多。当雅各离开拉班时，他带着四个妻子、十一个儿子、和许多羊群牛群。

我们在下一篇信息会看见，雅各必须挣扎才能离开拉班。拉班追赶他，就追上他，他必须面对拉班。（三一 14～55。）最后，他必须面对他哥哥以扫。（三三 1～17。）在面对以扫之先，他面对面看见神，甚至与神摔跤。（三二 24～32。）他与神挣扎，所以神使他瘸腿，并改他的名为以色列，意思是神的君王。

Eventually, Jacob married four wives and begot eleven sons by fourteen years of hard labor and much grinding under his wives (29:15—30:24). Jacob wanted to marry Rachel, but Laban deceived him and gave him his older daughter, Leah. Then Laban said that if he wanted Rachel, he would have to serve with him seven more years. Rachel and Leah were competing with each other, so they gave their maids to Jacob to give them more children.

Jacob came to Laban as a young, single man, but he left Laban with four wives and eleven children. His wives and children caused him to be greatly burdened and troubled. We may think that this was because of Jacob's mistakes, but we should not forget that Jacob was loved by God. Surely he was in the hand of God. God allowed him to have four wives and eleven sons because God destined him to live a struggling life.

7. Endeavoring to Become Rich by Deceiving His Uncle Laban

Jacob also endeavored to become rich by deceiving his uncle Laban with his subtle skill (30:25-43). On the one hand, Jacob deceived his uncle, but on the other hand, his uncle deceived him. Laban changed Jacob's wages ten times (31:7, 41). Actually, Laban was more subtle than Jacob, but Jacob was more benefited. When Jacob left Laban, he left with four wives, eleven sons, and many flocks and herds.

We will see in the next message that Jacob had to struggle to leave Laban. Laban pursued him and overtook him, and he had to face Laban (31:14-55). Eventually, he had to face his brother Esau (33:1-17). Before he faced Esau, he saw God face to face and even wrestled with God (32:24-32). He struggled with God, so God made him lame and changed his name to Israel, a prince of God.

第九篇

神在时间里的历史（八）

（创一 1 ～ 启二十 15）

在祂选民（从亚伯拉罕到约瑟）身上的工作（四）

在以撒和雅各同约瑟身上的工作（二）

读经：创三十二 24 ～ 32，三十五 1 ～ 15，四十七 7，10 ～ 12，27 ～ 31，四十八 8 ～ 9，15 ～ 16，20，四十九 28，四十一 39 ～ 44，55 ～ 57。

纲 目

贰 在雅各同约瑟身上的工作：

三 命定雅各终身过挣扎的生活：

8 根据拉班儿子们的抱怨与拉班气色的迹象，并按照神的指示，逃离他母舅拉班——创三一 1 ～ 21。

9 在神作为神的使者——基督（三一 10 ～ 13）——的隐密照顾和保护之下，面对拉班追赶并追上的难处——三一 22 ～ 55。

10 面对他哥哥以扫对付他的难处——三二 1 ～ 23，三三 1 ～ 17。

11 甚至与神摔跤，神把他的名字从雅各改为以色列，指明神要将他从抓夺者（雅各）变化成为与神摔跤者或神的君王（以色列），神也使他瘸了——三二 24 ～ 32。

12 面对他女儿底拿之事件的难处——三四章。

CHAPTER NINE

GOD'S HISTORY IN TIME (8)

GEN. 1:1—REV. 20:15

Working On His Elect From Abraham To Joseph (4)

Working On Isaac And Jacob With Joseph (2)

Scripture Reading: Gen. 32:24-32; 35:1-15; 47:7, 10-12, 27-31; 48:8-9, 15-16, 20; 49:28; 41:39-44, 55-57

OUTLINE

II. Working on Jacob with Joseph:

C. Having destined him to live a struggling life all his days:

8. To escape from his uncle Laban according to the indication of the complaint of Laban's sons and the attitude of Laban, and according to God's instruction—31:1-21.

9. To face the trouble of Laban's pursuing and overtaking him while he was under the secret care and protection of God as the Angel of God—Christ (31:10-13)—31:22-55.

10. To face the trouble of his brother Esau's dealing with him—32:1-23; 33:1-17.

11. To wrestle even with God, who changed his name from Jacob to Israel, indicating that God would transform him from a supplanter (Jacob) to a wrestler with God or a prince of God (Israel), and who made him limp—32:24-32.

12. To face the trouble of the case of his daughter Dinah—ch. 34.

13 他和全家按照神的诫命得洁净，除掉外邦神和他们所爱的装饰，使他们能在伯特利筑坛事奉神，在那里神将他的名字从雅各改为以色列，并应许他：

a 神是全能的神，要使他生养众多，将来有一族，和多国的民从他而生，又有君王从他而出。

b 神要把所赐给亚伯拉罕和以撒的地，赐给雅各和他的后裔—三五 1～15。

14 处理他母亲利百加的奶母底波拉埋葬的事，却没有见到他母亲—三五 8。

15 在便俄尼（意忧患之子，是拉结在生下他，临死前所取的名字），又叫便雅悯（意右手之子，是父亲雅各所取的名字）出生时，因拉结之死而受苦—三五 16～20。

16 因他儿子流便与他的妾辟拉乱伦而受苦—三五 22。

17 因失去他的爱子约瑟而受苦—三七章。

18 因有失去他儿子西缅和他最小儿子便雅悯之危险而受苦—四二 18～四三 15，四四 9～34。

四 释放他脱离一切的苦难：

1 再见到他得了尊贵和荣耀的爱子约瑟—四五 1～四七 12。

2 在老年时，享受丰富平安、敬拜神的生活—四七 11～12，27～31。

五 使他：

1 从抓夺者（雅各）变化成为神的君王（以色列）—三五 9～10。

13.To be purified with his family from the foreign gods and their ornaments which they loved, according to God's commandment, that they might serve God with an altar built at Bethel, where God changed his name from Jacob to Israel and promised him that:

a.He as the all-sufficient God would make him fruitful and multiplied; a nation and a company of nations would be of him, and kings would come out of his loins.

b.He would give to him and his seed the land He gave to Abraham and Isaac—35:1-15.

14.To take care of the burial of Deborah, his mother Rebekah's nurse, without seeing his mother—35:8.

15.To suffer the death of Rachel at the birth of Benoni (the son of my sorrow, named by Rachel while dying at his birth), Benjamin (the son of the right hand, named by Jacob the father)—35:16-20.

16.To suffer his son Reuben's incest with his concubine Bilhah—35:22.

17.To suffer the loss of his beloved son Joseph—ch. 37.

18.To suffer the danger of losing his son Simeon and his youngest son Benjamin—42:18—43:15; 44:9-34.

D. Releasing him from all his sufferings:

8.To see his beloved son Joseph again in his honor and glory—45:1—47:12.

9.To enjoy a rich and peaceful life with the worship to God at his old age—47:11-12, 27-31.

E.Causing him:

1.To be transformed from a supplanter (Jacob) to a prince of God (Israel)—35:9-10.

2 得以成熟，祝福一切他所接触的人：

a 祝福法老—四七 7, 10。

b 祝福约瑟同他两个儿子以法莲和玛拿西—四八章。

c 祝福他所有十二个儿子—四九 1 ~ 28。

六 使他同约瑟：

1 经过长期的受苦—三七 4 ~ 36, 三九 1 ~ 23, 四十 12 ~ 15, 21 ~ 23, 四一 9 ~ 37。

2 被高举为治理的君王—四一 39 ~ 44：

a 治理埃及全地—四五 8 下 ~ 9 上。

b 以粮食供应全地—四一 55 ~ 57, 四二 5 ~ 6。

1.To be matured to bless all people whom he contacted:

a.To bless Pharaoh—47:7, 10.

b.To bless Joseph with his two sons, Ephraim and Manasseh—ch. 48.

c. To bless all his twelve sons—49:1-28.

F. Causing him, with Joseph:

1.To go through a long period of suffering—37:4-36; 39:1-23; 40:12-15, 21-23; 41:9-37.

2.To be exalted as the sovereign ruler—41:39-44:

a. To rule over all of Egypt—45:8b-9a.

b.To supply all the earth with food—41:55-57; 42:5-6.

在上一篇信息里，我们看见神在亚伯拉罕和以撒身上的工作，我们也开始看见神在雅各同约瑟身上的工作。为了使 我们彻底明白创世记，我们对雅各一生的认识，必须多过 我们对亚伯拉罕一生的认识。亚伯拉罕的经历不像雅各的 经历那么主观。创世记有五十章，末了的二十六章都是 说到雅各的生活。雅各的历史开始于创世记二十五章， 并且与他的父亲以撒和他的儿子约瑟这两个人有密切的 关系。雅各需要这样一个父亲和这样一个儿子，他的一 生才是完整的。

创世记二十五章给我们看见雅各的出生，以及他从以 扫得着长子的名分。甚至从母腹里，雅各就挣扎要作双 生子中的长子。（22～26 上。）创世记二十七章给我 们看见，雅各照着他母亲的计谋，借着欺骗，挣扎要取 得长子名分之福。（1～29。）利百加为她丈夫和两个 儿子带来麻烦。一面说，以撒过的是平静的生活；但另 一面说，他没有过平静的生活，因为他第二个儿子被迫 离开他。从利百加设计，打发雅各到她哥哥拉班那里去 的时候起，她就再也没有看见雅各。这给我们看见，我 们若运用我们天然属人的智慧和计谋，我们就会受苦。

我们已经看过神在雅各身上的一些工作：神爱雅各， 在创立世界以前拣选了雅各。（玛一 2 下，罗九 10～13。）在我们身上也是这样。以弗所一章四至五节说， 神在已过的永远里，在创立世界以前拣选了我们，预定 了我们。在以弗所一章四节有“在爱里”这个辞句。正 如神爱雅各，拣选雅各，神也因着祂的爱，拣选了我 们。（帖前一 4。）

然后，神培育雅各作亚伯拉罕和以撒的后嗣。（创二 八 13～14。）神爱雅各，拣选他并命定他成为亚伯拉 罕的后嗣。雅各不需挣扎得着长子名分，成为后嗣，因 为神已经命定他得着这些。神所作的一切，是要培育雅 各，使他能承受神给亚伯拉罕和以撒的应许，并神与他 们所立的约。最后，雅各得着了长子的名分，表面上似 乎是因着他的努力。但我们必须看见，如果神未曾命定 雅各得长子的名分，不论雅各怎样努力，他也不能得 着。

雅各的历史大部分是诡诈、欺骗、虚假和挣扎的历 史。他从母腹里，就想要先生出来，但他没有作到。他 是一个一直欺骗人、与人相争的人。他用诡计从他母舅 拉班得了许多牲畜。（三十 31～43。）后来，在他快要 面对

In the previous messages, we saw God's working on Abraham and Isaac, and we began to see His working on Jacob with Joseph. In order for us to understand the book of Genesis thoroughly, we have to know the life of Jacob even more than the life of Abraham. The experiences of Abraham are not as subjective as those of Jacob. The book of Genesis has fifty chapters, and the last twenty-six chapters speak of Jacob's life. Jacob's history begins in Genesis 25 and is wrapped up with two persons—his father Isaac and his son Joseph. Jacob needed such a father and such a son to complete his life.

Genesis 25 shows us Jacob's birth and his gaining the birthright from Esau. Even from his mother's womb, Jacob was struggling to be the firstborn of the twins (vv. 22-26a). Genesis 27 shows us how Jacob struggled to receive the blessing of the firstborn son through his deceiving according to his mother Rebekah's device (vv. 1-29). Rebekah caused trouble for her husband and her two sons. Isaac, in a sense, lived a peaceful life, but in another sense, he did not because his second son was forced to leave him. From the time that Rebekah devised to send Jacob away to her brother Laban, she never saw Jacob again. This shows that if we exercise our natural, human wisdom and device, we will suffer.

We have seen that in God's working on Jacob, He loved Jacob and chose him before the foundation of the world (Mal. 1:2b; Rom. 9:10-13). It was the same with us. Ephesians 1:4 and 5 say that in eternity past before the foundation of the world God chose us and predestinated us. The phrase "in love" is in Ephesians 1:4. Just as He loved and chose Jacob, God chose us because of His love (1 Thes. 1:4).

Then God raised Jacob as an heir to Abraham and to Isaac (Gen. 28:13-14). God loved him, chose him, and ordained that he would be Abraham's and Isaac's heir. Jacob did not need to struggle to get the birthright, to be the heir, because God had already destined him for this. God was doing everything to raise Jacob up so that he could inherit God's promise to Abraham and Isaac and His covenant with them. Eventually, Jacob obtained the birthright, apparently because of his endeavoring. But we need to see that if God had not destined Jacob to receive the birthright, he could have never obtained it no matter how much he endeavored.

The history of Jacob is mostly a history of treachery, deceit, falsehood, and struggling. From the womb of his mother, he tried to come out first, but he did not make it. He was a person who was always deceiving, striving, and struggling with others. Through his cunning, he gained much cattle from his uncle Laban (30:31-43). Later,

他哥哥以扫威胁的局面时，他送了九群牲畜给他哥哥作礼物。（三二 13～21。）这礼物实际上是贿赂。雅各对他哥哥没有真诚的爱心。他给以扫的礼物不是出于爱心，乃是出于畏惧之心。后来，当他接近以扫时，雅各把使女和她们的孩子摆在最前面。利亚和她的孩子在后，拉结和约瑟在最后。（三三 1～2。）他把他最爱的人摆在后面，好保护他们。这给我们看见，他仍然按着自己的努力，在挣扎奋斗。

神命定雅各一生要过挣扎的生活。雅各从母腹起直到他一生晚期，都在挣扎。在前一篇信息里，我们看过雅各挣扎生活的七点。第一，他从母腹里就被命定，挣扎作双生子中的长子。（二五 22～26 上。）第二，他照着他母亲的计谋，借着欺骗，挣扎取得长子的福分。（二七 1～29。）第三，由于他哥哥的憎恨，并他母亲的偏爱和天然的智慧，他被迫离开父母，到他母舅拉班那里。（二七 41～二八 5。）第四，在往他母舅那里的旅途中，受孤单、无家可归之苦。（二八 10～11。）第五，他经过长途孤单跋涉之苦（由他向表妹拉结哭泣所指明），到达他母舅家。（二九 1～14。）第六，他十四年辛苦作工，娶了四个妻子，生了十一个儿子，又受他妻子们许多的折磨。（二九 15～三十 24。）第七，他用诡计欺骗他母舅拉班，竭力致富。（三十 25～43。）现在我们要来看雅各挣扎生活的另外十一点。

8 逃离他母舅拉班

根据拉班儿子们的抱怨与拉班气色的迹象，并按照神的指示，雅各逃离他母舅拉班。（三一 1～21。）雅各与拉班同住并为他作工二十年，在这期间内，拉班十次改了雅各的工价。（41。）他头十四年劳苦服事拉班，是为了得着利亚和拉结作妻子。雅各爱拉结，他告诉拉班，愿为拉结服事拉班七年。拉班同意这事，但是当这七年满了，却骗雅各，把利亚给了雅各。然后拉班告诉雅各，他愿将拉结给雅各，换取他另外七年的服事。雅各同意了，拉班就把女儿拉结给雅各为妻。（二九 18～28。）雅各服事拉班一共二十年。虽然拉班很狡猾，甚至十次改了雅各的工价，但最终还是雅各赢了。他到拉班家时是个年轻的单身汉，但他离开拉班的家时，有四个妻子、十一个儿子、和许多的牲畜。

when he was about to confront the threatening situation with his brother Esau, he sent nine droves of cattle to him as a present (32:13-21). This present was actually a bribe. Jacob did not have a sincere, loving heart toward his brother. His present to Esau did not issue out of a heart of love but out of a heart of fear. Then as he was approaching Esau, Jacob put the handmaids and their children foremost, Leah and her children after, and Rachel and Joseph last (33:1-2). The ones whom he loved the most were kept at the rear for their protection. This shows that he was still striving and struggling according to his self-effort.

God destined that Jacob should live a struggling life all his days. From his mother's womb to the end of his life, he was struggling. In the previous message we saw seven points concerning Jacob's life of struggling. First, he was destined from his mother's womb to struggle to be the firstborn of the twins (25:22-26a). Second, he struggled to receive the blessing of the firstborn son through his deceiving according to his mother's device (27:1-29). Third, he was forced by his brother's hatred and his mother's partial love and natural wisdom to leave his parents and go to his uncle Laban (27:41—28:5). Fourth, he suffered loneliness and homelessness in the journey to his uncle (28:10-11). Fifth, he arrived at his uncle Laban's home by suffering a long, lonely journey, indicated by his weeping to his cousin Rachel (29:1-14). Sixth, he married four wives and begot eleven sons by fourteen years of hard labor and much grinding under his wives (29:15—30:24). Seventh, he endeavored to become rich by deceiving his uncle Laban with his subtle skill (30:25-43). Now we want to see eleven more points in Jacob's life of struggling.

8. Escaping from His Uncle Laban

Jacob escaped from his uncle Laban according to the indication of the complaint of Laban's sons and the attitude of Laban and according to God's instruction (31:1-21). Jacob stayed with Laban and worked for Laban for twenty years, and within this time Laban changed Jacob's wages ten times (v. 41). The first fourteen years of his labor were his service to Laban so that he could gain Leah and Rachel as his wives. Jacob loved Rachel and told Laban that he would serve him seven years for her. Laban agreed to this, but when these seven years were completed, Laban tricked him and gave him Leah. Then he told Jacob that he would give him Rachel for another seven years of his service. Jacob agreed and Laban then gave him his daughter Rachel (29:18-28). Jacob served Laban for a total of twenty years. Although Laban was so subtle and even changed Jacob's wages ten times, Jacob was eventually the winner. He came to Laban's house as a young bachelor, but he left Laban's house with four wives, eleven sons, and many herds of cattle.

9 面对拉班追赶并追上的难处

雅各在神作为神的使者—基督（三一 10～13）一的隐密照顾和保护之下，面对拉班追赶并追上的难处。（22～55。）拉班不是随随便便的人。雅各同他四个妻子离开时，没有向拉班道别。他们偷偷的从拉班那里逃跑。（20。）当拉班知道了这事，就带着人追赶，最后追上他们。拉班责备雅各，但雅各更有力的责备拉班。这征服了拉班。（25～44。）最终，雅各与拉班彼此立了和平的约。拉班就与女儿和外孙亲嘴，给他们祝福，回往自己的地方去了。（55。）这件事是人用手腕的好例子。

但事实上，当雅各面对从拉班来的难处时，他乃是在神（就是神的使者基督）的隐密照顾之下。我们第一次看见基督作耶和華使者服事神的子民，是在出埃及记。出埃及三章二节说，耶和華的使者从荆棘里火焰中向摩西显现。出埃及十四章给我们看见，当法老的军队要追上以色列人的时候，基督作耶和華的使者走在他们前面，也从他们后面照顾他们，以护卫他们。（19。）雅各是在基督作耶和華使者隐密的照顾之下。

拉班离开雅各之后，创世记三十二章一至二节说，“雅各仍旧行路，神的使者遇见他。雅各看见他们就说，这是神的军兵；于是给那地方起名叫玛哈念。”“玛哈念”的意思是二军兵，二营，二军队。当雅各行路的时候，他可能在想如何面对以扫。大出他的意料之外，有两队神的使者遇见他，指明他们必护卫他。在此之后，雅各将他的家人分成两队。（7。）雅各是在神的护卫之下，因为他的蒙保守，对神新约的经纶是非常重要的。从雅各最终产生出马利亚，基督就是从马利亚生的。（太一 2，16。）

10 面对他哥哥以扫对付他的难处

雅各解决了从他母舅来的难处之后，又必须面对他哥哥以扫对付他的难处。（创三二 1～23，三三 1～17。）

11 与神摔跤

在雅各面对以扫的前一晚，他与神摔跤，直到黎明；神把他的名字从雅各改为以色列，指明神要将他从抓夺者（雅各）变化成为与神摔跤者或神的君王（以色列）。雅各是

9. Facing the Trouble of Laban's Pursuing and Overtaking Him

Jacob faced the trouble of Laban's pursuing and overtaking him while he was under the secret care and protection of God as the Angel of God—Christ (31:10-13, 22-55). Laban was not an easygoing person. Jacob with his four wives did not say goodbye to him when they left. They stole away and fled from Laban (v. 20). When Laban realized this, he took his men to pursue them and he eventually overtook them. Laban rebuked Jacob, but Jacob in turn rebuked Laban more strongly. That subdued Laban (vv. 25-44). Eventually, he and Laban made a covenant of peace with each other. Then Laban kissed his daughters and grandchildren, blessed them, and returned to his place (v. 55). This account is a good example of human diplomacy.

Actually, though, Jacob faced the trouble from Laban while he was under the secret care of God as the Angel of God—Christ. The first time we see Christ as the Angel of Jehovah to serve God's people is in the book of Exodus. Exodus 3:2 says that the Angel of Jehovah appeared to Moses in a flame of fire out of the midst of a bush. Exodus 14 shows that when Pharaoh's army came to overtake Israel, Christ as the Angel of Jehovah was going before them and was also taking care of them from behind to protect them (v. 19). Jacob was under the secret care of Christ as the Angel of Jehovah.

After Laban departed from Jacob, Genesis 32:1 and 2 say that "Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim." Mahanaim means two hosts, two camps, two armies. As Jacob was on his way, he was probably thinking about how he would face Esau. Much to his surprise, two hosts of the angels of God met him, indicating that they would protect him. Afterward, Jacob divided his family into two camps, two armies (v. 7). Jacob was under God's protection because his preservation was vital to God's New Testament economy. Out of Jacob eventually came Mary, of whom Christ was born (Matt. 1:2, 16).

10. Facing the Trouble of Esau's Dealing with Him

After dealing with the trouble from his uncle, Jacob had to face the trouble of his brother Esau's dealing with him (Gen. 32:1-23; 33:1-17).

11. Wresting with God

The night before Jacob confronted Esau, he wrestled with God until the break of day, and God changed his name from Jacob to Israel, indicating that God would transform him from a supplanter (Jacob) to a wrestler with God or a prince of God (Israel). Jacob

很强的摔跤者，甚至胜过了神。但是当雅各在与神摔跤的时候，神最后摸了雅各的大腿窝，使他瘸了。（三二 24～32。）从那时起，雅各就成了瘸腿的人。（31。）

我们必须看见，虽然雅各被神摸了，但他还不不是一个变化过的人。在三十二章他被神摸了之后，我们在三十七章看见，雅各仍然爱他爱妻拉结所生的儿子约瑟，过于爱他其余的儿子。由于雅各的偏爱，他其余的儿子就恨约瑟。（3～4。）这证明雅各还没有被变化，他仍然活在天然的生命里。神将他的名改为以色列，这指明神至终要变化他。

12 面对他女儿底拿的难处

在创世记三十四章，雅各必须面对他女儿底拿之事件的难处。主用底拿遭遇的环境，更进一步的对付雅各。雅各有十二个儿子和一个女儿。他在每一个儿女身上都经历了难处。这是因为神命定雅各过挣扎的生活。

13 得洁净并回到伯特利

在雅各对付他女儿底拿的难处之后，主吩咐雅各回到伯特利。雅各和全家就按照神的诫命得洁净，除掉外邦神和他们所爱的妆饰，使他们能在伯特利筑坛事奉神，（三五 1～3。）当神在创世记二十八章于伯特利向雅各显现时，雅各与神办了一次交易。（20～22。）现在神提醒雅各，要雅各履行他对神应许的条件。

雅各和他的家人洁净自己，除掉他们的外邦神和妆饰之后，他们就回到伯特利，凭着祭坛事奉神。伯特利是神将雅各的名改为以色列的地方。在伯特利神应许雅各，祂是全能的神，要使雅各生养众多，将来有一族，和多国的民从祂而生，又有君王从祂而出。神又应许，要把所赐给亚伯拉罕和以撒的地，赐给雅各和他的后裔。（三五 1～15。）这是应验神向亚伯拉罕和以撒的应许。最后，那独一的应许成了给亚伯拉罕、以撒、雅各的三重应许。

14 处理底波拉埋葬的事

雅各必须处理他母亲利百加的奶母底波拉埋葬的事，却没有见到他母亲。（三五 8。）神不容许雅各见他的母亲，但他却必须处理他母亲乳母的丧事。这毫无疑问的，对雅各是一种受苦。

was such a strong wrestler that he even overcame God. Eventually, however, while Jacob was wrestling with God, God touched his thigh and made him limp (32:24-32). From that time Jacob became a lame person (v. 31).

We need to realize that although Jacob was touched by God, he was not yet a transformed person. After his being touched by God in chapter thirty-two, we see in chapter thirty-seven that Jacob still loved his son Joseph, the son of his beloved wife Rachel, more than his other sons. Because of Jacob's preferential love, his other sons hated Joseph (vv. 3-4). This proves that Jacob was not transformed but still living in the natural life. When God changed his name to Israel, this indicated that God would eventually transform him.

12. Facing the Trouble of His Daughter Dinah

In Genesis 34 Jacob had to face the trouble of the case of his daughter Dinah. The Lord used the circumstance with her to deal with Jacob in a further way. Jacob had twelve sons and one daughter. He experienced trouble with each of his children. This was because God had destined him to live a struggling life.

13. Being Purified and Returning to Bethel

After the trouble related to the situation with his daughter Dinah, the Lord charged Jacob to go back to Bethel. Jacob and his family were then purified from the foreign gods and their ornaments which they loved, according to God's commandment, that they might serve God with an altar built at Bethel (35:1-3). When God appeared to Jacob at Bethel in Genesis 28, Jacob made a deal with God (vv. 20-22). Now God was reminding Jacob to fulfill his terms to God's promise.

After Jacob and his family purified themselves from their foreign gods and ornaments, they returned to Bethel to serve God with an altar. Bethel was the place where God changed Jacob's name to Israel. At Bethel God promised Jacob that He as the all-sufficient God would make him fruitful and multiplied, that a nation and a company of nations would be of him, and that kings would come out of his loins. God also promised that He would give to him and his seed the land He gave to Abraham and Isaac (35:1-15). This was the fulfillment of God's promises to Abraham and to Isaac. Eventually, that unique promise became a threefold promise to Abraham, to Isaac, and to Jacob.

14. Taking Care of the Burial of Deborah

Jacob had to take care of the burial of Deborah, his mother Rebekah's nurse, without seeing his mother (35:8). God did not allow Jacob to see his mother, but he had to take care of the funeral of his mother's nurse. This, no doubt, was a suffering to him.

15 因拉结之死而受苦

雅各后来必须因拉结之死而受苦。（三五 16～20。）拉结是他所选的妻子，是他至爱的人。拉结在生便雅悯的时候死了。拉结在临死前给便雅悯取的名字是便俄尼，意思是“我的忧患之子”。但雅各立即给他起名叫便雅悯，意思是“右手之子”。这成了在预表上的预言。就一面说，基督在祂的成为肉体里，从祂出生起，经过地上的为人生活，乃是忧患之子。（赛五三 3。）然后经过祂的复活，并在祂的升天里，祂成了神的右手之子。因此，“从便俄尼到便雅悯”乃是基督从成为肉体到升天，完成祂救赎的故事。便雅悯代表神借着基督先成为忧患之子，然后成为神的右手之子，完成了祂全备的救赎。

16 因他儿子流便与他的妾辟拉乱伦而受苦

雅各还必须因他儿子流便与他的妾辟拉乱伦而受苦。（创三五 22。）这对雅各是多么可耻的事！流便因为有了罪污，就丧失了长子的名分；这长子的名分于是给了约瑟的儿子。（创四九 3～4，代上五 1～2。）

17 因失去他的爱子约瑟而受苦

创世记三十七章说到雅各因失去他的爱子约瑟而受苦。雅各的众子密谋除去约瑟，然后把所发生的事瞒骗了雅各。这使约瑟与雅各分开了多年，雅各甚至以为约瑟已经死了。

18 因有失去西缅和便雅悯之危险而受苦

因着那地的饥荒，雅各被迫打发他的众子到埃及去余粮。结果他必须因有失去他儿子西缅和他最小儿子便雅悯之危险而受苦。（四二 18～四三 15，四四 9～34。）当雅各的众子从埃及带粮回来时，雅各才知道西缅被拘留在那里，（四二 24，）他也才知道便雅悯必须去埃及的坏消息。他听到这事时，说，“你们使我丧失我的儿子；约瑟没有了，西缅也没有了，你们又要将便雅悯带去，这些事都归到我身上了。”（36。）虽然流便答应把便雅悯带回来，雅各却不听他。反而他说，“我的儿子不可与你们一同下去；他哥哥死了，只剩下他，他若在你们所行的路上遭害，那便是你们使我白发苍苍、悲悲惨惨的下阴间去了。”（38。）最后，由于饥荒

15. Suffering the Death of Rachel

Jacob later had to suffer the death of Rachel (35:16-20). Rachel was the wife of his choice, the one whom he loved the most. She died while she was delivering Benjamin. While she was dying, she called his name Benoni, which means the son of my sorrow. But Jacob immediately called him Benjamin, which means the son of the right hand. This became a prophecy in typology. Christ in His incarnation, on the one hand, was the Son of sorrows from His birth through His human life on the earth (Isa. 53:3). Then through His resurrection and in His ascension, He became the Son of the right hand of God. Thus, “from Benoni to Benjamin” is the story of Christ accomplishing His redemption from His incarnation through His ascension. Benjamin represents God’s accomplishment of His complete redemption through Christ, first as a Man of sorrows and second as the One at the right hand of God.

16. Suffering His Son Reuben’s Incest with His Concubine Bilhah

Jacob had to suffer his son Reuben’s incest with his concubine Bilhah (Gen. 35:22). What a shameful thing this was for Jacob! Because of Reuben’s defilement, he lost the birthright, which was then given to the sons of Joseph (49:3-4; 1 Chron. 5:1-2).

17. Suffering the Loss of His Beloved Son Joseph

Genesis 37 speaks of Jacob’s suffering the loss of his beloved son Joseph. Jacob’s sons conspired to do away with Joseph, and then they lied to Jacob about what had happened. For many years Joseph was separated from Jacob, who thought that he had died.

18. Suffering the Danger of Losing Simeon and Benjamin

Because of the famine in the land, Jacob was forced to send his sons to Egypt to buy grain. As a result, he had to suffer the danger of losing his son Simeon and his youngest son Benjamin (42:18—43:15; 44:9-34). When Jacob’s sons returned from Egypt with the grain, Jacob learned that Simeon had been detained there (42:24), and he also learned the sad news that Benjamin had to go to Egypt. After he heard this, he said, “Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me” (v. 36). Although Reuben promised to bring Benjamin back, Jacob did not listen to him. Rather he said, “My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave” (v. 38). Eventually, due to the severity of the famine, Jacob was forced to send

严重，雅各被迫打发他最小的儿子同他哥哥到埃及去余粮。（四二4，36，四三1～15。）雅各所受的是何等的苦！

四 释放他脱离一切的苦难

最终，雅各在他一生快要结束的时候，得着了释放，脱离一切的苦难，再见到他得了尊贵和荣耀的爱子约瑟，（四五1～四七12，）并在老年时，享受丰富平安、敬拜神的生活。（四七11～12，27～31。）

五 神使他得着变化并成熟

1 从抓夺者变化成为神的君王

神使雅各从抓夺者—雅各，变化成为神的君王—以色列。（三五9～10。）“以色列”这辞在原文有两种含意：与神摔跤的人，和神的君王。在创世记三十二章里，雅各确实是与神摔跤的人。但从这时直到玛拉基书末了，以色列这名的意思是神的君王。

2 得以成熟，祝福一切他所接触的人

雅各最后得以成熟，祝福一切他所接触的人。雅各晚年的工作和专业，乃是给人祝福。他给法老祝福，（四七7，10，）他给约瑟同他两个儿子以法莲和玛拿西祝福，（四八，）他也给他所有十二个儿子祝福。（四九1～28。）根据希伯来七章七节，向来都是卑小的蒙尊优的祝福。因此，雅各给法老祝福，指明他比法老尊大。甚至埃及王法老也在雅各之下，受雅各的祝福。

六 使他同约瑟经过长期的受苦，被高举为治理的君王

1 经过长期的受苦

神使雅各同约瑟经过长期的受苦。（创三七4～36，三九1～23，四十12～15，21～23，四一9～37。）约瑟事实上是雅各的一部分。亚伯拉罕、以撒、雅各是三一神的表号。父神彰显于亚伯拉罕，子神彰显于以撒，灵神彰显于雅各。换句话说，亚伯拉罕、以撒、雅各同着约瑟，应当被视为神的一个圣民。所以圣经告诉我们，神只是这三个人的神：神是亚伯拉罕的神，以撒的神，雅各的神。因此，约瑟应当被看作只是雅各的一部分。

his youngest son with his brothers to Egypt to buy grain (42:4, 36; 43:1-15). What a suffering this was to Jacob!

D. Releasing Him from All His Sufferings

Eventually, near the end of his life, Jacob was released from all his sufferings to see his beloved son Joseph again in his honor and glory (45:1—47:12) and to enjoy a rich and peaceful life with the worship of God at his old age (47:11-12, 27-31).

E. God's Causing Him to Be Transformed and Matured

1. Being Transformed from a Supplanter to a Prince of God

God caused Jacob to be transformed from a supplanter, Jacob, to a prince of God, Israel (35:9-10). The Hebrew word for Israel can bear two meanings—a wrestler with God and a prince of God. In chapter thirty-two Jacob was surely a wrestler with God. But from this time to the end of Malachi, the name Israel bears the meaning of a prince of God.

2. Being Matured to Bless All People Whom He Contacted

Jacob was eventually matured to bless all people whom he contacted. At the end of his life, Jacob's job, his profession, was to bless. He blessed Pharaoh (47:7, 10), he blessed Joseph with his two sons, Ephraim and Manasseh (ch. 48), and he blessed all his twelve sons (49:1-28). According to Hebrews 7:7, the lesser is blessed by the greater. Thus, Jacob's blessing of Pharaoh indicates that he was greater than Pharaoh. Even Pharaoh the king of Egypt was under him and under his blessing.

F. Causing Him, with Joseph, to Go through a Long Period of Suffering and to Be Exalted as the Sovereign Ruler

1. Going through a Long Period of Suffering

God caused Jacob, with Joseph, to go through a long period of suffering (37:4-36; 39:1-23; 40:12-15, 21-23; 41:9-37). Joseph was actually a part of Jacob. Abraham, Isaac, and Jacob are a sign of the Triune God. God the Father was expressed in Abraham, God the Son was expressed in Isaac, and God the Spirit was expressed in Jacob. In other words, Abraham, Isaac, and Jacob with Joseph should be considered as one saint of God. This is why the Bible tells us that God is the God of only these three persons: the God of Abraham, the God of Isaac, and the God of Jacob. Thus, Joseph should be considered only as a part of Jacob.

2 被高举为治理的君王

最终，神使雅各同着约瑟被高举为治理的君王，（四一39～44，）为要治理埃及全地，（四五8下～9上，）并以粮食供应全地。（四一55～57，四二5～6。）表面上这是约瑟作的事。但事实上，约瑟所作的乃是雅各一生的一部分。这是神在雅各同约瑟身上的工作。

创世记这卷书是说到人的被造，总结于亚伯拉罕、以撒、雅各这三个人，结果带进名为以色列的子民。旧约其余三十八卷书，从出埃及记到玛拉基书，都是说到以色列。以色列要引进基督的成为肉体，使神在地上的真实行动得以开始。

2. Being Exalted as the Sovereign Ruler

Eventually, God caused Jacob with Joseph to be exalted as the sovereign ruler (41:39-44) in order to rule over all of Egypt (45:8b-9a) and supply all the earth with food (41:55-57; 42:5-6). Apparently, this was done by Joseph. Actually, however, what Joseph did was a part of Jacob's life. This is God's working on Jacob with Joseph.

Genesis is a book on the creation of man to consummate with three persons—Abraham, Isaac, and Jacob—issuing in a people named Israel. The next thirty-eight books of the Old Testament, from Exodus to Malachi, are all on Israel. Israel was to usher in the incarnation of Christ so that God's real move on the earth could begin.

第十篇

神在时间里的历史（九）

（创一 1～启二十 15）

在祂选民（从亚伯拉罕到约瑟）身上的工作（五）

亚伯拉罕、以撒、雅各的神

读经：出三 13～15，启一 4～5，约八 24，28，58，玛一 2，罗九 10～13，八 28～29，弗三 17～19，启二十一 1～23，创十二 8，十三 18，十八 1，二十六 17，25，三十三 18，三十五 21，来十一 9～10。

纲 目

壹 耶和華以羅欣（创二 4～22）—出三 15：

- 一 自有永有的三一神—出三 13～14。
- 二 昔是今是以后永是的三一神—启一 4～5。
- 三 伟大永远的“我是”，“我是那我是”—出三 14，约八 24，28，58。
- 四 一个团体人生命之三阶段里完整的三一神：
 - 1 在雅各阶段里，父神爱人并拣选人—玛一 2，罗九 10～13。
 - 2 在亚伯拉罕阶段里，父神呼召人、称义人、装备人，使人凭信而活，并活在与祂的交通里—创十二 1，十五 6，十七，十八，十九 29，二一 1～13，二二 1～18。

CHAPTER TEN

GOD'S HISTORY IN TIME (9)

GEN. 1:1—REV. 20:15

Working On His Elect From Abraham To Joseph(5)

The God Of Abraham, Isaac, And Jacob

Scripture Reading: Exo. 3:13-15; Rev. 1:4-5; John 8:24, 28, 58; Mal. 1:2; Rom. 9:10-13; 8:28-29; Eph. 3:17-19; Rev. 21:1-23; Gen. 12:8; 13:18; 18:1; 26:17, 25; 33:18; 35:21; Heb. 11:9-10

OUTLINE

I. Jehovah Elohim (Gen. 2:4-22)—Exo. 3:15:

- A. The self-existing and ever-existing Triune God—Exo. 3:13-14.
- B. The Triune God who was, who is, and who is to be—Rev. 1:4-5.
- C. The great eternal I Am, the I Am That I Am—Exo. 3:14; John 8:24, 28, 58.
- D. The complete Triune God of the three sections of the life of a corporate person:
 1. God the Father who loves man and chooses man, in the section of Jacob—Mal. 1:2; Rom. 9:10-13.
 2. God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him, in the section of Abraham—Gen. 12:1; 15:6; ch. 17; ch. 18; 19:29; 21:1-13; 22:1-18.

- 3 在以撒阶段里，子神赐福与人，使人承受祂一切的丰富，过享受祂丰盈的生活，并在平安中过生活—创二五 5，二六 3～4，12～33。
- 4 在雅各同约瑟阶段里，灵神在万有里作工，叫爱祂的人得益处，祂也变化人，并使人在祂神圣的生命里成熟，好叫人能给万民祝福，管理全地，并以子神作为生命的供应满足万民—创二七 41，二八 1～三五 10，三七，三九～四九，罗八 28～29。

貳 三一神为着完成祂永远经纶的预备：

- 一 起始于一个人（亚当）—创一 1～十一 26。
- 二 产生了三个人—亚伯拉罕、以撒和雅各—创十一 27～五十 26。
- 三 结果成为一个民族—以色列人—出～玛。
- 四 生出神人基督，就是完整的神与完全的人之调和—太一。
- 五 为着产生基督的身体—弗一～四。
- 六 作经过过程、终极完成之三一神的生机体—弗三 17～19。
- 七 终极完成于新耶路撒冷—启二一 1～23：
- 1 神人基督永远的扩大。（参约三 30。）
- 2 三一神与三部分人永远的调和。
- 3 神人相互的居所：
- a 蒙救赎者成为帐幕，作神的居所—启二一 3。

3. God the Son who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace, in the section of Isaac—Gen. 25:5; 26:3-4, 12-33.
4. God the Spirit who works in all things for the good of His lovers, transforms man, and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply, in the section of Jacob with Joseph—Gen. 27:41; 28:1—35:10; chs. 37, 39—49; Rom. 8:28-29.

II. The Triune God's preparation for the carrying out of His eternal economy:

- A. Initiating it in a man (Adam)—Gen. 1:1—11:26.
- B. Issuing in three persons—Abraham, Isaac, and Jacob—Gen. 11:27—50:26.
- C. Resulting in one people—Israel—Exo.—Mal.
- D. To bring forth Christ the God-man, the complete God mingled with the perfect man—Matt. 1.
- E. For the producing of the Body of Christ—Eph. 1—4.
- F. As the organism of the processed and consummated Triune God—Eph. 3:17-19.
- G. Consummating in the New Jerusalem—Rev. 21:1-23:
1. The eternal enlargement (cf. John 3:30) of Christ the God-man.
2. The eternal mingling of the Triune God with the tripartite man.
3. The mutual dwelling of God and man:
- a. The redeemed to be the tabernacle for the dwelling of God—v. 3.

b 救赎的神成为殿，作蒙救赎者的居所—22 节。

4 在祂的性情和荣耀里，彰显经过过程并终极完成的三一神—18 节下，21 节下，10～11 节，23 节。

5 在蒙救赎、得重生、被变化、得荣耀的三部分人里，直到永远—12～21 节上。

叁 帐幕的神：

一 亚伯拉罕、以撒、雅各的神：

1 他们都住在帐棚里—创十二 8，十三 18，十八 1，二六 17，25，三三 18，三五 21，来十一 9。

2 热切等候神永远的帐幕，就是新耶路撒冷城—来十一 10，启二一 2～3。

二 三一神化身于子，成为肉体，作祂在地上的帐幕：

1 作个别的神人耶稣—太一 21～23。

2 终极完成于团体的新耶路撒冷：

a 作为在千年国里住棚节的应验—利二三 34，39～43，启二 7 下。

b 作为在永世里对经过过程并终极完成之三一神的全享—启二二 14，19。

b.The redeeming God to be the temple for the dwelling of the redeemed—v. 22.

4.To express the processed and consummated Triune God in His nature and glory—vv. 18b, 21b, 10-11, 23.

5.In the redeemed, regenerated, transformed, and glorified tripartite man for eternity—vv. 12-21a.

III. The God of the tabernacle:

A.The God of Abraham, Isaac, and Jacob:

1.All of them living in a tent—Gen. 12:8; 13:18; 18:1; 26:17, 25; 33:18; 35:21; Heb. 11:9.

2.Eagerly waiting for the eternal tabernacle of God, the city of New Jerusalem—Heb. 11:10; Rev. 21:2-3.

B.The Triune God embodied in the Son being incarnated to be His tabernacle on the earth:

1.As the individual God-man Jesus—Matt. 1:21-23.

2.Consummating in the corporate New Jerusalem:

a. As the fulfillment of the Feast of Tabernacles in the millennium—Lev. 23:34, 39-43; Rev. 2:7b.

b.As the full enjoyment of the processed and consummated Triune God in eternity—Rev. 22:14, 19.

在本篇信息里，我们要来看亚伯拉罕、以撒、雅各的神。在出埃及三章十五节，神亲自说出这神圣的名称，那时祂对摩西说，“你要对以色列人这样说，耶和华你们祖宗的神，就是亚伯拉罕的神，以撒的神，雅各的神，打发我到你们这里来；耶和华是我的名，直到永远，这也是我的纪念，直到万代。”（参出三 6，16，太二二 31～32。）

壹 耶和华以罗欣

亚伯拉罕、以撒、雅各的神乃是耶和华以罗欣。（创二 4～22，出三 15。）创世记一章只用“以罗欣”这名称提到神，而没有用“耶和华”。到了创世记二章，神的名称才变为“耶和华以罗欣”。（原文。）“以罗欣”的意思是信实的大能者。神是信实且大能的。“耶和华”意即祂是昔是今是以后永是的。创世记二章四至二十二节一再的提到“耶和华以罗欣”，这神圣的名称指明神与祂选民的关系。

一 自有永有的三一神

耶和华这伟大的我是，乃是自有永有的三一神。（出三 13～14。）祂是自有的、无始的，也是永有的、无终的。整个宇宙中的开始与终结乃是神。神是开始，就是阿拉法，祂也是终结，就是俄梅嘎。（启二二 13。）

二 昔是今是以后永是的三一神

启示录一章四节说到“那今是昔是以后永是的”。已过祂曾是；现今祂就是；将来祂永是。从永远到永远，耶和华是那永存者，所以祂是那昔是今是以后永是的。

三 伟大永远的“我是”，“我是那我是”

耶和华以罗欣，亚伯拉罕、以撒、雅各的神，乃是伟大永远的“我是”，“我是那我是”。（出三 14，约八 24，28，58。）祂既是“我是”，就是永远的。在约翰八章，主耶稣三次提到祂是那“我是”。在约翰八章二十四节，祂说，“你们若不信我是，必要死在你们的罪中。”在二十八节，祂说，“你们举起人子以后，必知道我是。”最后，在五十八节祂说，“还没有亚伯拉罕，我就是。”严格的说，五十八节的文法是错的。为了使文法正确，主应当说，“还没有亚伯拉罕，我曾经是，”但希腊文用的是现在式。基督是伟大的“我是”，祂这永远、永存的神乃是在亚伯拉罕以前。祂是永远的“我是”，就是“我是那我是”。

In this message we want to see the God of Abraham, Isaac, and Jacob. In Exodus 3:15 this divine title was spoken by God Himself when He told Moses, “Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations” (cf. vv. 6, 16; Matt. 22:31-32).

I. JEHOVAH ELOHIM

The God of Abraham, Isaac, and Jacob is Jehovah Elohim (Gen. 2:4-22; Exo. 3:15). Genesis 1 uses only the title Elohim for God, not Jehovah. In Genesis 2 God's title became Jehovah Elohim. Elohim means the faithful mighty One. God is faithful and mighty. Jehovah means He who was, who is, and who is to be. Genesis 2:4-22 repeatedly mentions Jehovah Elohim, a divine title indicating God's relationship with His elect.

A. The Self-existing and Ever-existing Triune God

Jehovah as the great I Am is the self-existing and ever-existing Triune God (Exo. 3:13-14). He is self-existing, without beginning, and ever-existing, without ending. The beginning and ending in the whole universe is God. God is the beginning, the Alpha, and He is the ending, the Omega (Rev. 22:13).

B. The Triune God Who Was, Who Is, and Who Is to Be

Revelation 1:4 speaks of “Him who is and who was and who is coming.” In the past He was; in the present He is; and in the future He is to be. From eternity to eternity Jehovah is the One who exists, so He is the One who was, who is, and who is to be.

C. The Great Eternal I Am, the I Am That I Am

Jehovah Elohim, the God of Abraham, Isaac, and Jacob, is the great eternal I Am, the I Am That I Am (Exo. 3:14; John 8:24, 28, 58). As the I Am, He is eternal. In John 8 the Lord Jesus mentioned three times that He is the I Am. In John 8:24 He said, “Unless you believe that I am, you will die in your sins.” In verse 28 He said, “When you lift up the Son of Man, then you will know that I am.” Finally, in verse 58 He said, “Before Abraham came into being, I am.” Strictly speaking, the English grammar in verse 58 is wrong. To keep the correct grammar, the Lord should have said, “Before Abraham came into being, I was,” but the Greek text uses the present tense. Christ is the great I Am who, as the eternal, ever-existing God, was before Abraham. He is the eternal I Am, the I Am That I Am.

四 一个团体人生命之三阶段里完整的三一神

创世记启示一个团体人生命之三阶段里完整的三一神。创世记没有把亚伯拉罕、以撒、雅各看作三个分开的人，而是把他们看作一个有三阶段的完整的团体人。我们的神乃是三个特别人物的神，就是亚伯拉罕的神，以撒的神，雅各的神。在创世记末后几章里，提到另一个人，名叫约瑟。创世记包括神选民中的四个人——亚伯拉罕、以撒、雅各、约瑟，但圣经没有把约瑟看作是单独的人。他的生平实际上乃是雅各生平的继续和终结。耶和华是亚伯拉罕、以撒、雅各的神，就是三一神。

1 在雅各阶段里，父神爱人并拣选人

在雅各阶段里，我们看见父神爱人并拣选人。（玛一2，罗九10～13。）雅各是三个人中的最后一位，但神用他表征父爱并拣选人的这一面。玛拉基一章二节说，神爱雅各，罗马九章十至十三节说，神拣选了雅各，甚至在雅各出生以前，就拣选了他。

2 在亚伯拉罕阶段里，父神呼召人、称义人、装备人，使人凭信而活，并活在与祂的交通里

在亚伯拉罕的阶段里，我们看见父神呼召人、称义人、装备人，使人凭信而活，并活在与祂的交通里。（创十二1，十五6，十七，十八，十九29，二一1～13，二二1～18。）创世记十二章一节给我们看见父的呼召，十五章六节启示祂的称义。十七章给我们看见神如何装备亚伯拉罕，使他过凭信的生活。然后十八章启示神如何使亚伯拉罕活在与祂交通的生活里。这是神与祂的人间朋友亚伯拉罕之间交通的一章。

3 在以撒阶段里，子神赐福与人，使人承受祂一切的丰富，过享受祂丰盈的生活，并在平安中过生活

以撒的阶段代表子神，就是三一神的第二者，祂赐福与人，使人承受祂一切的丰富，过享受祂丰盈的生活，并在平安中过生活。（创二五5，二六3～4，12～33。）

D. The Complete Triune God of the Three Sections of the Life of a Corporate Person

The book of Genesis reveals the complete Triune God of the three sections of the life of a corporate person. Genesis does not consider Abraham, Isaac, and Jacob as three separate persons but as one complete corporate person with three sections. Our God is the God of three particular persons—the God of Abraham, the God of Isaac, and the God of Jacob. In the final chapters of Genesis, another person is mentioned by the name of Joseph. Among the elect of God, four persons are covered in Genesis—Abraham, Isaac, Jacob, and Joseph, but the Bible does not consider Joseph as a separate person. His life was actually the continuation and consummation of Jacob's life. Jehovah is the God of Abraham, Isaac, and Jacob, the Triune God.

1. God the Father Loving Man and Choosing Man, in the Section of Jacob

We see God the Father loving man and choosing man in the section of Jacob (Mal. 1:2; Rom. 9:10-13). Jacob is the last of the three, yet he is used by God to signify the Father in His loving and choosing man. Malachi 1:2 says that God loved Jacob, and Romans 9:10-13 says that God selected Jacob, choosing him even before he was born.

2. God the Father Calling Man, Justifying Man, and Equipping Man to Live by Faith and Live in Fellowship with Him, in the Section of Abraham

In the section of Abraham, we see God the Father who calls man, justifies man, and equips man to live by faith and live in fellowship with Him (Gen. 12:1; 15:6; ch. 17; ch. 18; 19:29; 21:1-13; 22:1-18). Genesis 12:1 shows us the Father's calling and 15:6 reveals His justification. Chapter seventeen shows us how God equipped Abraham to live a life by faith. Then chapter eighteen reveals how God made Abraham to live a life in fellowship with Him. It is a chapter of fellowship between God and His human friend, Abraham.

3. God the Son Blessing Man with the Inheritance of All His Riches, with a Life of the Enjoyment of His Abundance, and with a Life in Peace, in the Section of Isaac

The section of Isaac represents God the Son, the Second of the Triune God, who blesses man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace (Gen. 25:5; 26:3-4, 12-33).

4 在雅各同约瑟阶段里，灵神在万有里作工，叫爱祂的人得益处，祂也变化人，并使人在祂神圣的生命里成熟，好叫人能给万民祝福，管理全地，并以子神作为生命的供应满足万民

在雅各同约瑟生平的阶段里，我们看见灵神在万有里作工，叫爱祂的人得益处。这是根据罗马八章二十八节，那里说，“万有都互相效力，叫爱神的人得益处。”按这一节上下文看，这里的益处不是指物质的人、事、物；乃是指我们更多得着基督作到我们里面，使我们有新陈代谢的变化，至终模成祂这神长子的形像，（29，）也就是将我们带进完满的儿子名分里。

罗马八章二十八节说，万有互相效力，使我们得益处；但我们必须看见，事实上乃是那灵在万有里作工。多年前我在上海召会曾举例说明，那灵如何在凡事上作工，使我们得益处。这个例子是说到一位姊妹爱她的旗袍远过于爱神。有一天她穿上她最好的旗袍，但是就在她出门的时候，一只狗跑过，把淤泥溅到她的旗袍上，把她的旗袍弄脏了。那只狗当然不知道她在什么时间穿她最好的旗袍出来，但是那灵知道。那灵能指挥我们环境中的每一件事，并在一切的人、事、物上作工，叫这些人、事、物互相效力，使我们得益处，为使我们得变化，并模成神长子的形像。

倪柝声弟兄称此为圣灵的管治。（见“倪柝声—今时代神圣启示的先见”第十五章，一一八至一二〇面。）我们每日都经过圣灵的管治。一切与我们有关的人和环境，都是由神的灵所安排，以配合神在我们里面的工作，使我们能被模成神长子的形像。那灵作神圣三一的第三者，在万有里作工，叫爱祂的人得益处。那位穿旗袍的姊妹爱神，但她爱她的旗袍过于爱神。因此，那灵在她的环境里管治她，使她变化并成熟。

在雅各同约瑟的生平里，我们看见，那灵变化人，并使人在神圣的生命里成熟，好叫人能给万民祝福，管理全地，并以子神作为生命的供应满足万民。（创二七 41，二八 1～三五 10，三七，三九～四九，罗八 28～29。）没有约瑟，

4. God the Spirit Working in All Things for the Good of His Lovers, Transforming Man, and Making Man Mature in the Divine Life That Man May Be Able to Bless All the People, to Rule over All the Earth, and to Satisfy All the People with God the Son as the Life Supply, in the Section of Jacob with Joseph

In the section of the life of Jacob with Joseph, we see God the Spirit who works in all things for the good of His lovers. This is based upon Romans 8:28, which says, “All things work together for good to those who love God.” According to the context of this verse, the good here is not related to physical persons, matters, or things. It refers to our gaining more of Christ, to our having Him wrought into our being, that we may be transformed metabolically and may eventually be conformed to His image, the image of the firstborn Son of God (v. 29), that is, that we may be brought into the full sonship.

Romans 8:28 says that all things work together for our good, but we need to see that it is actually the Spirit who works in all things. In the church in Shanghai many years ago, I gave an illustration of how the Spirit works in all things for our good. This illustration was concerning a sister who loved her long gowns much more than she loved God. One day she dressed herself with the best long gown, but right after she went out the door, a dog came by, splattered mud on her gown, and the gown was spoiled. The dog surely did not know the time that she was coming out with the best long gown, but the Spirit knew. The Spirit can direct anything in our environment and work in all persons, all matters, and all things to cause them to work together for good to us that we may be transformed and conformed to the image of the firstborn Son of God.

Brother Watchman Nee called this the discipline of the Spirit (see chapter fifteen of Watchman Nee: A Seer of the Divine Revelation in the Present Age, pp. 115-116). We are daily passing through the discipline of the Spirit. All persons and situations related to us are being arranged by the Spirit of God to match His work within us that we may be conformed to the image of the firstborn Son of God. The Spirit as the Third of the Divine Trinity works in all things for the good of His lovers. The sister with the long gown loved God, but she loved her long gowns more than God. Thus, the Spirit worked in her environment to discipline her that she might be transformed and matured.

In the life of Jacob with Joseph, we see that the Spirit transforms man and makes man mature in the divine life that man may be able to bless all the people, to rule over all the earth, and to satisfy all the people with God the Son as the life supply (Gen. 27:41; 28:1—35:10; chs. 37, 39—49; Rom. 8:28-29). Without Joseph, the life of Jacob

雅各的生平就无法成为完整。约瑟的生平是他父亲生平的完成。雅各乃是在年老的时候，给所有的人祝福，而他年纪老迈的时候，正是他儿子约瑟掌权的时候。雅各在年老的时候这样生活，乃是由于他的儿子约瑟。在雅各年老的时候，无论他的所作和所是，都完全归因于他的儿子约瑟。雅各同约瑟给所有的人祝福，管理全地，并且以粮食供应全地。这是按预表说的。事实上，这是指在基督里的神。神在基督里乃是供应给全地的粮食。约瑟分配这粮，但约瑟是他父亲的实际。因此，雅各乃是与约瑟一同作这事。雅各同约瑟生平的未了，给我们看见，借着灵神的工作，而在神圣生命里成熟。

在亚伯拉罕、以撒、雅各同约瑟这团体之人的生平里，我们可以看见一个蒙神所爱、所拣选、所呼召、所称义，并得以享受基督一切丰富的人。这一位也被命定要过挣扎的生活，受苦的生活。最后，借着这一切苦难，这一位就被那灵变化，而在神圣生命里成熟。他在年迈时，只知道给人祝福，为神掌权，并将神当作生命的供应分配给人。

每一天我们都是受苦的人，也是享受的人。一面，我们在享受基督。另一面，我们在经历苦难。基督一直在将祂一切的丰富供应给我们，而那灵总是在万有中作工，为要管教我们。如果我们不在灵里行事为人，那灵就会用我们所有的东西作工具，来对付我们。如果一位弟兄有很多套西装，并且爱这些西装过于爱神，那灵就会用这些西装来麻烦这位弟兄。就着物质一面说，一位弟兄有许多套西装，对他是比较方便，使他可以穿着得合式。但是如果他不在灵里行事为人，这些西装就会成为更多的工具，给那灵用以对付他。凡我们所有的，都能被那灵用来麻烦我们。这是为我们效力，使我们得着益处，就是得着模成神长子形像的益处。

雅各所有的许多东西，都被用来麻烦他。雅各有四个妻子，这些妻子成了他的痛苦。已婚的弟兄们知道，甚至只有一个妻子，就足够给那灵用来麻烦他们了。那灵用妻子来麻烦弟兄们，使他们得以变化。一切与我们有关的人、事、物，都是圣灵的凭借，为我们效力，好“加给我们福乐”，（诗六八19上，另译，）就是将三一神自己加给我们。这就是圣灵变化我们的路，也就是我们能在神圣生命里成熟的路。最终，借着那灵变化的工作，使我们得以成熟，我们就成为给别人祝福的人。今天神用一切的人、事、物来麻烦我们，使我们能在神的生命里成熟，好给万民祝福。

could have never been completed. The life of Joseph was the completion of the life of his father. It was in his old age that Jacob blessed all the people, and his old age was at the time when his son Joseph was ruling in power. Jacob lived in such a way in his old age because of his son Joseph. Whatever Jacob did and whatever Jacob was in his old age were fully due to his son Joseph. Jacob with Joseph blessed all the people, ruled over all the earth, and supplied the whole earth with food. This is in typology. In actuality this refers to God in Christ. God in Christ is the food supply to all the earth. Joseph distributed this food supply, but Joseph was the reality of his father. Thus, Jacob did this with Joseph. The end of Jacob's life with Joseph shows us the maturity in the divine life through the working of God the Spirit.

In the lives of Abraham, Isaac, and Jacob as a corporate person, we can see someone who was loved, chosen, called, and justified by God and made to enjoy all the riches of Christ. Also this one was destined to live a struggling life, a suffering life. Lastly, through all these sufferings this one was transformed by the Spirit and matured in the divine life. When he was old, he knew only to bless people, to reign for God, and to distribute God as the life supply.

Every day we are suffering ones and enjoying ones. On the one hand, we are enjoying Christ. On the other hand, we are experiencing sufferings. Christ is ministering all His riches to us, whereas the Spirit is always working in all things to discipline us. If we do not behave in the Spirit, the things we have can become instruments used by the Spirit to deal with us. If a brother has many suits and loves these suits more than he loves God, these suits can be used by the Spirit to trouble him. In a physical sense, it is more convenient for a brother to have a number of suits so that he can dress appropriately. But if he does not behave in the Spirit, these suits can become more instruments used by the Spirit to deal with him. Whatever we have can be used by the Spirit to trouble us. This works together for our good, the good of being conformed to the image of the firstborn Son of God.

The many things which Jacob had were used to trouble him. Jacob had four wives, and these wives became a suffering to him. The married brothers know that even to have one wife is sufficient for being troubled by the Spirit. The Spirit uses the wives to trouble the brothers for their transformation. All persons, all matters, and all things related to us are the means of the Holy Spirit to work good for us so that we can be "loaded with good" (Psa. 68:19a), with the Triune God Himself. This is the way the Holy Spirit transforms us, and this is the way we can become mature in the divine life. Eventually, through the transforming work of the Spirit to make us mature, we will be those who bless others. Today God uses all persons, things, and matters to trouble us so that we can become mature in the divine life to bless all the people.

最终，我们就不会是抱怨人、定罪人的人。我们只知道如何伸手给人祝福，如雅各在年老时所作的。（创四七7，10，四八，四九1～28。）当雅各年老时，他唯一的工作就是祝福人。祝福人是他的职业。当你能祝福人时，你必定有管理的主权，权柄。因此，当你能管理时，你就能将神一切的丰富当作食粮供应给人。在雅各年迈时，我们看见一个神选民的成熟。创世记选了三个人，作为一个有三段落的完整之人，以启示完整的三一神—父、子、灵。

贰 三一神为着完成祂永远经纶的预备

整本旧约圣经都是三一神为着完成祂永远经纶而有的预备。我们可能希奇，在旧约里为什么有这么多的故事和事情。雅各一生的事非常特别。他和他双生的兄弟以扫甚至在母腹里就彼此相争。（创二五22～23。）然后雅各与他哥哥争着要先出母腹，他是抓着哥哥的脚跟生出来。（24～26。）后来，他用一碗汤从他哥哥买了长子的名分。（27～34。）然后，他欺骗他的父亲，得了长子的福分。（二七。）他因以扫的威胁，被迫离开他父亲、他慈爱的母亲、他的家人和家乡。在他往母舅拉班家的路上，他被迫露宿在空旷之处。

当他到了母舅拉班家的时候，他表妹拉结遇见他，而他因着长途跋涉，就哭了。（二九1～14。）他必须在一个总是要骗他的母舅手下服事。拉班应许雅各，如果雅各肯服事他七年，他就把女儿拉结给雅各。但是当七年满了时，他却把女儿利亚给了雅各。他使雅各同意再服事他七年，好娶得拉结。最后，雅各又娶利亚和拉结的使女为妾。他娶了四个妻妾，生了十一个儿子，劳苦工作十四年，受他妻妾的折磨。（二九15～三十24。）拉班很狡猾，但雅各更狡猾。最后雅各用狡计骗他母舅拉班，而变得富有。（三十25～43。）后来，雅各甚至与神摔跤。（三二24～32。）

与雅各一生有关的许多事都很奇特。当我们读到雅各一生奇特的事时，我们可能不知道这些事为什么记在圣言里。我们需要领悟，雅各的一生乃是三一神为着完成祂永远经纶而有的部分预备。没有这一切发生在旧约里

Eventually, we will not be those who are complaining and condemning others. We will know only how to stretch out our hands to bless others as Jacob did in his old age (Gen. 47:7, 10; ch. 48; 49:1-28). When Jacob became old, his unique job was to bless people. Blessing people was his profession. When you can bless people, surely you have the scepter, the authority, to rule. Then when you can rule, you will be able to distribute all the riches of God as the food supply to others. In Jacob's old age, we see the maturity of one of God's elect. The book of Genesis selected three persons to be one complete person with three sections to reveal the complete Triune God—the Father, the Son, and the Spirit.

II. THE TRIUNE GOD'S PREPARATION FOR THE CARRYING OUT OF HIS ETERNAL ECONOMY

The entire Old Testament was the Triune God's preparation for the carrying out of His eternal economy. We may wonder why there are so many stories and events recorded in the Old Testament. The events in the life of Jacob are very peculiar. He and his twin brother Esau were struggling with each other even within their mother's womb (Gen. 25:22-23). Then Jacob struggled with his brother to come out of the womb as the first, and he was holding his brother's heel at birth (vv. 24-26). Later, he bought the birthright from his brother for a bowl of soup (vv. 27-34). Then he cheated his father to obtain the blessing of the firstborn son (ch. 27). Because of the threatening of Esau, he was forced to leave his father, his loving mother, his home, and his country. Then as he traveled to his uncle Laban's house, he was forced to sleep in the open air.

When he arrived at his uncle Laban's home, his cousin Rachel met him and he wept due to his long, lonely journey (29:1-14). He had to serve under an uncle who was always trying to deceive him. Laban promised Jacob that if he would serve him for seven years, he would give him his daughter Rachel. But when his seven years were completed, he gave Jacob his daughter Leah. He made Jacob agree to serve another seven years so that he could marry Rachel. Eventually, Jacob took the handmaids of Leah and Rachel as his wives. He married four wives and begot eleven sons by fourteen years of hard labor and much grinding under his wives (29:15—30:24). Laban was subtle, but Jacob was even more subtle. Jacob eventually became rich by deceiving his uncle Laban with his subtle skill (30:25-43). Later, Jacob wrestled with God (32:24-32).

Many things related to the life of Jacob are very strange. When we read the strange occurrences in the life of Jacob, we may wonder why they are recorded in the holy Word. We need to realize that the life of Jacob was part of the Triune God's preparation for the carrying out of His eternal economy. Without all these things that happened in

的事，基督绝不会出生；神也绝不能借着成为肉体来作人。整本旧约的历史，乃是神为着完成祂永远经纶而有的预备。

一 起始于一个人

这个为着完成神永远经纶而有的预备，乃是起始于一个人（亚当—创一1～十一26）。

二 产生了三个人

这个起始后来产生了三个人—亚伯拉罕、以撒和雅各。（创十一27～五十26。）

三 结果成为一个民族

这三个人结果成为一个民族—以色列人。（出～玛。）在三一神为着完成祂永远经纶而有的预备里，先是一个人，然后三个人，最后是一个团体的民族。

四 生出神人基督

这个预备乃是为着生出神人基督，就是完整的神与完全的人之调和。（太一。）旧约三十九卷书不是一些废言赘语的书。这些书乃是启示，为着生出神人基督而有的预备。马太一章说到耶稣基督，大卫的子孙，亚伯拉罕后裔的家谱。（1。）亚伯拉罕生以撒，以撒生雅各，雅各生犹大和他的弟兄们。（2。）最后，那称为基督的耶稣，是从许配给约瑟的马利亚生的。（16。）生出这位神人，乃是为着完成神新约的经纶。成为肉体乃是新约的开始，也就是神在地上实际行动的第一步。

五 为着产生基督的身体

生出基督，乃是为着产生基督的身体。（弗一～四。）

六 作经过过程、终极完成之三一神的生机体

基督的身体乃是经过过程、终极完成之三一神的生机体。（弗三17～19。）

七 终极完成于新耶路撒冷

the Old Testament, Christ could never have been born; God could never have become flesh to be a man through His incarnation. The history in the entire Old Testament is God's preparation for the carrying out of His eternal economy.

A. Initiating It in a Man

This preparation for the carrying out of God's eternal economy was initiated in a man (Adam—Gen. 1:1—11:26).

B. Issuing in Three Persons

This initiation eventually issued in three persons—Abraham, Isaac, and Jacob (Gen. 11:27—50:26).

C. Resulting in One People

These three persons resulted in one people—Israel (Exo.—Mal.). In the Triune God's preparation for the carrying out of His eternal economy, there was first one man, then three persons, and finally a collective people.

D. To Bring Forth Christ, the God-man

This preparation was for bringing forth Christ the God-man, the complete God mingled with the perfect man (Matt. 1). The thirty-nine books of the Old Testament are not books of waste. They are books which reveal the preparation to bring forth Christ the God-man. Matthew 1 speaks of the genealogy of Jesus Christ, the son of David, the son of Abraham (v. 1). Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers (v. 2). Eventually, Jesus who is called Christ was born of Mary, who was betrothed to Joseph (v. 16). The God-man was brought forth for the accomplishment of God's New Testament economy. The incarnation was the start of the New Testament, the first step of God's actual move on this earth.

E. For the Producing of the Body of Christ

The bringing forth of Christ was for the producing of the Body of Christ (Eph. 1—4).

F. As the Organism of the Processed and Consummated Triune God

This Body of Christ is the organism of the processed and consummated Triune God (Eph. 3:17-19).

G. Consummating in the New Jerusalem

基督的身体作经过过程、终极完成之三一神的生机体，要终极完成于新耶路撒冷。（启二一1～23。）这终极完成，就是新耶路撒冷，是神人基督永远的扩大。（参约三30。）这扩大就是三一神与三部分人永远的调和，也是神人互相的居所。蒙救赎者要成为帐幕，作神的居所，（启二一3，）救赎的神也要成为殿，作蒙救赎者的居所，（22，）好在蒙救赎、得重生、被变化、得荣耀的三部分人里，（12～21上，）彰显经过过程并终极完成之三一神的性情和荣耀，（18下，21下，10～11，23，）直到永远。

叁 帐幕的神

亚伯拉罕、以撒、雅各的神乃是帐幕的神。

一 亚伯拉罕、以撒、雅各的神

亚伯拉罕、以撒、雅各都住在帐棚里。（创十二8，十三18，十八1，二六17，25，三三18，三五21，来十一9。）圣经没有说约瑟住在帐棚里，这是很有意义的。这给我们看见，约瑟是雅各生命的一部分。当亚伯拉罕、以撒、雅各住在帐棚里的时候，他们热切等候神永远的帐幕，就是新耶路撒冷城。（来十一10，启二一2～3。）他们所住的帐棚，乃是新耶路撒冷的预表，新耶路撒冷才是那要来的实际，就是永远的帐棚。他们是住在预表里，热切等候那实际，就是新耶路撒冷。

二 三一神化身于子，成为肉体，作祂在地上的帐幕

三一神化身于子，成为肉体，作祂在地上的帐幕。话成了肉体，支搭帐幕在我们中间。（约一14。）那人是个帐幕。祂是神成为人，就是神人。借着祂的成为肉体，祂将神与人调和在一起。这人作神与人的调和，乃是神的帐幕。借着成为肉体，神终于成了我们的居所，使我们成为祂的居所，就是神与人互相的住处。

神的帐幕先是个别的神人耶稣。（太一21～23。）这个别的神人耶稣，作神的帐幕，终极完成于团体的新耶路撒冷。这团体的新耶路撒冷，乃是在千年国里住棚节的应验。（利二三34，39～43，启二7下。）住棚节是以色列人一年最后的节期。在千年国里，基督要作住棚节的实际，

The Body of Christ as the organism of the processed and consummated Triune God will consummate in the New Jerusalem (Rev. 21:1-23). This consummation, the New Jerusalem, is the eternal enlargement (cf. John 3:30) of Christ the God-man. Then this enlargement is the eternal mingling of the Triune God with the tripartite man and also the mutual dwelling of God and man. The redeemed will be the tabernacle for the dwelling of God (Rev. 21:3), and the redeeming God will be the temple for the dwelling of the redeemed (v. 22) to express the processed and consummated Triune God in His nature and glory (vv. 18b, 21b, 10-11, 23) in the redeemed, regenerated, transformed, and glorified tripartite man for eternity (vv. 12-21a).

III. THE GOD OF THE TABERNACLE

The God of Abraham, Isaac, and Jacob is the God of the tabernacle.

A. The God of Abraham, Isaac, and Jacob

Abraham, Isaac, and Jacob each lived in a tent (Gen. 12:8; 13:18; 18:1; 26:17, 25; 33:18; 35:21; Heb. 11:9). It is significant that the Bible does not say that Joseph lived in a tent. This shows that Joseph was a part of the life of Jacob. While Abraham, Isaac, and Jacob were living in tents, they were eagerly waiting for the eternal tabernacle of God, the city of New Jerusalem (Heb. 11:10; Rev. 21:2-3). The tent in which they lived was a type of the New Jerusalem as the coming reality, the eternal tent. They were living in a type, eagerly waiting for the reality, the New Jerusalem.

B. The Triune God Embodied in the Son Being Incarnated to Be His Tabernacle on the Earth

The Triune God embodied in the Son was incarnated to be His tabernacle on the earth. The Word became flesh and tabernacled among us (John 1:14). That man was a tabernacle. He was God becoming a man, a God-man. By His incarnation He mingled God with man. This person as the mingling of God with man is God's tabernacle. By incarnation God eventually became our dwelling, making us His dwelling, a mutual abode of God and man.

The tabernacle of God was first the individual God-man Jesus (Matt. 1:21-23). The individual God-man Jesus as the tabernacle of God consummates in the corporate New Jerusalem. This corporate New Jerusalem will be the fulfillment of the Feast of Tabernacles in the millennium (Lev. 23:34, 39-43; Rev. 2:7b). The Feast of Tabernacles was the last feast of the year for the Israelites. In the millennium Christ will be the

作为在永世里对经过过程并终极完成之三一神的全享。（启二二 14, 19。）基督在永远里要成为这样一个完全的享受，使我们享受神作我们永远的分。

在将来的永远里，新耶路撒冷乃是基督的扩大，是神与人永远的调和，也是神与人相互的住处。启示录二十一章说，新耶路撒冷是神所居住的帐幕，也说神是祂选民所居住的殿。所以要来的新耶路撒冷乃是救赎之神和祂救赎之人相互的住处，以彰显经过过程的三一神，调和着蒙重生、被变化、得荣耀的三部分人。这是亚伯拉罕、以撒、雅各同约瑟的神终极的完成。

reality of that feast as the full enjoyment of the processed and consummated Triune God in eternity (Rev. 22:14, 19). Christ in eternity will be such a full enjoyment for us to enjoy God as our eternal portion.

In eternity future, the New Jerusalem will be the enlargement of Christ, the eternal mingling of God with man, and the mutual abode of God and man. Revelation 21 says that the New Jerusalem will be the tabernacle of God for God to dwell in and that God will be the temple for His elect to dwell in. Therefore, the upcoming New Jerusalem will be a mutual abode for the redeeming God and for His redeemed to express the processed Triune God mingled with the regenerated, transformed, and glorified tripartite man. This is the ultimate consummation of the God of Abraham, Isaac, and Jacob with Joseph.

第十一篇

神在时间里的历史（十）

（创一 1 ～ 启二十 15）

借着摩西在祂选民身上的工作（一）

拯救以色列人出埃及，

并领他们进入旷野

读经：出一 8 ～ 22，三 8，十二 1 ～ 20，十五 22。

纲 目

壹 下来拯救以色列人出埃及—出三 8：

一 借着摩西：

- 1 脱离埃及的奴役和暴虐—一 8 ～ 14，15 ～ 22。
- 2 对付法老，以十灾击打埃及：
 - a 所有的水都变作血—七 17 ～ 25。
 - b 众水滋生青蛙—八 2 ～ 15。
 - c 尘土变作虱子—八 16 ～ 19。
 - d 苍蝇成群—八 20 ～ 24。
 - e 瘟疫临到所有的牲畜—九 1 ～ 7。
 - f 人和牲畜身上长疮—九 8 ～ 12。
 - g 冰雹挽火，下在地上—九 13 ～ 25。
 - h 蝗虫吞吃地面—十 12 ～ 20。
 - i 乌黑遍及全地—十 21 ～ 24。
 - j 杀死他们的长子—十一 4 ～ 6，十二 29 ～ 30。

CHAPTER ELEVEN

GOD'S HISTORY IN TIME (10)

GEN. 1:1—REV. 20:15

Working On His Elect Through Moses (1)

Delivering Israel Out Of Egypt And

Bringing Them Into The Wilderness

Scripture Reading: Exo. 1:8-22; 3:8; 12:1-20; 15:22

OUTLINE

I. Coming down to deliver Israel out of Egypt—Exo. 3:8:

A.Through Moses:

- 1.From the Egyptian slavery and tyranny—1:8-14, 15-22.
- 2.Dealing with Pharaoh and smiting Egypt with ten plagues:
 - a. All waters becoming blood—7:17-25.
 - b.Waters bringing forth frogs—8:2-15.
 - c. Dust becoming lice—8:16-19.
 - d.Swarms of flies—8:20-24.
 - e. Pestilence upon all the cattle—9:1-7.
 - f. Boils upon man and beast—9:8-12.
 - g. Hail, mingled with fire, upon the land—9:13-25.
 - h.Locusts devouring the land—10:12-20.
 - i. Thick darkness over all the land—10:21-24.
 - j. Killing of their firstborn sons—11:4-6; 12:29-30.

二 借着逾越节—十二 1 ~ 20:

- 1 凭着他们涂羊羔的血，救赎他们脱离死的审判—7 节，13 节。
 - 2 凭着他们吃羊羔的肉与无酵饼和苦菜，拯救他们脱离为奴之家（十三 3，14）—十二 8 ~ 11。
- 三 借着耶和华的使者（基督），和在以色列人之上的云柱火柱（神的荣耀），从他们军队前边到后边，保护他们—十四 19 ~ 20。
- 四 借着神的大能大力，将红海分开，让以色列人过去，又将海合闭在法老和他的军队身上，消灭他们—十四 6 ~ 8，21 ~ 31。

贰 领他们进入旷野—出三 18:

- 一 以色列人堕落到埃及—安逸和享乐的世界—四百年。
- 二 由神预先告诉亚伯拉罕—创十五 13 ~ 14。
- 三 被禁止事奉神，并受埃及暴虐的苦害—出一 15 ~ 22，来十一 23。
- 四 神领他们进入旷野—出十五 22:
 - 1 进入一个在世界之外的地方，脱离生活忧虑、宴乐、宗教逼迫等的属世霸占。
 - 2 借着三天的旅程—借着基督的复活。
 - 3 以献祭—基督为祭物—事奉神。

B.Through the Passover—12:1-20:

- 1.Redeeming them from the death-judgment by their striking the blood of the lamb—vv. 7, 13.
- 2.Delivering them from the house of bondage (13:3, 14) by their eating the meat of the lamb with the unleavened bread and the bitter herbs—12:8-11.

C.Through the Angel of Jehovah (Christ) and the pillar of cloud and of fire (the glory of God) over Israel to protect them from the front to the rear of their army—14:19-20.

D. Through God's mighty power to divide the Red Sea for Israel to go through and to close the sea over Pharaoh and his army to destroy them—14:6-8, 21-31.

II. Bringing them into the wilderness—Exo. 3:18:

A.Israel fallen into Egypt—the world of easy living and pleasure—for four hundred years.

B.Predicted by God to Abraham—Gen. 15:13-14.

C.Prohibited from serving God and suffering the affliction of the Egyptian tyranny—Exo. 1:15-22; Heb. 11:23.

D. God bringing them into the wilderness—Exo. 15:22:

- 1.Into a place outside the world, free from worldly occupations in anxiety of life, pleasures, persecution of religion, etc.
- 2.Through three days' journey—through the resurrection of Christ.
- 3.To serve God with sacrifices—Christ as the offerings.

在前一篇信息里，我们看见亚伯拉罕、以撒、雅各的神。三一神为着完成祂永远经纶而有的预备，是起始于亚当，而后产生了三个人——亚伯拉罕、以撒、雅各。创世记所启示的这三个人，结果成为一个民族，就是以色列人。神在以色列人身上的历史，记载于出埃及记到玛拉基书各卷。

借着神在旧约里，在以色列人身上的预备，基督就在新约里生出来了。马太一章给我们看见耶稣基督，大卫的子孙，亚伯拉罕后裔的家谱。（1。）这家谱是整本旧约的摘要。基督的家谱记载了五位妇女。她们是他玛、（3、）喇合、路得、（5、）那作过乌利亚妻子的拔示巴、（6、）以及基督从她而生的马利亚。（16。）他玛与她的公公犹大犯了乱伦。（创三8-30。）喇合曾是个妓女。（书二1。）路得属于摩押族，（得一4，）这族是罗得与他女儿乱伦结合所产生的结果。（创十九30-38。）拔示巴与大卫犯了奸淫。（撒下十一3，26-27。）马太一章六节说，大卫“从作过乌利亚妻子的”生所罗门。大卫谋害乌利亚，并夺了他的妻子拔示巴。在基督家谱中的五位妇女，只有一位是贞洁的童女——马利亚，她是蒙拣选族类的后裔。基督是直接从她生的。（16。）在基督家谱里这样的记载，指明基督是典型罪人的君尊救主。

在马太福音里耶稣基督的家谱，是整本旧约简短正确的摘要。如果我们要知道基督家谱的细节，我们必须读旧约的三十九卷书。我在一九二五年就开始研读这个家谱，根据研读所得，我在一九三六年写了“基督家谱的拾遗”一书，由倪柝声弟兄当时的书房出版。

当我们看见整本旧约是三一神为着完成祂永远经纶而有的预备，而后再来看这个家谱，我们就能看见圣经的前后是多么一贯。整本圣经是由四十多位作者，经过大约一千五百年写成的。在这漫长的时期里，他们写了一本同一主题，同一中心，同一目标的书。今天因着主的怜悯，全部圣经六十六卷书已经向我们开启。

旧约三十九卷的历史，所产生的结果是生出神人基督。因此，新约开头的话启示，基督的出生乃是旧约中四十二代人所产生的结果。基督出生，乃是为着产生基督的身体，作经过过程并终极完成之三一神的生机体。这生机体最后完成于新耶路撒冷，就是耶稣基督的永远

In the previous message, we saw the God of Abraham, Isaac, and Jacob. The Triune God's preparation for the carrying out of His eternal economy was initiated in Adam and issued in three persons—Abraham, Isaac, and Jacob. These three persons revealed in the book of Genesis resulted in one people, Israel. God's history with the people of Israel is covered from Exodus to Malachi.

Through God's preparation in the Old Testament with Israel, Christ was brought forth in the New Testament. Matthew 1 shows us the genealogy of Jesus Christ, the son of David, the son of Abraham (v. 1). This genealogy is an abstract of the entire Old Testament. Five women are recorded in Christ's genealogy. These are Tamar (v. 3), Rahab, Ruth (v. 5), Bathsheba, who had been the wife of Uriah (v. 6), and Mary, of whom Christ was born (v. 16). Tamar committed incest with her father-in-law, Judah (Gen. 38:6-30). Rahab was a prostitute (Josh. 2:1). Ruth belonged to the tribe of Moab (Ruth 1:4), the fruit of Lot's incestuous union with his daughter (Gen. 19:30-38). Bathsheba committed adultery with David (2 Sam. 11:3, 26-27). Matthew 1:6 says that David begot Solomon "of her who had been the wife of Uriah." David murdered Uriah and robbed him of his wife, Bathsheba. Only one of the five women in Christ's genealogy was a chaste virgin—Mary, a descendant of the chosen race. Of her, Christ was directly born (v. 16). Such a record in the genealogy of Christ indicates that Christ is the kingly Savior of typical sinners.

The genealogy of Jesus Christ in Matthew is a brief and accurate abstract of the entire Old Testament. If we want to know the details of the genealogy of Christ, we have to read the thirty-nine books of the Old Testament. I began to study this genealogy in 1925, and this study issued in my writing a book in 1936 entitled Gleanings of the Genealogy of Christ, published by Brother Watchman Nee's book room.

When we look at this genealogy with the view that the entire Old Testament was the Triune God's preparation for the carrying out of His eternal economy, we can see how consistent the Bible is. The entire Bible was written by over forty writers spanning about fifteen hundred years. Within such a long period of time, they wrote one book with one subject, with one center, and with one goal. Today by the Lord's mercy, the entire sixty-six books of the Bible have been opened up to us.

The issue of the history in the thirty-nine books of the Old Testament was the bringing forth of Christ, the God-man. Thus, the opening word of the New Testament reveals that Christ was brought forth as the issue of forty-two generations of people in the Old Testament. Christ being brought forth was for the producing of the Body of Christ as the organism of the processed and consummated Triune God. This organism

扩大。耶稣基督是神的帐幕，（约一 14，）而这帐幕乃是模型，原型，最后完成于新耶路撒冷，作神永远的帐幕。（启二一 3。）

新耶路撒冷是三一神与三部分人永远的调和。这调和是由十二这数字所指明。新耶路撒冷有十二根基，写着十二使徒的名字；（14；）又有十二个门，就是十二颗珍珠，写着十二个支派的名字；（12；）还有生命树的十二样果子。（二二 2。）就空间说，城本身长宽高各为一万二千斯塔底亚，是一千乘十二；（二一 16；）城墙高一百四十四肘，是十二乘十二。（17。）十二是三乘四。乘指明调和。城是四方的，有四边，每边各有三门。三是三一神的数字，四是受造之人的数字。三个门所表征的三一神，与四这数字所表征的人调和。所以十二这数字表征神在祂永远的行政里，与祂所造的人调和。

新耶路撒冷是神与人互相的居所。蒙神救赎的人乃是帐幕，作神的居所；（启二一 3；）救赎的神乃是殿，作蒙救赎之人的居所。（22。）这是为着在蒙救赎、得重生、被变化、得荣耀的三部分人里，（12～21 上，）彰显经过过程并终极完成之三一神（18 下，21 下，10～11，23）的性情和荣耀，直到永远。

在前面的信息里，我们看见在创世记里神的历史。现在我们要继续来看在出埃及记里，神借着摩西在神选民身上的工作。在本篇信息里我们要来看，神如何拯救以色列人出埃及，并领他们进入旷野。

出埃及记给我们看见，神在祂行动里走了一大步，下来拯救以色列人脱离埃及，（三 8，）并领他们进入旷野。（18。）埃及预表世界，人在其中被生计霸占，人也能在其中享受宴乐的生活。世界是一个安逸宴乐的地方，也是一个罪恶拜偶像的地方。今天全世界乃是真正的埃及，充满了罪。

神在创世记十五章预先告诉亚伯拉罕，以色列人要落在埃及的奴役和暴虐之下。神来安慰并鼓励亚伯拉罕，应许亚伯拉罕，要赐给他一个儿子，（1～6，）然后神立了约，坚定这个应许。（18。）神对我们说话，有三个阶段。首先，

will eventually consummate in the New Jerusalem, which is the eternal enlargement of Jesus Christ. Jesus Christ was the tabernacle of God (John 1:14), and this tabernacle was a model, a prototype, which will eventually consummate in the New Jerusalem as the eternal tabernacle of God (Rev. 21:3).

The New Jerusalem will be the eternal mingling of the Triune God and the tripartite man. This mingling is indicated by the number twelve. In the New Jerusalem are the twelve foundations, inscribed with the names of the twelve apostles (v. 14); the twelve gates, which are the twelve pearls, inscribed with the names of the twelve tribes (v. 12); and the twelve fruits of the tree of life (22:2). With regard to space, the city proper is twelve thousand stadia, one thousand times twelve, in each of its three dimensions (21:16), and its wall is one hundred forty-four cubits, twelve times twelve, in height (v. 17). Twelve is three multiplied by four. Multiplication indicates mingling. The city is a square with four sides, and on each of the four sides are three gates. Three is the number of the Triune God, and four is the number of the creature, man. The Triune God signified by the three gates is mingled with man signified by the number four. Therefore, the number twelve signifies that God in His eternal administration is mingled with His creature, man.

The New Jerusalem will be the mutual dwelling of God and man. The redeemed of God will be the tabernacle for the dwelling of God (Rev. 21:3), and the redeeming God will be the temple for the dwelling of the redeemed (v. 22). This is for the expression of the processed and consummated Triune God in His nature and glory (vv. 18b, 21b, 10-11, 23) in the redeemed, regenerated, transformed, and glorified tripartite man for eternity (vv. 12-21a). This is the consummation of the history of God in His union with man.

In the previous messages, we saw God's history in the book of Genesis. Now we want to go on in the book of Exodus to see God's working on His elect through Moses. In this message we want to see how God delivered Israel out of Egypt and brought them into the wilderness.

Exodus shows us that God took a big step in His move by coming down to deliver Israel out of Egypt (Exo. 3:8) and bring them into the wilderness (v. 18). Egypt typifies the world where people are occupied with making a living and where people can enjoy a life with pleasures. The world is a place of easy living and pleasure and also a place of sin and idolatry. Today the entire world is the real Egypt, full of sin.

The children of Israel coming under Egyptian slavery and tyranny was foretold to Abraham by God in Genesis 15. God came to comfort and encourage Abraham, promising Abraham that He would give him a son (vv. 1-6), and then He made a covenant to confirm this promise (v. 18). God's speaking to us is in three stages. First,

我们有祂的话; 然后祂的话成了应许; 再后祂的应许成为约。约使应许得坚定。神在亚伯拉罕沉睡时对亚伯拉罕说话, 有大黑暗落在亚伯拉罕身上, (12,) 指明亚伯拉罕后裔的历史不是一直光明的, 因为他们要在埃及人暴虐和苦待的黑暗时期之下四百年。(13~14。) 神在告诉亚伯拉罕有关他后裔将来的历史时, 向亚伯拉罕保证, 他要得着一个儿子, 一个后裔。

后来, 约瑟死了, 出埃及记说在埃及有不认识约瑟的新法老兴起。(一8。) 那时, 以色列人开始落在埃及人的逼迫、暴虐、奴役之下。由于以色列人不断的繁增, 法老命令百姓要把以色列人中所生的一切男孩杀死。(15~16, 22。) 他又强迫以色列人作砖, 建造他的积货城。(11~14。) 出埃及记给我们看见, 以色列人在埃及人的奴役和暴虐之下, 受尽各样的困苦。

后来, 神兴起摩西, 为要拯救他们。摩西成了法老女儿的养子。他在法老宫中生活, 学尽了埃及人一切的智慧, 说话行事都有能力。(徒七21~22。) 然后他花了四十年在旷野里受神试验、成全。当摩西八十岁的时候, 神呼召他说, “我的百姓在埃及所受的困苦, 我实在看见了; 他们因受督工的辖制所发的哀声, 我也听见了; 我原知道他们的痛苦。我下来是要救他们脱离埃及人的手。”(出三7~8。) 为了要拯救以色列人脱离埃及人的手, 神必须下来。神下来先到旷野摩西所在之处, 为要呼召他。

壹 下来拯救以色列人出埃及

一 借着摩西

1 脱离埃及的奴役和暴虐

我们必须记得, 我们不只是研究以色列人的历史, 我们更是研究神的历史。神是拯救者, 下来借着摩西拯救以色列人脱离埃及人的奴役和暴虐。(出一8~14, 15~22。) 摩西是以色列人脱离埃及的奴役和暴虐的凭借。

2 对付法老, 以十灾击打埃及

借着摩西, 神对付法老, 以十灾击打埃及。法老在他百姓眼中就是神。他是最高王, 埃及是当时地上最大最强

we have His word; His word becomes a promise; and then His promise becomes a covenant. The covenant confirms the promise. God spoke to Abraham in his deep sleep and a great darkness fell upon Abraham (v. 12), indicating that the history of his seed would not always be bright in that they would be under a dark time of tyranny and affliction under the Egyptians for four hundred years (vv. 13-14). In telling Abraham the future history of his descendants, God was confirming to him that he would surely have a son, an heir.

Eventually, after Joseph died, the book of Exodus says that a new Pharaoh rose up in Egypt who did not know Joseph (1:8). At that time the children of Israel began to come under the persecution, tyranny, and slavery of the Egyptians. Because of the increasing multiplication of the Israelites, Pharaoh charged the people to kill all the newborn males among the Israelites (vv. 15-16, 22). He also forced the Israelites to make bricks to build up his treasure cities (vv. 11-14). Exodus shows us the children of Israel suffering all kinds of afflictions under Egyptian slavery and tyranny.

Eventually, Moses was raised up by God for their deliverance. He became the adopted son of Pharaoh's daughter. He lived in the palace of Pharaoh, was educated in all the wisdom of the Egyptians, and was powerful in his words and works (Acts 7:21-22). Then he spent forty years in the wilderness to be tested, to be perfected, by God. When Moses was eighty, God called him and said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians" (Exo. 3:7-8). In order to rescue, to deliver, the Israelites out of the Egyptians' hand, God needed to come down. God came down first to the wilderness where Moses was in order to call him.

I. COMING DOWN TO DELIVER ISRAEL OUT OF EGYPT

A. Through Moses

1. From the Egyptian Slavery and Tyranny

We have to remember that we are not merely studying the history of Israel but the history of God. God is the Deliverer who came down to deliver Israel out of the slavery and the tyranny of the Egyptians through Moses. Moses was the means of their deliverance from the Egyptian slavery and tyranny (1:8-14, 15-22).

2. Dealing with Pharaoh and Smiting Egypt with Ten Plagues

Through Moses, God dealt with Pharaoh and smote Egypt with ten plagues. Pharaoh was considered as God by his people. He was the top king, and Egypt was the biggest

的国家。但神打发了一个手中没有任何武器的人，来对付地上这最高的王。

摩西告诉法老：“耶和华以色列的神这样说，容我的百姓去，在旷野向我守节。”（五1。）由于法老不断的抗拒，并由于他的心刚硬，神就以十灾击打埃及地，逼使法老让以色列人离开。首先，神使埃及所有的水都变作血。（七17～25。）第二灾是众水滋生青蛙。（八2～15。）第三灾是尘土变作虱子。（九1～19。）第四灾是埃及全地苍蝇成群。（十2～12。）第五灾是瘟疫临到全埃及所有的牲畜。（十一1～7。）第六灾是人和牲畜身上长疮。（十二9～12。）第七灾是冰雹撞火，下在地上。（十三1～11。）第八灾是蝗虫吞吃地面。（十三12～19。）第九灾是乌黑遍及全地。（十三20～22。）第十灾，即最后一灾，是杀死他们的长子。（十二29～30。）法老当然不肯轻易让以色列人离去；乃是杀死所有长子之灾，使法老释放以色列人。

二 借着逾越节

逾越节是为着救赎并拯救以色列人。（十二1～20。）

1 救赎他们脱离死的审判

神凭着以色列人涂羊羔的血，救赎他们脱离死的审判。（十二13。）神告诉他们要杀羊羔，将羊血涂在门框上和门楣上。祂说，“因为那夜我要巡行埃及地，把埃及地一切头生的，无论是人是牲畜，都击杀了；…这血要在你们所住的房屋上作记号，我一见这血，就越过你们去，我击杀埃及地头生的时候，灾殃必不临到你们身上灭你们。”（十二13。）

2 拯救他们脱离为奴之家

神凭着以色列人吃羊羔的肉与无酵饼和苦菜，（十二8～11，）拯救他们脱离为奴之家。（十三3，14。）羊羔的血是为救赎以色列人脱离神死亡的审判，羊羔的肉是为使以色列人有力量出埃及。他们也必须吃无酵饼，指明从那一天起，他们不该活在罪中，也就是说，他们不该过犯罪的生活。他们吃羊羔也必须和苦菜同吃，指

and most powerful nation on the earth at that time. But God sent one person without any weapon in his hand to deal with this top king on earth.

Moses told Pharaoh, “Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness” (5:1). Because of Pharaoh’s continued resistance and the hardening of his heart, God smote the land of Egypt with ten plagues to force Pharaoh to let the Israelites go. First, God caused all the waters in Egypt to become blood (7:17-25). The second plague was the waters bringing forth frogs (8:2-15). The third plague was the dust becoming lice (8:16-19). The fourth plague was swarms of flies throughout the land of Egypt (8:20-24). The fifth plague was a pestilence upon all the cattle throughout Egypt (9:1-7). The sixth plague was boils breaking out upon both man and beast (9:8-12). The seventh plague was hail, mingled with fire, upon the land (9:13-25). The eighth plague was locusts devouring the land (10:12-20). The ninth plague was thick darkness over all the land (10:21-24). The tenth and final plague was the killing of their firstborn sons (11:4-6; 12:29-30). Pharaoh surely would not let Israel go easily. The plague of the killing of all the firstborn sons caused Pharaoh to release the children of Israel.

B. Through the Passover

The Passover was for redeeming and delivering the children of Israel (12:1-20).

1. Redeeming Them from the Death-judgment

God redeemed them from the death-judgment by their striking the blood of the lamb (vv. 7, 13). God told them to slay a lamb and strike the blood upon the lintel and the posts of the door. He said, “For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast...And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt” (vv. 12-13).

2. Delivering Them from the House of Bondage

God delivered the children of Israel from the house of bondage (13:3, 14) by their eating the meat of the lamb with the unleavened bread and the bitter herbs (12:8-11). The blood of the lamb was for redeeming the children of Israel out of God’s death-judgment, and the meat of the lamb was for strengthening Israel to get out of Egypt. They also had to eat unleavened bread, indicating that from that day they should not live in sin, that is, should not live a sinful life. They also had to eat the lamb with bitter

明他们该对罪恶的事有苦味的经历。苦菜提醒他们埃及罪恶之事的苦味。

三 借着耶和华的使者（基督），和云柱火柱（神的荣耀）

神下来借着摩西并借着逾越节，拯救以色列人脱离埃及。祂也借着耶和华的使者（基督），和在以色列人之上的云柱火柱（神的荣耀），从他们军队前边到后边，保护他们，而拯救他们。（十四 19～20。）神的荣耀总是与基督并行。基督在哪里，哪里就有神的荣耀；神的荣耀在哪里，哪里就有基督作耶和华的使者，服事神的子民。

摩西领以色列人出埃及之后，法老和他的军兵追赶他们。红海在他们前面，法老和他的军兵在他们后面。他们无路可逃。基督作耶和华的使者是在以色列人前面，对着大海。但在后面埃及的军兵追来了，所以基督就从前面转到后面。神的荣耀随着基督从以色列军队前面转到后面，以保护他们。那荣耀，就是在白昼为云柱而在晚上成为火柱的，成了一道墙，将以色列的军队和埃及的军队分开。基督同神的荣耀，成了以色列人极大的保护。

四 借着神的大能大力，为以色列人将红海分开

神拯救以色列人出埃及，是借着祂的大能大力，将红海分开，使以色列人过去，又将红海合闭在法老和他的军队身上，消灭他们。（十四 6～8，21～31。）出埃及十四章二十二节说，“以色列人下海中走干地，水在他们的左右作了墙垣。”当以色列人过到海的另一边时，神的大能将海合闭在法老和他的军队身上。神借着祂大能大力所行的这神迹，拯救以色列人从埃及出来。

我们在神作工拯救以色列人出埃及，并领他们进入旷野的事上，可以看见神大能的显出。神发令叫青蛙、虱子、苍蝇和蝗虫，在埃及造成灾祸。这些都成了神的军队。苍蝇和蝗虫如同空军，青蛙如同海军，从尘土而出的虱子如同陆军。神差遣祂的三军部队，埃及人毫无对抗之力。

herbs, indicating that they should experience a bitter taste regarding sinful things. The bitter herbs were a reminder of the bitter taste of the sinful things of Egypt.

C. Through the Angel of Jehovah (Christ) and the Pillar of Cloud and of Fire (the Glory of God)

God came down to deliver Israel out of Egypt through Moses and through the Passover. He also delivered them through the Angel of Jehovah (Christ) and the pillar of cloud and of fire (the glory of God) over Israel to protect them from the front to the rear of their army (14:19-20). The glory of God always goes together with Christ. Where Christ is, there is the glory of God, and where the glory of God is, there is Christ as the Angel of Jehovah to serve God's people.

After Moses led the Israelites out of Egypt, Pharaoh and his army pursued them. The Red Sea was in front of them and Pharaoh and his armies were behind them. They had no way out. Christ as the Angel of Jehovah was in front of the children of Israel, facing the sea. But at the rear the Egyptian army was coming, so Christ turned from the front to the rear. The glory of God followed Christ from the front of the army of Israel to the rear to protect them. That glory, which was the pillar of cloud in the day becoming the pillar of fire in the night, became a wall to separate Israel's army from the Egyptian army. Christ with God's glory became a great protection to the children of Israel.

D. Through God's Mighty Power to Divide the Red Sea for Israel

God delivered Israel out of Egypt through His mighty power by dividing the Red Sea for Israel to go through and by closing the Red Sea over Pharaoh and his army to destroy them (14:6-8, 21-31). Exodus 14:22 says, "And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left." When Israel got over to the other side of the sea, God's power closed the sea over Pharaoh and his armies. Through this miracle by God's mighty power, God delivered Israel out of Egypt.

We can see the manifestation of God's power in His working to deliver Israel out of Egypt and bring them into the wilderness. God gave His orders to the frogs, the lice, the flies, and the locusts to plague Egypt. These all became His armies. The flies and locusts were like the air force, the frogs were like the navy, and the lice from the dust were like the army. God sent three forces of His military power, and the Egyptians had no way to do anything against them.

不仅如此，神圣三一的三者也为拯救以色列人而作工。差遣摩西去见法老的“我是”，乃是亚伯拉罕的神，以撒的神，雅各的神——父、子、灵。（三 6，14。）神的使者是基督，云柱和火柱是灵。灵神是神的荣耀。

神借以色列人守逾越节，将他们从埃及带出来。以色列人必须杀羊羔，涂血，并且腰间束带，脚上穿鞋，手中拿杖，赶紧的吃羊羔的肉。（十二 11。）他们不吃，就没有力量出埃及。这幅图画给我们看见，吃羊羔乃是为了迁出埃及，以完成神的救赎和神的救恩。救赎的血乃是为了神的救赎，而满足人并加强人的羊羔肉与无酵饼，乃是为了神的救恩，借着加力量给他们，使他们能与神合作，而拯救他们。他们因吃了羊羔肉和无酵饼得了力量，得以迁出埃及。

神使用摩西，又借着逾越节，借着神的使者，借着神的荣耀，更借着运用祂的大能大力，为以色列人分开红海，又将海合闭在法老和他军队身上，以拯救以色列人，在这一切工作上，祂是无微不至的。神这一部分的历史，帮助我们认识神是怎样一位神。

贰 领他们进入旷野

神带以色列人脱离埃及的暴虐和辖制，领他们进入旷野。（出三 18。）在旷野里没有他们可以享受的埃及世界。以色列人在旷野里唯一可作的事，乃是与神相聚。在出埃及记里以色列人的故事，乃是预表。神在其中作工救赎并拯救以色列人的方式，乃是一幅图画，给我们看见神今天如何救赎并拯救我们。神根据祂完全的救赎所施大能的救恩，应当就是如此。

以色列人在埃及的暴虐和奴役之下服事了四百年。突然之间，在很短时间之内，他们被带进旷野与神相聚。我们得救的时候，也是立即从世界里迁移出来，而与神同在。我们一应用基督的血，并接受基督到我们里面作我们的生命，整个世界立即就成了我们的旷野，在那里只有神。每一个得救的人都必须蒙拯救到这个地步，完全从世界迁移出来，单单与神同在。

在出埃及三章十八节，神对摩西说，“你和以色列的长老要去见埃及王，对他说，耶和华希伯来人的神，遇见了

Furthermore, the three of the Divine Trinity were working for Israel's deliverance. The "I Am" who sent Moses to Pharaoh was the God of Abraham, the God of Isaac, and the God of Jacob—the Father, the Son, and the Spirit (3:6, 14). The Angel of God was Christ, and the pillar of cloud and of fire was the Spirit. God the Spirit is God's glory.

God brought Israel out of Egypt through their observance of the Passover. The children of Israel had to kill a lamb, to strike the blood, and to eat the meat of the lamb in haste with their loins girded, with their shoes on their feet, and with their staff in their hand (12:11). Without eating, they would not have had the energy to get out of Egypt. This picture shows us that the eating of the lamb was for moving out of Egypt to carry out God's redemption and God's salvation. The redeeming blood was for God's redemption, and the satisfying and strengthening meat of the lamb with the unleavened bread was for God's salvation to deliver them by enabling them to cooperate with God. They received the strength to move out of Egypt by eating the meat of the lamb and the unleavened bread.

God was very fine in His working to deliver the children of Israel in His using of Moses, the Passover, the Angel of God, the glory of God, and His mighty power to divide the Red Sea for Israel and to close it over Pharaoh and his army. This part of God's history helps us to know what kind of God He is.

II. BRINGING THEM INTO THE WILDERNESS

God brought the children of Israel out of Egyptian tyranny and bondage into the wilderness (Exo. 3:18). In the wilderness there was nothing of the Egyptian world for them to enjoy. The only thing for Israel to do in the wilderness was to meet with God. The story of the children of Israel in Exodus is a type. The way in which God worked to redeem and save Israel is a picture of how He redeems and saves people today. God's dynamic salvation based upon His complete redemption should be like this.

The children of Israel had been serving under Egyptian tyranny and in slavery for four hundred years. Suddenly within a brief period of time they were brought into the wilderness to meet with God. When we were saved, we also were immediately transported out of the world to be with God. Right after we applied the blood of Christ and took Christ into us as our life, the whole world immediately became the wilderness to us where there was only God. Every saved person must be saved to such an extent that he is fully transported out of the world and left with God alone.

In Exodus 3:18 God said to Moses, "Thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews

我们；现在求你容我们往旷野去，走三天的路程，为要祭祀耶和华我们的神。”走三天的路程，可能把他们带到埃及及百哩之外。在古时一百哩是很远的距离。摩西领他们远离了埃及世界的一切事物。在他们周围四方，都没有属世的东西迷惑他们，或霸占他们。在那里他们没有埃及的食物可尝。在那里只有神。这是真实的拯救，真实的救恩，大能的救恩。

一 以色列人堕落到埃及

以色列人堕落到埃及，一共四百年；埃及乃是预表安逸和享乐的世界。

二 由神预先告诉亚伯拉罕

我们已经看过，以色列人堕落到埃及的事，是神预先告诉亚伯拉罕的。（创十五 13～14。）

三 被禁止事奉神

当他们还在埃及的时候，他们被禁止事奉神，并且必须受埃及暴虐的苦害。（出一 15～22，来十一 23。）

四 神领他们进入旷野

然后神领他们进入旷野，（出十五 22，）进入一个在世界之外的地方，脱离生活忧虑、宴乐、宗教逼迫等属世的霸占。神领他们进入旷野，乃是借着三天的旅程—借着基督的复活。当我们受浸的时候，我们乃是浸入基督的死，并且得以复活，在生命的新样中生活行动。（罗六 3～5。）这样，我们就脱离世界，而在旷野里与神同在。以色列人被领出埃及及进入旷野，为要献祭（预表基督为祭物）事奉神。

hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God." Three days' journey by walking could have taken them one hundred miles from Egypt. In ancient times one hundred miles was a long distance. Moses led them far away from everything of the Egyptian world. Around them in every direction, there was nothing worldly to distract them or occupy them. There was no Egyptian food for them to taste. There was only God. This is the real delivery, the real salvation, the dynamic salvation.

A. Israel Fallen into Egypt

Israel had fallen into Egypt, which typifies the world of easy living and pleasure, for four hundred years.

B. Predicted by God to Abraham

As we have seen, Israel's fall into Egypt was predicted by God to Abraham (Gen. 15:13-14).

C. Prohibited from Serving God

When they were in Egypt, they were prohibited from serving God and had to suffer the affliction of the Egyptian tyranny (Exo. 1:15-22; Heb. 11:23).

D. God Bringing Them into the Wilderness

God then brought them into the wilderness (Exo. 15:22), into a place outside the world, free from worldly occupations in anxiety of life, pleasures, persecutions of religion, etc. God brought them into the wilderness through three days' journey—through the resurrection of Christ. When we were baptized, we were baptized into His death and resurrected to walk in newness of life (Rom. 6:3-5). Then we were out of the world and in the wilderness with God. The children of Israel were brought out of Egypt into the wilderness to serve God with sacrifices, typifying Christ as the offerings.

第十二篇

神在时间里的历史（十一）

（创一 1～启二十 15）

借着摩西在祂选民身上的工作（二）

背负他们经过旷野，

并带他们到西乃山归祂自己

读经：出十五 22～27，十六 13～18，十七 1～16，
十九 1～8。

纲 目

壹 背负他们经过旷野：

- 一 如在鹰的翅膀上一出十九 4。
- 二 在玛拉，借着把一棵树（表征基督医治的十字架—彼前二 24）丢在水里，为他们将苦水变成甜水，表征耶和華医治他们，使他们不得埃及的疾病—出十五 22～26。
- 三 在以琳供给他们十二股水泉（表征基督包罗万有的灵—约七 38～39），和七十棵遮荫的棕树（表征覆庇的基督—林后十二 9）—出十五 27。
- 四 用吗哪，属天的粮（表征基督是从天上来的粮—约六 50～51，林前十 3）喂养他们—出十六 13～18。
- 五 用那流自裂开磐石（预表钉十字架的基督—约十九 34，林前十 4 下）的活水（预表涌流的灵—约七 37～39，林前十 4 上）解他们的干渴—出十七 1～6。

CHAPTER TWELVE

GOD'S HISTORY IN TIME (11)

GEN. 1:1—REV. 20:15

Working On His Elect Through Moses (2)

Bearing Them Through The Wilderness

And Bringing Them To Himself At Mount Sinai

Scripture Reading: Exo. 15:22-27; 16:13-18; 17:1-16; 19:1-8

OUTLINE

I. Bearing them through the wilderness:

- A. As on eagles' wings—Exo. 19:4.
- B. Changing the bitter waters into sweet waters for them by casting a tree (typifying the healing cross of Christ—1 Pet. 2:24) into the waters at Marah, signifying that Jehovah heals them from the Egyptians' diseases—Exo. 15:22-26.
- C. Providing them with twelve springs of water (signifying the all-inclusive Spirit of Christ—John 7:38-39) and seventy shading palm trees (signifying the overshadowing Christ—2 Cor. 12:9) at Elim—Exo. 15:27.
- D. Feeding them with manna, the heavenly food (typifying Christ as the bread from heaven—John 6:50-51; 1 Cor. 10:3)—Exo. 16:13-18.
- E. Quenching them with the living water (1 Cor. 10:4a), typifying the overflowing Spirit (John 7:37-39), out of the cleft rock, typifying the crucified Christ (John 19:34; 1 Cor. 10:4b)—Exo. 17:1-6.

六 为他们击败亚玛力人（表征信徒的肉体—加五 16～24）—出十七 8～16。

七 建立他们为国度，（十九 6，）带着权柄（摩西预表基督作元首的权柄，千夫长、百夫长、五十夫长、十夫长作代表的权柄），以保持他们的情形在良好的次序中—十八 13～26。

貳 带他们到西乃山归祂自己—出十九 1～4:

一 使他们在万民之上成为神自己特有的产业，祭司的国度，圣别的国民—出十九 5～6。

二 借着赐给他们那是祂见证的律法（诗十九 7）而暴露他们，使他们认识他们在性情上是有罪的，在行为上是邪恶的，并且他们没有能力守祂的律法—出二十～二三，参十九 8。

三 向他们启示有分于三一神作他们的分，给他们享受的路—出二五～二七，三十，三六～三八，四十：

1 使他们在预表洗净之灵的洗濯盆里，洗去地的污秽—出三十 17～21，四十 11～12，30～32。

2 使他们借着供物（预表基督—约一 29），蒙救赎脱离他们的罪，并在预表基督十字架的祭坛上，将他们与基督一同献给神—出二七 1～8，三八 1～7，四十 6。

3 进到作三一神地上居所的帐幕里，预表基督是三一神在人间的具体表现（约一 14）—出二六，三六 8～38，四十 2，17～28，33～34。

F. Defeating the Amalekites (signifying the flesh of the believers—Gal. 5:16-24) for them—Exo. 17:8-16.

G. Establishing them as a kingdom (Exo. 19:6) with authorities (Moses typifying Christ as the head authority, and the captains of thousands, hundreds, fifties, and tens as deputy authorities) to keep their condition in a good order—Exo. 18:13-26.

II. Bringing them to Himself at Mount Sinai—Exo. 19:1-4:

A. Making them His own peculiar possession above all the peoples, a kingdom of priests and a holy nation—19:5-6.

B. Exposing them by giving them the law as His testimony (Psa. 19:7), that they might know that they were sinful in nature and evil in deeds and that they had no ability to keep His law—Exo. 20 —23; cf. 19:8.

C. Revealing to them the way to partake of the Triune God as their portion for their enjoyment—Exo. 25 —27, 30, 36 —38, 40:

1. To get them washed in the laver, typifying the cleansing Spirit, from the dirt of the earth—Exo. 30:17-21; 40:11-12, 30-32.

2. To get them redeemed from their sins through the offerings (typifying Christ—John 1:29) and to offer them with Christ to God at the altar, typifying the cross of Christ—Exo. 27:1-8; 38:1-7; 40:6.

3. To enter into the tabernacle as the dwelling of the Triune God on earth, typifying Christ as the embodiment of the Triune God among men (John 1:14)—Exo. 26; 36:8-38; 40:2, 17-28, 33-34.

- 4 从陈设饼桌子得喂养，预表基督是信徒生命的供应（约六 48, 51）——出二五 23 ~ 30, 三七 10 ~ 16, 四十 4 上, 22 ~ 23。
- 5 得灯台的照亮，预表基督是信徒的生命之光（约一 4, 八 12）——出二五 31 ~ 39, 三七 17 ~ 24, 四十 4 下, 24 ~ 25。
- 6 在金香坛上以基督为馨香之气，（参启八 3 ~ 4, ）在祷告中蒙神悦纳——出三十 1 ~ 10, 三七 25 ~ 29, 四十 5, 26 ~ 27。
- 7 借着至圣所里约柜（预表基督是神居所的中心——罗三 25）遮罪盖上遮罪的血，与神相会——出二五 10 ~ 22, 三七 1 ~ 9, 四十 3, 20 ~ 21。

- 4.To feed on the table of the bread of the Presence, typifying Christ as the believers' life supply (John 6:48, 51)—Exo. 25:23-30; 37:10-16; 40:4a, 22-23.
- 5.To be enlightened by the lampstand, typifying Christ as the light of life to the believers (John 1:4; 8:12)—Exo. 25:31-39; 37:17-24; 40:4b, 24-25.
- 6.To be accepted by God in prayer with Christ as the fragrance (cf. Rev. 8:3-4) at the golden altar—Exo. 30:1-10; 37:25-29; 40:5, 26-27.
- 7.To meet God through the propitiatory blood on the propitiation cover of the ark (typifying Christ as the center of God's dwelling—Rom. 3:25) in the Holy of Holies—Exo. 25:10-22; 37:1-9; 40:3, 20-21.

从这一系列的信息我们可以看见，整本圣经乃是神的历史。创世记给我们看见，神借着八个正面人物—亚当、亚伯、以诺、以挪士、挪亚、亚伯拉罕、以撒、雅各同约瑟—作工的历史。在创世记里三一神的历史，乃是开始于亚当，并产生三个人—亚伯拉罕、以撒、雅各。从出埃及记到玛拉基书，是神在一个族类，一个独特的族类，一个蒙拣选的族类，就是以色列族类身上的历史。

在前一篇信息，我们看见神如何下来拯救以色列人脱离埃及，并且用四个凭借领他们进入旷野。这四个拯救的凭借帮助我们看见，我们所得着的是怎样的一位神。祂拯救以色列人脱离埃及，是借着摩西和十灾的神迹，（出三 8，14～20，）借着逾越节，（十二 1～20，）借着耶和华的使者基督，同着云柱火柱，神的荣耀，（十四 19～20，）并借着神的大能大力，将红海分开，毁灭埃及军队。（六～8，21～31。）借着—个名叫摩西的人，并借着—个称为逾越节的节期，神拯救了祂所拣选的人。然后，基督这包罗万有者带着神的荣耀，成为神拯救以色列人的另一个凭借。最后，神运用祂神圣的大能大力，领以色列人出埃及，入旷野。

逾越节这个预表，有重大的属灵意义。它详细的预表神的救恩，包括神的救赎。救赎是神救恩的基本部分，而逾越节是神救恩完全的预表。我们需要在逾越节这预表中，看见神的历史。神借着羊羔的血，救赎以色列国脱离死亡的审判。（十二 7，13。）羊羔的血是为着救赎，而救赎是为着救恩。救赎是神救恩的第一步。神完全的救恩接着还有洗罪、和好、称义、重生、更新、圣别、变化、模成和得荣。

在逾越节的时候，以色列人洒羊羔的血，也吃羊羔的肉，和无酵饼并苦菜。（八～11。）约翰六章四节说，“那时犹太人的逾越节近了。”这一节指明约翰六章是说到逾越节的实际。记载于出埃及十二章的逾越节乃是预表，不是实际。逾越节的实际，乃是记载于约翰六章。

在约翰六章主说，祂的血是可喝的，祂的肉是可吃的。（54。）然后五十七节说，不仅祂的肉，甚至祂的全人都是可吃的。在这一节里主耶稣说，“活的父怎样差我来，我又因父活着，照样，那吃我的人，也要因我活着。”这

Through the messages given in this series, we can see that the entire Bible is the history of God. Genesis shows us God's history in His working through eight positive persons—Adam, Abel, Enosh, Enoch, Noah, Abraham, Isaac, and Jacob with Joseph. The history of the Triune God in Genesis was initiated in Adam and issued in three persons—Abraham, Isaac, and Jacob. From Exodus to Malachi is the history of God in one race, a particular race, a chosen race, the race of Israel.

In the previous message, we saw how God came down to deliver Israel out of Egypt and bring them into the wilderness by four means. These four means of deliverance help us to see what kind of God we have. He delivered Israel out of Egypt through Moses with ten plagues of miracles (Exo. 3:8, 14-20), through the Passover (12:1-20), through the Angel of Jehovah, Christ, with the pillar of cloud and of fire, the glory of God (14:19-20), and through His mighty power to divide the Red Sea and destroy the Egyptian army (14:6-8, 21-31). Through a man by the name of Moses and a feast which is called the Passover, God rescued His chosen people. Then Christ as the all-inclusive One with the divine glory became another means by which God rescued Israel. Lastly, the divine mighty power of God was exercised to bring Israel out of Egypt into the wilderness.

The feast of the Passover as a type is great in its spiritual significance. It typifies God's salvation, including His redemption, in a detailed way. Redemption is a basic part of God's salvation, and the feast of Passover is a full type of the salvation of God. We need to see God's history in the type of the Passover. God redeemed the nation of Israel from the death-judgment by the blood of the lamb (12:7, 13). The blood of the lamb is for redemption, and redemption is for salvation. Redemption is the first step of God's salvation. God's full salvation continues with the washing away of sins, reconciliation, justification, regeneration, renewing, sanctification, transformation, conformation, and glorification.

In the feast of the Passover, the Israelites struck the blood of the lamb, and they also ate the meat of the lamb with the unleavened bread and the bitter herbs (vv. 8-11). John 6:4 says, "Now the Passover, the feast of the Jews, was near." Verse 4 indicates that John 6 is a chapter on the reality of the Passover. The Passover recorded in Exodus 12 was in typology, not in reality. The reality of the Passover is recorded in John 6.

In John 6 the Lord said that His blood is drinkable and His flesh is eatable (v. 54). Then verse 57 says that not only His flesh but also His entire being is eatable. In this verse the Lord Jesus said, "As the living Father has sent Me and I live because of the Father, so he who eats Me, he also shall live because of Me." Here it says, "He who

里是说，那吃“我”的，指明不仅祂的肉，连祂的全人也是可吃的。耶稣说，祂的血是可喝的，又说祂的肉是可吃的，更说祂的全部是可吃的。

按照出埃及十二章，以色列人吃羊羔的肉，（8，）但他们也带着羊羔的头、腿和五脏吃。（9。）吃逾越羊羔的头、腿和五脏，乃是接受整个的基督，全部的基督。为了要在基督里，借着基督，并凭着基督享受神的救恩，我们必须学习如何洒基督的血，使我们得救赎，也必须学习如何吃祂，使我们得拯救。

在逾越节当晚，以色列人受嘱咐，他们吃羊羔要腰间束带，脚上穿鞋，手中拿杖，赶紧的吃。（11。）他们这样吃羊羔，乃是预备要出埃及。他们已经有血在房屋上遮盖他们，并保护他们脱离死的审判。现在他们必须吃羊羔，好得着力量出埃及。他们出埃及的力量乃是来自羔羊的肉，预表基督自己。我们必须吃耶稣，使我们得力量出埃及，并成为神的军队，（51，）与仇敌争战。

我们必须跟随神，走很长的一段路，与仇敌争战，并过无罪的生活。所以只吃羊羔的肉是不够的。以色列人也必须吃无酵饼和苦菜。当我们吃耶稣的时候，我们不仅吃祂为羊羔，我们也吃祂为无酵饼和苦菜。吃无酵饼的意思是除去一切罪恶的东西。吃苦菜的意思是，我们必须懊悔并悔改，对罪恶之事有苦味的经历。

当我们接受主作我们的救主和生命时，我们决定要跟随神，竭力击败撒但和世界，并竭力远离罪，过无罪的生活。每当我们犯了罪，我们都满了懊悔。我们觉得苦，不觉得甜。我们得救时，不仅洒了羊羔的血，使我们得救赎，我们也吃整个的基督作羊羔、无酵饼和苦菜，使我们得拯救。神在以色列族身上的这一部分历史，启示救赎的神。祂绝不疏忽罪的事。祂为我们预备了救恩的一部分，作为救赎。然后祂给我们一切力量来跟从祂，击败撒但和撒但的世界，过无罪的生活，并在犯罪时感到懊悔。在这四方面，我们需要基督作我们的力量。

祂这位神，也是耶和华的使者，在祂的荣耀里照顾祂所拯救的子民；又是大能的神，能神奇的拯救祂的子民脱离埃及，领他们进入旷野。神发令叫青蛙、虱子、苍蝇和蝗虫，带灾祸给埃及。祂打发青蛙如同潜艇，虱子

eats Me,” indicating that not only His flesh but also His entire being is eatable. Jesus said that His blood was drinkable, that His flesh was eatable, and that He in totality was eatable.

According to Exodus 12, the Israelites ate the meat of the lamb (v. 8) but they also ate the lamb with its head, legs, and inwards (v. 9). To eat the Passover lamb with the head, legs, and inwards is to take Christ as a whole, in His entirety. In order to enjoy God's salvation in, through, and with Christ, we must learn how to strike His blood for our redemption, and we must learn how to eat Him for our salvation.

On the evening of the feast of the Passover, they were charged to eat the lamb in haste with their loins girded, with shoes on their feet, and with a staff in their hand (v. 11). Their eating of the lamb in such a way was their preparation to move out of Egypt. They had the blood on their houses to cover them and to protect them from the death-judgment. Now they needed to eat the lamb for the strength to move out of Egypt. Their energy for moving out of Egypt came from the meat of the lamb, typifying Christ Himself. We have to eat Jesus for our strength to move out of Egypt and become His army (v. 51) to fight against the enemy.

We have a long way to walk in following God to fight against the enemy and to live a sinless life. Therefore, just to eat the meat of the Lamb is not sufficient. The children of Israel also had to eat the unleavened bread and the bitter herbs. When we eat Jesus, we eat Him not only as the Lamb but also as the unleavened bread with the bitter herbs. To eat the unleavened bread means to eliminate all sinful things. To eat bitter herbs means that we need to regret and repent, to experience a bitter taste regarding sinful things.

When we received the Lord as our Savior and our life, we decided to follow God, to endeavor to defeat Satan with the world, and to endeavor to stay away from sin, to live a sinless life. Whenever we sinned, we were full of regret. We felt bitter, not sweet. When we were saved, we not only struck the blood of the Lamb for our redemption but also ate Christ in His entirety as the Lamb, the unleavened bread, and the bitter herbs for our salvation. This part of the history of God in the race of Israel reveals the redeeming God. He would never neglect the matter of sin. He would prepare a part of His salvation to us as redemption. Then He would afford us with all the strength to follow Him, to defeat Satan with his world, to live a life without sin, and to regret whenever we sin. We need Christ as our strength in these four aspects.

He is also a God who is the Angel of Jehovah, taking care of His saved people in His glory, and the almighty God who can miraculously deliver His people from Egypt and bring them into the wilderness. God gave His orders to the frogs, the lice, the flies, and the locusts to plague Egypt. He sent the frogs as the submarines, the lice as an army,

如同陆军，苍蝇和蝗虫如同飞机，击败法老和埃及人。祂也以大能大力分开红海，使以色列人走过，然后使海合闭在法老和他的军队身上，毁灭他们。祂凭大能大力行了许多奇事。我们必须在出埃及记的开始，看见神这位拯救者的历史。

在本篇信息里，我们要继续来看，神如何背负以色列人经过旷野，并带他们到西乃山归祂自己。

壹 背负他们经过旷野

一 如在鹰的翅膀上

神拯救以色列人脱离埃及，并领他们进入旷野。在这里，旷野是非常正面的。我们蒙神从喧闹的世界拯救出来，到一个没有任何别的东西，只有天、地和神的地方，这是何等的好。但是从长远来看，旷野不是好地方。因此，他们必须受引领，走长途经过旷野。

在出埃及十九章四节，神说，“我向埃及人所行的事，你们都看见了，且看见我，如鹰将你们背在翅膀上，带来归我。”神将祂自己看作是一只大鹰，将所有以色列人都背在两个翅膀上。我在中国大陆时，曾想要福音化内蒙古，但神在祂的主宰里，把我背在祂的翅膀上，带到美国。神把所有以色列人都摆在祂的翅膀上，背负他们经过旷野，带他们到西乃山归祂自己。

二 将苦水变成甜水

神在玛拉，借着把一棵树（表征基督医治的十字架—彼前二 24）丢在水里，为他们将苦水变成甜水，表征耶和華医治他们，使他们不得埃及的疾病。（出十五 22～26。）他们不仅蒙拯救脱离埃及，脱离埃及人的暴虐，更借着基督的十字架而蒙拯救，不得埃及人各样的疾病。彼前二章二十四节说，十字架就是那木头，就是那棵树。

三 供给他们十二股水泉，和七十棵遮荫的棕树

神也在以琳供给他们十二股水泉（表征基督包罗万有的灵—约七 38～39），和七十棵遮荫的棕树（表征覆庇的

and the flies and the locusts as the planes to defeat Pharaoh and the Egyptians. He also divided the Red Sea by His mighty power for Israel to pass through, and then He closed the sea upon Pharaoh and his army to destroy them. He did many wonderful things by His mighty power. We need to see the history of God as the saving One in the beginning of the book of Exodus.

In this message we want to go on to see how God bore the children of Israel through the wilderness and brought them to Himself at Mount Sinai.

I. BEARING THEM THROUGH THE WILDERNESS

A. As on Eagles' Wings

God delivered Israel out of Egypt and brought them into the wilderness. The wilderness is very positive here. It is very good to be saved by God out of the noisy world to a place where there is only the heavens and the earth and God, nothing else. But for the long run, the wilderness was not a good place. Thus, they had to be brought by a long journey through the wilderness.

In Exodus 19:4 God said, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself." God considered that He was a big eagle who bore all the children of Israel upon His two wings. When I was in mainland China, I intended to evangelize Inner Mongolia, but God in His sovereignty bore me on His wings to the United States. God put all the children of Israel upon His wings and bore them through the wilderness to bring them to Himself at Mount Sinai.

B. Changing the Bitter Waters into Sweet Waters

God changed the bitter waters into sweet waters for them by casting a tree (typifying the healing cross of Christ—1 Pet. 2:24) into the waters at Marah, signifying that Jehovah heals them from the Egyptian diseases (Exo. 15:22-26). They were not only rescued out of Egypt and out of the tyranny of the Egyptians but also delivered from all kinds of Egyptian diseases by the cross of Christ. First Peter 2:24 says that the cross is the tree.

C. Providing Them with Twelve Springs of Water and Seventy Shading Palm Trees

God also provided them with twelve springs of water (signifying the all-inclusive Spirit of Christ—John 7:38-39) and seventy shading palm trees (signifying the

基督—林后十二 9）。（出十五 27。）在旷野里，水泉和遮荫的棕树是真实的享受。神赐给我们活水和遮荫，以照顾我们。

四 用吗哪喂养他们

在神的历史里，祂也用吗哪，属天的粮（预表基督是从天上来的粮—约六 50～51，林前十 3）喂养以色列人。（出十六 13～18。）约翰六章是逾越节和属天吗哪的应验。

五 用活水解他们的干渴

神用那流自裂开磐石（预表钉十字架的基督—约十九 34，林前十 4 下）的活水（预表涌流的灵—约七 37～39，林前十 4 上）解他们的干渴。（出十七 1～6。）在旷野里的磐石，乃是行动的磐石，在旷野里随着他们。这磐石预表钉十字架的基督在复活里。祂被钉十字架，但如今祂在复活里活着，作那满溢之灵的源头，使我们得着供应。

六 击败亚玛力人

在旷野的路上，也有仇敌亚玛力人。神为他们击败亚玛力人；（出十七 8～16；）亚玛力人表征信徒的肉体。（加五 16～24。）拦阻我们跟随主的第一个仇敌，乃是我们的肉体。

七 建立他们为国度，带着权柄

最后，在神一切的供应和爱的照顾之后，神建立他们为国度，（出十九 6，）带着权柄（摩西预表基督作元首的权柄，千夫长、百夫长、五十夫长、十夫长作代表的权柄），以保持他们的情形在良好的次序中。（十八 13～26。）这些首领都是在以色列人中的代表权柄。借着这些代表的权柄，他们才得以保持在良好的次序中。

借着神背负他们经过旷野，以色列人得着各种神圣的供应，也建立成为国民。至终，这国民成为一个国度。在出埃及十九章六节，神说祂拣选以色列人，使他们成为祭司的国度。

因此，我们在出埃及十五章看见苦水变为甜水，在十六章看见吗哪，在十七章看见流自裂开磐石的活水，以及击败亚玛力人，在十八章看见以色列人建立为国民，在十九章看见他们被称为国度。

overshadowing Christ—2 Cor. 12:9) at Elim (Exo. 15:27). The springs of water and the shading palm trees in the wilderness were a real enjoyment. God gives us the living waters and the shade to take care of us.

D. Feeding Them with Manna

In God's history He also fed the children of Israel with manna (Exo. 16:13-18), the heavenly food, typifying Christ as the bread from heaven (John 6:50-51; 1 Cor. 10:3). John 6 is a fulfillment of both the Passover and the heavenly manna.

E. Quenching Them with the Living Water

God quenched them with the living water (1 Cor. 10:4a), typifying the overflowing Spirit (John 7:37-39), out of the cleft rock (Exo. 17:1-6), typifying the crucified Christ (John 19:34; 1 Cor. 10:4b). The rock in the wilderness was a moving rock following them in the wilderness. This rock typifies the crucified Christ in resurrection. He was crucified, but now He is living in resurrection as the source of the overflowing Spirit for our supply.

F. Defeating the Amalekites

On the way in the wilderness, there were also enemies, the Amalekites. God defeated the Amalekites (signifying the flesh of the believers—Gal. 5:16-24) for them (Exo. 17:8-16). The first enemy that frustrates us from following the Lord is our flesh.

G. Establishing Them as a Kingdom with Authorities

Eventually, after all of God's provisions and loving care, He established them as a kingdom (Exo. 19:6) with authorities (Moses typifying Christ as the head authority, and the captains of thousands, hundreds, fifties, and tens as deputy authorities) to keep their condition in a good order (18:13-26). These captains were the deputy authorities among the children of Israel. Through these deputy authorities, they were kept in good order.

By God's bearing them through the wilderness, the children of Israel were supplied with all kinds of divine provisions and also established as a nation. Eventually, this nation became a kingdom. In Exodus 19:6 God said that He chose the children of Israel to make them a kingdom of priests.

Thus, we can see the bitter waters changed into sweet waters in Exodus 15, the manna in chapter sixteen, the living water out of the cleft rock in chapter seventeen, the defeat of the Amalekites in chapter seventeen, the establishment of the children of Israel as a nation in chapter eighteen, and their being called a kingdom in chapter nineteen.

貳 帶他們到西乃山歸祂自己

借着背负以色列民经过旷野，神带他们到西乃山归祂自己。（出十九1～4。）出埃及十九章给我们看见，神在西乃山等候以色列人来。西乃山在圣经里称为神的山。他们被带到西乃山神那里，因为神在那里。神背负他们在翅膀上归祂自己。这地上有两座山，在神在地上的历史里非常的重要。一座是西乃山，另一座是锡安山。我们已经看见，诗篇六十八篇启示神在地上，从西乃山到锡安山的行动。（见诗篇生命读经第二十七、二十八篇。）现在我们必须来看神在西乃山所作的是什么。

一 使他们成为神自己特有的产业

在西乃山，神使以色列人在万民之上成为神自己特有的产业，祭司的国度，圣别的国民。（出十九5～6。）他们作神特有的产业，是荣美的子民，特别属于神，为神心所愿望的。耶利米二章告诉我们，神向着以色列人有特别情爱的感觉。那时以色列向着神的爱乃是订亲的爱情。（2。）这种关系是非常甜美的。以色列人被领出埃及到旷野，并被背负经过旷野，到西乃山归神自己之后，神使以色列成为祂特有的产业，作祭司的国度，和圣别的国民。

二 借着赐给他们那是祂见证的律法而暴露他们

神借着赐给他们那是祂见证的律法（诗十九7）而暴露他们，使他们认识他们在性情上是有罪的，在行为上是邪恶的，并且他们没有能力守祂的律法。（出二十～二三，参十九8。）在出埃及十九章八节，他们说，“凡耶和华所说的我们都要遵行。”他们不认识自己，所以迫使神颁布律法。律法是神所是的一幅图画，一张照片，一个见证。神是一位圣别、公义、光明、慈爱的神。祂恨恶杀害、淫乱、偷窃、说谎和贪婪。律法作为神的见证，显示以色列人并不像神。以色列人在性情上是有罪的，在行为上是邪恶的。

三 向他们启示有分于三一神的路

神也向他们启示有分于三一神作他们的分，给他们享受的路。（出二五～二七，三十，三六～三八，四十。）这是神背负以色列人到西乃山归祂自己的目的。

II. BRINGING THEM TO HIMSELF AT MOUNT SINAI

By bearing the nation of Israel through the wilderness, God brought them to Himself at Mount Sinai (Exo. 19:1-4). Exodus 19 shows that God was at Mount Sinai waiting for the children of Israel to come. Mount Sinai in the Bible is called the Mount of God. They were brought to God at Mount Sinai because God was there. They were borne by God on His wings to God Himself. Two mountains on this earth are very significant in God's history on this earth. One is Mount Sinai and the other is Mount Zion. We have seen that Psalm 68 reveals God's move on this earth from Mount Sinai to Mount Zion (see Life-study of the Psalms, Messages Twenty-seven and Twenty-eight). Now we need to see what God did at Sinai.

A. Making Them His Own Peculiar Possession

At Mount Sinai, God made the children of Israel His own peculiar possession above all the peoples, a kingdom of priests and a holy nation (Exo. 19:5-6). As God's peculiar possession, they were a beautiful people particularly belonging to God as God's heart's desire. Jeremiah 2 tells us that God had a very affectionate feeling toward the children of Israel. At that time Israel's love toward God was a bridal love (v. 2). This relationship was very sweet. After being brought out of Egypt to the wilderness and borne through the wilderness to Mount Sinai, to God Himself, God made Israel a peculiar possession to be a kingdom of priests and a holy nation.

B. Exposing Them by Giving Them the Law as His Testimony

God exposed the children of Israel by giving them the law as His testimony (Psa. 19:7) that they might know that they were sinful in nature and evil in deeds and that they had no ability to keep His law (Exo. 20 —23; cf. 19:8). In Exodus 19:8 they said, "All that the Lord hath spoken we will do." They did not know themselves, so that forced God to decree the law. The law is a picture, a photo, a testimony, of what God is. God is a holy, righteous, bright, and loving God. He hates killing, fornication, stealing, lying, and coveting. The law as God's testimony showed that Israel was not like God. Israel was sinful in nature and evil in deeds.

C. Revealing to Them the Way to Partake of the Triune God

God also revealed to them the way to partake of the Triune God as their portion for their enjoyment (chs. 25—27, 30, 36—38, 40). This was the purpose for which God bore the children of Israel to Himself at Mount Sinai.

1 使他们在洗濯盆里，洗去地的污秽

他们在预表洗净之灵的洗濯盆里，得以洗去地的污秽。（三十 17～21，四十 11～12，30～32。）在洗濯盆那里，所有事奉神的人洗去他们因属地的接触而有的污秽。这是预表那灵的洗净，那灵在基督血洒之前圣别了我们，如彼前一章二节所揭示的。

2 使他们借着供物蒙救赎脱离他们的罪

神使他们借着供物（预表基督—约一 29），蒙救赎脱离他们的罪。这些供物在预表基督十字架的祭坛上，与基督一同献上给神。（出二七 1～8，三八 1～7，四十 6。）

3 进到作三一神地上居所的帐幕里

他们进到作三一神地上居所的帐幕里，（二六，三六 8～38，四十 2，17～28，33～34，）预表基督是三一神在人间的具体表现。（约一 14。）帐幕是神具体的表现，并且帐幕是可以进入的。以色列人能进到帐幕所具体表现的神里面。这指明在神的历史里，神是可以进入的，也就是说，我们可以进到祂里面，享受祂。

4 从陈设饼桌子得喂养

你进到神里面之后，神是可吃的。他们进入帐幕之后，就从陈设饼桌子得喂养，（出二五 23～30，三七 10～16，四十 4 上，22～23，）预表基督是信徒生命的供应。（约六 48，51。）我们的食粮是神的同在。神的同在是我们可吃的食粮。

5 得灯台的照亮

他们吃了陈设饼之后，就得灯台的照亮，（出二五 31～39，三七 17～24，四十 4 下，24～25，）预表基督是信徒的生命之光。（约一 4，八 12。）当我们借着吃饼得了生命的供应时，我们就得着光照。当我们得了生命的供备，生命的供应时，我们就有生命的光。生命就是人的光。

6 在祷告中蒙神悦纳

然后他们在金香坛上（出三十 1～10，三七 25～29，四十 5，26～27）以基督为馨香之气，（参启八 3～4，）

1. To Get Them Washed from the Dirt of the Earth in the Laver

They were washed from the dirt of the earth in the laver, typifying the cleansing Spirit (30:17-21; 40:11-12, 30-32). The brass laver was where all the serving ones of God washed away all the dirt from their earthly contact. This was a type of the cleansing of the Spirit, who sanctifies us before the sprinkling of the blood of Christ as unveiled in 1 Peter 1:2.

2. To Get Them Redeemed from Their Sins through the Offerings

God redeemed them from their sins through the offerings (typifying Christ—John 1:29). These offerings were presented with Christ to God at the altar, typifying the cross of Christ (Exo. 27:1-8; 38:1-7; 40:6).

3. To Enter into the Tabernacle as the Dwelling of the Triune God on Earth

They entered into the tabernacle as the dwelling of the Triune God on earth (Exo. 26; 36:8-38; 40:2, 17-28, 33-34), typifying Christ as the embodiment of the Triune God among men (John 1:14). The tabernacle was God's embodiment, and that tabernacle was enterable. The children of Israel could enter into God, embodied by the tabernacle. This indicates that the very God in His history is enterable, that we can enter into Him to enjoy Him.

4. To Feed on the Table of the Bread of the Presence

After you enter into God, God is eatable. After entering into the tabernacle, they fed on the table of the bread of the Presence (Exo. 25:23-30; 37:10-16; 40:4a, 22-23), typifying Christ as the believers' life supply (John 6:48, 51). Our food is God's presence. God in His presence is our available food.

5. To Be Enlightened by the Lampstand

After eating the bread of the Presence, they were enlightened by the lampstand (Exo. 25:31-39; 37:17-24; 40:4b, 24-25), typifying Christ as the light of life to the believers (John 1:4; 8:12). When we receive the life supply by eating the bread, we will be enlightened. When we receive the provision of life, the supply of life, we will have the light of life. The life is the light of men.

6. To Be Accepted by God in Prayer

They were then accepted by God in prayer with Christ as the fragrance (cf. Rev. 8:3-4) at the golden altar (Exo. 30:1-10; 37:25-29; 40:5, 26-27). This altar is different from the

在祷告中蒙神悦纳。这坛不同于铜祭坛。铜祭坛是在外院，在帐幕之外；金坛是在帐幕之内，靠近至圣所。在金坛，就是香坛那里，祭司能向神献上祷告，得蒙悦纳。

我们祷告的内容是复活升天的基督。基督为着救赎我们，将祂自己献在由地上铜祭坛所预表的十字架上。如今祂在三层天上，在神的面前。身为复活并升天者，祂乃是甜美馨香的香，在其中神将祂的悦纳赐给我们。

7 借着约柜遮罪盖上遮罪的血，与神相会

最后，他们借着至圣所里约柜（预表基督是神居所的中心—罗三 25）遮罪盖上遮罪的血，得以与神相会。（出二五 10～22，三七 1～9，四十 3，20～21。）在帐幕外面铜祭坛那里所洒的血，被带到帐幕里，弹在约柜的盖上。在基督这遮罪的盖上，我们能接触神，与神来往，与神交通。乃是在这里，神成为我们的一切，作我们的享受。

借着帐幕，以色列人得以在神的面光中。借着在外院的洗濯盆和铜祭坛，他们能进入具体表现为帐幕的神里面。在帐幕里，有陈设饼、灯台、香坛和约柜。帐幕是神的具体表现，与这具体表现的神有关的是六样东西：洗濯盆洗净我们，铜祭坛救赎我们，桌子喂养我们，灯台照亮我们，香坛悦纳我们，以及约柜使我们与神同在，以享受祂。

现在我们应当能看见，为什么我们需要旧约。不论新约的教训多么美好，多么丰富，多么超越，我们在其中找不到神历史的细节，这些细节乃启示于旧约的预表里。在神的历史里我们可以看见，神是供应的神，使我们进到祂里面与祂同住，借着洗净、救赎、喂养、光照、悦纳和相交，使我们永远不断的享受祂。今天我们是在具体化身的三一神里，享受祂在洗濯盆的洗净，祂在铜祭坛的救赎，祂在桌子的喂养，祂在灯台的光照，祂在香坛的悦纳，以及祂在约柜的交通。我们原是在埃及，但我们经过了红海，被背负经过旷野到神那里。现在我们是在神里面，享受祂的洗净、救赎、喂养、光照、悦纳和交通。

brass altar. The brass altar is in the outer court, outside the tabernacle, and the golden altar is inside the tabernacle, close to the Holy of Holies. At the golden altar, the incense altar, the priests could offer their prayer to God to be accepted.

The content of our prayer is the resurrected and ascended Christ. Christ offered Himself on the cross, typified by the brass altar on the earth, for our redemption. Now He is in the third heaven before God. As the resurrected and ascended One, He is the sweet and fragrant incense, in which God extends to us His well-pleasing acceptance.

7. To Meet God through the Propitiatory Blood on the Propitiation Cover of the Ark

Finally, they were able to meet God through the propitiatory blood on the propitiation cover of the ark (typifying Christ as the center of God's dwelling—Rom. 3:25) in the Holy of Holies (Exo. 25:10-22; 37:1-9; 40:3, 20-21). The blood shed outside the tabernacle at the brass altar was brought into the tabernacle and sprinkled on the cover of the ark. On Christ as the propitiatory cover, we can contact God, commune with God, and have fellowship with God. It is here that God becomes everything to us for our enjoyment.

By means of the tabernacle, the children of Israel were able to be in the presence of God. Through the laver and the brass altar in the outer court, they could enter into the very God embodied as the tabernacle. In the tabernacle were the bread of the Presence, the lampstand, the incense altar, and the ark. The tabernacle is the embodiment of God, and related to this embodied God are six items: the laver to wash us, the brass altar to redeem us, the table to feed us, the lampstand to enlighten us, the incense altar to accept us, and the ark for us to stay with God to enjoy Him.

Now we should be able to see why we need the Old Testament. Regardless of how good, how rich, and how excellent the New Testament teaching is, we cannot find there the details of God's history which are revealed in the typology of the Old Testament. In God's history we can see that He is the providing God for us to enter into Him and to stay with Him for our perpetual enjoyment of Him in the way of washing, redeeming, feeding, enlightening, accepting, and communion. Today we are in the embodied Triune God to enjoy His washing at the laver, His redeeming at the brass altar, His feeding at the table, His enlightening at the lampstand, His accepting at the incense altar, and His communion at the ark. Once we were in Egypt, but we passed through the Red Sea and were borne through the wilderness to be brought to God. Now we are in God enjoying Him in His washing, redeeming, feeding, enlightening, accepting, and communion.

第十三篇

神在时间里的历史（十二）

（创一 1 ～ 启二十 15）

借着摩西在祂选民身上的工作（三）

训练他们敬拜并分享神，

且过圣别、洁净并喜乐的生活

读经：利未记。

纲 目

壹 训练他们敬拜并分享神：

一 凭着供物——基督的各方面：

1 燔祭——利一 3 ～ 9：

a 预表基督绝对为着神的满足。

b 是赎罪祭的条件。

2 素祭——二 1 ～ 3：

a 预表基督在祂的为人生活和日常行动里。

b 一部分在祭坛上焚烧，作为火祭献给神，作神的食物——利二 2，民二八 2，8。

c 余下的作祭司的食物——利二 3。

3 平安祭——三 1 ～ 6：

a 预表基督作神与祂子民之间的平安。

b 为着神与祂子民在交通中的享受。

4 赎罪祭——四 13 ～ 21：

CHAPTER THIRTEEN

GOD'S HISTORY IN TIME (12)

GEN. 1:1—REV. 20:15

Working On His Elect Through Moses (3)

Training Them To Worship And Partake Of God

And To Live A Holy, Clean, And Rejoicing Life

Scripture Reading: Leviticus

OUTLINE

I. Training them to worship and partake of God:

A. With the offerings—Christ in all aspects:

1. The burnt offering—Lev. 1:3-9:

a. Typifying Christ in His absoluteness for God's satisfaction.

b. Being the qualification for the sin offering.

2. The meal offering—Lev. 2:1-3:

a. Typifying Christ in His human living and daily walk.

b. A part to be burned on the altar to God as an offering by fire for food to God—v. 2; Num. 28:2, 8.

c. The rest to be food to the priests—v. 3.

3. The peace offering—Lev. 3:1-6:

a. Typifying Christ as the peace between God and His people.

b. For the enjoyment of God with His people in fellowship.

4. The sin offering—Lev. 4:13-21:

- a 预表基督作赎罪祭，为着神子民的罪。
- b 整个祭物烧在营外—21 节。
- 5 赎愆祭—五 1～6：
 - a 预表基督作赎愆祭，为着神子民的罪过、罪愆。

b 赎愆祭也被视为赎罪祭—6 节。

二 借着祭司—利一 5～8，二 2，三 2，四 5，10，五 8：

- 1 预表基督作神的祭司—来五 5～6。
- 2 为我们将自己献给神—来九 14，26，十 10。

贰 训练他们过圣别、洁净并喜乐的生活：

一 过圣别的生活—利十八～二十：

- 1 脱去旧生活，穿上新生活—参弗四 17～五 14。
- 2 脱去从前埃及人的行为—利十八 3 上。
- 3 不照迦南人的习俗而行—十八 3 下。
- 4 照着神的圣别性情，过神的圣别生活—十九 2，二十 7，26。

二 过洁净的生活：

- 1 接触洁净的人，以保持洁净—利十一，徒十 11～15。
- 2 在人出生的不洁上得着洁净—利十二。
- 3 在麻风上得着洁净—利十三～十四。
- 4 在人一切不洁的漏症上得着洁净—利十五。

三 过喜乐的生活：

a. Typifying Christ as the sin offering for the sin of God's people.

b. The whole offering to be burned outside the camp—v. 21.

5. The trespass offering—Lev. 5:1-6:

a. Typifying Christ as the trespass offering for the sins, the trespasses, of God's people.

b. The trespass offering being also considered as a sin offering—v. 6.

B. Through the priests—Lev. 1:5-8; 2:2; 3:2; 4:5, 10; 5:8:

1. Typifying Christ as God's Priest—Heb. 5:5-6.

2. Offering Himself to God for us—Heb. 9:14, 26; 10:10.

II. Training them to live a holy, clean, and rejoicing life:

A. Living a holy life—Lev. 18—20:

1. Putting off the old life and putting on the new—cf. Eph. 4:17—5:14.

2. Putting off the former Egyptian conduct—18:3a.

3. Not walking in the customs of the Canaanites—18:3b.

4. Having God's holy living according to His holy nature—19:2; 20:7, 26.

B. Living a clean life:

1. Kept clean in contacting the clean people—Lev. 11; Acts 10:11-15.

2. Cleansed from the human impurity by birth—Lev. 12.

3. Cleansed from leprosy—Lev. 13—14.

4. Cleansed from all unclean discharges from the human being—Lev. 15.

C. Living a rejoicing life:

- 1 每周的安息日—利二三 1 ~ 3:
 - a 是每年一切节期的主要意义。
 - b 使蒙神救赎的人与神一同安息，并彼此一同安息。
- 2 每月的月朔节期—民十 10，二八 11 ~ 15。
- 3 每年的节期—利二三 2，4 ~ 44:
 - a 逾越节—利二三 4 ~ 5，出十二 2 ~ 14:
 - (一) 预表基督作我们的逾越—林前五 7。
 - (二) 为着我们起初并基本的救恩。
 - (三) 我们重生生命的开始—出十二 2。
 - b 无酵节—利二三 6 ~ 8，出十二 15 ~ 20:
 - (一) 七天，预表我们基督徒生活的整个期间，乃是无罪的节期。
 - (二) 基督是我们在整个基督徒生活中，过着无罪生活的力量，作为我们的享受与安息。
 - c 初熟节—利二三 9 ~ 14:
 - (一) 预表复活的基督—林前十五 20。
 - (二) 在祂的复活里，作为给我们享受的节期。
 - d 五旬节—第五十天的节期—利二三 15 ~ 21:
 - (一) 预表享受那灵的浇灌。
 - (二) 为着构成召会，包括犹太和外邦这两部分，由当日所献上给神的两个饼所预表—17 节。
 - e 吹号角—利二三 23 ~ 25:
 - (一) 预表神召聚祂四散的子民，就是分散的以色列人—太二四 31。

1. The weekly Sabbath—Lev. 23:1-3:
 - a. Being the principal denotation of all the annual feasts.
 - b. For God's redeemed people to rest with God and with one another.
2. The monthly new moon feast—Num. 10:10; 28:11-15.
3. The annual feasts—Lev. 23:2, 4-44:
 - a. The Feast of the Passover—vv. 4-5; Exo. 12:2-14:
 - 1) Typifying Christ as our Passover—1 Cor. 5:7.
 - 2) For our initial and foundational salvation.
 - 3) The beginning of our regenerated life—Exo. 12:2.
 - b. The Feast of Unleavened Bread—vv. 6-8; Exo. 12:15-20:
 - 1) For seven days, typifying the entire course of our Christian life as a feast without sin.
 - 2) Christ being our strength to live a life without sin in our entire Christian life for our enjoyment and rest.
 - c. The Feast of the Firstfruits—vv. 9-14:
 - 1) Typifying the resurrected Christ—1 Cor. 15:20.
 - 2) For our enjoyment as a feast in His resurrection.
 - d. The Feast of Pentecost—of the fiftieth day—vv. 15-21:
 - 1) Typifying the enjoyment of the outpouring of the Spirit.
 - 2) For the formation of the church in two sections, the Jewish and Gentile, typified by the two loaves offered to God on that day—v. 17.
 - e. The Feast of the Blowing of Trumpets—vv. 23-25:
 - 1) Typifying God's calling together of His scattered people, the dispersed Israelites—Matt. 24:31.

(二) 要应验于基督回来时—太二四 30。

f 遮罪节—利二三 26 ~ 32:

(一) 预表以色列全家被神召聚后，他们对神遮罪的享受—罗十一 25 ~ 27，亚十二 10 ~ 14。

(二) 要应验于基督第二次来，从天降到圣地时—启一 7。

g 住棚节—利二三 33 ~ 44:

(一) 预表复兴时代的享受—太十九 28。

(二) 要应验于千年国时（启二十 4，6）在被恢复的地上，还不是在新天新地。

4 安息年—利二五 1 ~ 7，18 ~ 22:

a 预表基督作我们完全的安息。

b 让地安息，并让神的子民和他们的仆人、婢女、雇工人、并寄居的外人、以及牲畜和地上的走兽，享受食物，不必劳苦—4 ~ 7 节。

5 禧年—五旬年—利二五 8 ~ 17:

a 欢乐呼喊的时候。

b 预表基督借着赎回我们所失去的权利，以及我们所卖掉的自己，而作我们完全的释放、安息并喜乐。

c 使我们在祂的复活里得着最完全的享受，直到永永远远。

2) To be fulfilled at Christ's coming back—Matt. 24:30.

f. The Feast of Propitiation—vv. 26-32:

1) Typifying the enjoyment of God's propitiation for the whole house of Israel after they will be gathered together by God—Rom. 11:25-27; Zech. 12:10-14.

2) To be fulfilled at the very time of Christ's descending from the heavens to the Holy Land in His second coming—Rev. 1:7.

g. The Feast of Tabernacles—vv. 33-44:

1) Typifying the enjoyment of the age of restoration—Matt. 19:28.

2) To be fulfilled in the millennium (Rev. 20:4, 6) on the restored earth, not in the new heaven and new earth yet.

4. The Sabbath year—Lev. 25:1-7, 18-22:

a. Typifying Christ as our rest in full.

b. For the land to rest and for the people with their servants, their maids, their hired servants, and their strangers, and with their cattle and the beasts in their land to enjoy food without laboring—vv. 4-7.

5. The jubilee—the Pentecostal year—Lev. 25:8-17:

a. A time of shouting in rejoicing.

b. Typifying Christ as our full release, rest, and joy by redeeming back what we have lost in our rights and what we have sold in ourselves.

c. For us to enjoy in His resurrection in the fullest way forever and ever.

在本篇信息里，我们要继续交通到神借着摩西在祂选民身上的工作。整卷利未记给我们看见，神训练祂的选民敬拜并分享神，且过圣别、洁净并喜乐的生活。

在创世记和出埃及记里所见神的历史，终结于以色列人成为一国之民。在前一篇信息里，我们看见神如何带祂的子民，祂的选民，经过旷野。神与他们一同行动，并带他们到西乃山。西乃代表神的同在。神带祂的子民到西乃山归祂自己，与他们同住。以色列人留在西乃，与神同在大约十一个月。（出十九1，参民十11。）在那里神与祂的子民日夜在一起，所以神训练他们。

在西乃山神赐给他们律法和会幕的样式。一面神用律法规律他们，另一面神用帐幕鼓励他们。神在西乃颁赐律法并建造帐幕之后，赐给他们利未记各章，训练他们敬拜并分享神，且过圣别、洁净并喜乐的生活。

壹 训练他们敬拜并分享神

神训练祂的子民敬拜祂并分享祂，有分于祂，作他们的享受。我们必须受训练，借着有分于神而敬拜神，使我们得以享受祂。

一 凭着供物—基督的各方面

神的子民受教导凭着供物（预表基督的各方面）敬拜神。基督在祂一切丰富的各方面，是无法追寻的，是追测不尽的。

1 燔祭

燔祭（利一3～9）预表基督绝对为着神的满足。燔祭是赎罪祭的条件。赎罪祭要在杀燔祭的地方宰杀。这指明赎罪祭是根据燔祭，也表征基督作我们的赎罪祭，乃根据祂是燔祭。耶稣基督要作赎罪祭，就必须作燔祭。祂是燔祭，乃是祂作赎罪祭的资格。

2 素祭

In this message we want to continue our fellowship concerning God's working on His elect through Moses. The entire book of Leviticus shows that God trained His elect to worship and partake of God and to live a holy, clean, and rejoicing life.

The history of God as seen in the books of Genesis and Exodus consummated in the children of Israel as a nation. In the previous message we saw how God brought His people, His elect, through the wilderness. God moved with them and brought them to Mount Sinai. Sinai represents God's presence. God brought His people to Himself at Sinai and stayed with them. The children of Israel remained at Sinai with God for about eleven months (Exo. 19:1; cf. Num. 10:11). God stayed with His people day and night there, so God trained them.

At Mount Sinai God gave them the law and the pattern for the tabernacle. On the one hand, God regulated them by the law, and on the other hand, He encouraged them by the tabernacle. After the decree of the law and the building up of the tabernacle at Sinai, God gave them all the chapters of Leviticus to train them to worship and partake of God and to live a holy, clean, and rejoicing life.

I. TRAINING THEM TO WORSHIP AND PARTAKE OF GOD

God trains His people to worship Him and also to partake of Him, to participate in Him, for their enjoyment. We need to be trained to worship God in the way of partaking of Him to enjoy Him.

A. With the Offerings—Christ in All Aspects

God's people were instructed to worship Him with the offerings, typifying Christ in all aspects. The aspects of Christ in all of His riches are untraceable and unsearchable (Eph. 3:8).

1. The Burnt Offering

The burnt offering (Lev. 1:3-9) typifies Christ in His absoluteness for God's satisfaction. The burnt offering was the qualification for the sin offering. The sin offering was to be slaughtered in the place where the burnt offering was slaughtered. This indicates that the sin offering is based upon the burnt offering, and it signifies that Christ is the sin offering for us based upon His being the burnt offering. For Jesus Christ to be the sin offering, He had to be the burnt offering. His being the burnt offering was His qualification for Him to be the sin offering.

2. The Meal Offering

素祭（利二 1～3）预表基督在祂的为人生活和日常行动里。素祭的一部分在祭坛上焚烧，作为火祭献给神，作神的食物。（利二 2，民二八 2，8。）素祭余下的部分是作祭司的食物。（利二 3。）因此，基督作素祭乃是神的食物，也是我们这些新约祭司的食物。

3 平安祭

平安祭（利三 1～6）预表基督作神与祂子民之间的平安，为着神与祂子民在交通中的享受。

4 赎罪祭

赎罪祭（利四 13～21）预表基督作赎罪祭，为着神子民的罪。在这里的罪不是我们外面行为上的罪，乃是我们里面性情上的罪。整个赎罪祭要烧在营外。（21。）赎罪祭没有一点是给神或给事奉神的人吃的，因为赎罪祭完全是为着对付神子民性情上的罪。基督作赎罪祭，在犹太宗教一人的组织——之外忍受凌辱。（来十三 11～13。）祂是在耶路撒冷之外，就是在被视为代表犹太宗教组织之营的外面，被钉十字架。

5 赎愆祭

赎愆祭（利五 1～6）很难研究，因为很难区分单数的罪与复数的罪。二者都属于同一语族。里面的罪（单数）是在我们的性情里，而外面的罪（复数）是在我们的行为上。基督是赎愆祭的实际，为着神子民的罪过、罪愆。赎愆祭也被视为赎罪祭。（6。）这表征基督为我们罪的救赎，解决罪的两方面难处——在我们里面性情上的罪，和在我们外面行为上的罪。这两面的罪，组成罪的总和。约翰一章二十九节说，“看哪，神的羔羊，除去世人之罪的。”在这里的“罪”是指罪的总和，包括里面的罪（单数）和外面的罪（复数）。

二 借着祭司

神的选民受训练，借着祭司敬拜并分享神。（利一 5～8，二 2，三 2，四 5，10，五 8。）祭司预表基督作神的祭司，（来五 5～6，）为我们将祂自己献给神。（九 14，26，十 10。）

敬拜神是在基督里并借着基督的事。基督是供物，也是祭司。我们不可能没有基督而对神有真实的敬拜。大多数

The meal offering (Lev. 2:1-3) typifies Christ in His human living and daily walk. A part of the meal offering was to be burned on the altar to God as an offering by fire for food to God (v. 2; Num. 28:2, 8). The rest of the meal offering was to be food to the priests (Lev. 2:3). Thus, Christ as the meal offering is food to God and food to us, the New Testament priests.

3. The Peace Offering

The peace offering (Lev. 3:1-6) typifies Christ as the peace between God and His people for the enjoyment of God with His people in fellowship.

4. The Sin Offering

The sin offering (Lev. 4:13-21) typifies Christ as the sin offering for the sin of God's people. Sin here is not the outward sins in our conduct, in our behavior, but the inward sin in our nature. The whole sin offering was to be burned outside the camp (v. 21). Nothing of the sin offering was for God or for God's serving ones to eat because it was absolutely for dealing with the sin in the nature of God's people. Christ as the sin offering suffered reproach outside the Jewish religion—a human organization (Heb. 13:11-13). He was crucified outside Jerusalem which was considered a camp representing the Jewish religious organization.

5. The Trespass Offering

The trespass offering (Lev. 5:1-6) is very difficult to study because it is hard to differentiate sin from sins. They are of one family. The sin within is in our nature and the sins without are in our behavior. Christ is the reality of the trespass offering for the sins, the trespasses, of God's people. The trespass offering was also considered as a sin offering (v. 6). This signifies that Christ's redemption for our sin resolves the problem of sin in its two aspects—sin in our inward nature and sins in our outward conduct. These two aspects of sin make up the totality of sin. John 1:29 says, "Behold, the Lamb of God, who takes away the sin of the world." Sin here denotes the totality of sin, comprising both the inward sin and the outward sins.

B. Through the Priests

God's elect people were trained to worship and partake of God through the priests (Lev. 1:5-8; 2:2; 3:2; 4:5, 10; 5:8). The priests typify Christ as God's Priest (Heb. 5:5-6) offering Himself to God for us (Heb. 9:14, 26; 10:10).

To worship God is a matter in Christ and through Christ. Christ is both the offerings and the Priest. It is impossible to render the true worship to God without Christ.

的基督徒，从未想过享受基督，分享基督，有分于基督的丰富。享受基督，分享基督，有分于基督一切的丰富，是我们在过去四十年来所用的新辞句。基督是敬拜神的路，也是分享神的路。

如果有人问我们如何享受基督，我们要怎么说？关于如何享受基督，我们应当能有一个简单的、确定的、并正确的回答。为了要享受基督，我们首先必须看见基督是谁，基督是什么。今天基督乃是赐生命的灵。（林前十五 45 下。）然后我们必须看见基督在哪里。祂是在我们的灵里。（提后四 22。）为了要享受基督，我们必须看见祂是灵，住在我们的灵里；所以我们必须运用我们的灵呼求祂——“哦，主耶稣！”这是很简单的。

如果我们不呼求主耶稣的名，我们就不能享受祂。在许多基督徒的感觉上，基督是客观的，是远离他们的。享受基督的路乃是呼喊：“哦，主耶稣！”当我们呼求祂，我们里面就感觉祂与我们同在。在新约圣经里，关于呼求主的教训是很重大的。（见恢复本徒二 21 与注 1。）罗马十章十二节说，主对“一切呼求祂的人”是丰富的。我们若呼求祂，祂对我们就是丰富的。我们唯有借着呼求祂，才能享受祂的丰富。

对神正确的敬拜，乃是以基督为神的具体化身，使我们得以在神的一切丰富中享受祂。除了神之外，谁能发明这样的敬拜如果没有基督，就没有对神的敬拜，也没有对神的享受。

贰 训练他们过圣别、洁净并喜乐的生活

在利未记我们也看见，神如何训练祂的子民过圣别、洁净并喜乐的生活。圣别的生活就是像神的生活，敬虔的生活。在这里我们提到洁净的生活，而不是纯净的生活。纯净是没有搀杂；洁净是没有污秽。我们不知道我们人是多少的污秽。利未记告诉我们，甚至我们的出生也是污秽的，（十二，）从我们里面出来每一样小小的排漏也是污秽的。（十五。）我们必须过洁净的生活，没有污秽的生活。按照旧约的预表，我们必须借着铜祭坛的供物，并借着洗濯盆，才能接触神。保罗告诉我们，我们乃是借着话中之水（弗五 26）的洗涤（直译，洗濯盆），而得洁净的。在基督的话中有生命的水洗净我们。这是由坐落在祭坛和帐幕之间的洗濯盆所预表的。（出三八 8，四十 7。）洗濯盆是我们洗去属地的玷污，而得着洁净的地方。

Among most Christians there is not the thought of enjoying Christ, partaking of Christ, and participating in the riches of Christ. To enjoy Christ, to partake of Christ, and to participate in all the riches of Christ is new terminology picked up by us over the last forty years. Christ is the way to worship God and the way to partake of God.

If someone asked us how to enjoy Christ, what would we say? We should be able to give a brief, definite, and accurate answer concerning how to enjoy Christ. In order to enjoy Christ, we first have to realize who and what Christ is. Christ today is the life-giving Spirit (1 Cor. 15:45b). Then we need to realize where Christ is. He is in our spirit (2 Tim. 4:22). In order to enjoy Christ we have to realize that He is the Spirit dwelling in our spirit, so we have to exercise our spirit to call on Him—"O Lord Jesus!" This is very simple.

If we do not call on the name of the Lord Jesus, we cannot enjoy Him. To the feeling of many Christians, Christ is objective and far away from them. The way to enjoy Christ is to call, "O Lord Jesus!" When we call upon Him, we have the inward sensation that He is present with us. In the New Testament, the teaching concerning calling on the Lord is very great (see Acts 2:21 and note 1—Recovery Version). Romans 10:12 says that the Lord is "rich to all who call upon Him." He is rich to us if we call on Him. His riches can be enjoyed by us only by our calling on Him.

The proper worship to God is with Christ as His embodiment for our enjoyment of God in all His riches. Who could invent such a worship, but God?! If there were no Christ, there would be no worship to God and no enjoyment of God.

II. TRAINING THEM TO LIVE A HOLY, CLEAN, AND REJOICING LIFE

In the book of Leviticus we also see how God trained His people to live a holy, clean, and rejoicing life. A holy life is a life which is like God, a godly life. Here we mention a clean life, not a pure life. To be pure is not to be mixed. To be clean is not to be dirty. We do not realize how dirty we human beings are. Leviticus tells us that even our birth is dirty (ch. 12) and that every little discharge out of us is dirty (ch. 15). We need to live a clean life, a life which is not dirty. According to the Old Testament type, we have to contact God through the offerings of the bronze altar and through the laver. Paul told us that we are cleansed by the washing (lit., laver) of the water in the word (Eph. 5:26). In the word of Christ there is the water of life to cleanse us. This is typified by the laver situated between the altar and the tabernacle (Exo. 38:8; 40:7). The laver is the place where we wash away our earthly defilement and are made clean.

我们也必须过喜乐的生活，欢乐的生活。我们都必须是“阿利路亚的人”，一直在主里喜乐。（腓四4。）有时候最安息的事乃是唱诗歌。唱诗歌使我们充满喜乐，并帮助我们享受基督作我们的安息。诗歌第二百六十五首副歌说，“这是我见证，是我诗歌，赞美我救主，口唱心和！这是我见证，是我诗歌，赞美我救主，终日欢乐！”喜乐的生活乃是在基督里享受神作一切的生活；这享受使我们欢乐，并使我们终日欢腾。基督徒的生活应当是喜乐的生活。

一 过圣别的生活

利未记给我们看见，为了要过圣别的生活，我们必须脱去旧生活，穿上新生活。（参弗四17～五14。）以色列人受嘱咐，要脱去从前埃及人的行为。（利十八3上。）神也吩咐他们不可照迦南人的习俗而行，（3下，）而要照着神的圣别性情，过神的圣别生活。（十九2，二十7，26。）

二 过洁净的生活

为了要保持在洁净的生活中，我们必须接触洁净的人。（利十一，徒十11～15。）我们接触不对的人，就使我们受污染。利未记十二章给我们看见，要从人出生的不洁上得洁净。甚至我们的出生也是不洁的，我们的源头是污秽的。利未记十三章和十四章说到从麻风得洁净。淫乱、奸淫、拜偶像、偷窃等罪，都包括在人患麻风的光景里。麻风总是来自背叛，并且表征源自人里面严重的罪，就如故犯的罪，妄为的罪，定意反抗神的罪。

利未记十五章给我们看见，我们必须从人一切不洁的排漏中得洁净。任何从我们出来的东西，包括我们的话语，都是不洁的。所以我们需要基督的十字架了结我们的旧生命，并需要基督的复活使我们有新的开始。我们也需要生命的水，就是那化身在话中，洗净、洁净的生命之灵。每逢我们在灵里来到主的话前，我们就摸着话中的东西，把我们洗净。

三 过喜乐的生活

利未记启示我们需要过喜乐的生活。

1 每周的安息日

We also need to live a rejoicing life, a happy life. We all have to be “hallelujah people,” who rejoice in the Lord always (Phil. 4:4). Sometimes the most restful thing is to sing a hymn. Singing a hymn fills us with joy and helps us to enjoy Christ as our rest. The chorus of Hymns, #308 says: “This is my story, this is my song,/Praising my Savior all the day long.” A rejoicing life is a life of enjoying God in Christ as everything; this enjoyment makes us happy and causes us to exult all the day. The Christian life should be a rejoicing life.

A. Living a Holy Life

In order to live a holy life, Leviticus shows us that we need to put off the old life and put on the new (cf. Eph. 4:17— 5:14). The people of Israel were charged to put off the former Egyptian conduct (Lev. 18:3a). God also charged them not to walk in the customs of the Canaanites (v. 3b) and to have God’s holy living according to His holy nature (19:2; 20:7, 26).

B. Living a Clean Life

In order to be kept in a clean life, we need to contact the clean people (Lev. 11; Acts 10:11-15). Our contact with the wrong people can cause us to become contaminated. Leviticus 12 shows us the cleansing from the human impurity by birth. Even our birth is not clean. The source is dirty. Leviticus 13 and 14 speak of being cleansed from leprosy. Sins such as fornication, adultery, the worship of idols, stealing, etc., are included in man’s leprous situation. Leprosy always comes from rebellion and signifies the serious sin issuing from within man, such as willful sin, presumptuous sin, and opposing God with determination.

Leviticus 15 shows that we need to be cleansed from all unclean discharges from the human being. Anything discharged out of us, including our words, is unclean. This is why we need the cross of Christ to end our old life and the resurrection of Christ to have a new beginning. Also we need the water of life, which is the washing, cleansing Spirit of life embodied in the word. Whenever we come in our spirit to the word, we touch something within the word that washes us.

C. Living a Rejoicing Life

Leviticus reveals that we need to live a rejoicing life.

1. The Weekly Sabbath

每周的安息日（利二三 1～3）是每年一切节期的主要意义。每年一切的节期，都是安息日，使蒙神救赎的人与神一同安息，并彼此一同安息。

2 每月的月朔节期

每月的月朔节期，（民十 10，二八 11～15，）表征我们可以在基督里经历新的开始，以基督为我们的喜乐、享受、并黑暗中的亮光。

3 每年的节期

不仅有每周、每月的节期，也有每年的节期。（利二三 2，4～44。）在我们基督徒生活中，我们需要每周、每月、每年都享受基督。

a 逾越节

逾越节（利二三 4～5，出十二 2～14）预表基督作我们的逾越，（林前五 7，）为着我们起初和基本的救恩。这节期表征我们重生生命的开始。（出十二 2。）我们得着起初的救恩，乃是欢乐的时刻。

b 无酵节

在逾越节之后，我们要守无罪的无酵节。（利二三 6～8，出十二 15～20。）这节期一共有七天，预表我们基督徒生活的整个期间，乃是无罪的节期。我们无法因罪喜乐。基督是我们在整个基督徒生活中，过着无罪生活的力量，作为我们的享受与安息。

c 初熟节

初熟节（利二三 9～14）预表复活的基督（林前十五 20）在祂的复活里，作为给我们享受的节期。很少人这样享受基督，因为他们不认识祂复活的能力。

d 五旬节—第五十天的节期

五旬节（利二三 15～21）预表享受那灵的浇灌，为着构成召会，包括犹太和外邦这两部分，由当日所献上给神的两个饼所预表。（17。）

e 吹号角

The weekly Sabbath (Lev. 23:1-3) was the principal denotation of all the annual feasts. All the annual feasts were a Sabbath, which was for God's redeemed people to rest with God and with one another.

2. The Monthly New Moon Feast

The monthly new moon feast (Num. 10:10; 28:11-15) signifies that we can experience a new beginning in Christ as our joy and enjoyment with light in darkness.

3. The Annual Feasts

There were not only weekly and monthly feasts but also annual feasts (Lev. 23:2, 4-44). In our Christian life, we need a weekly, monthly, and annual enjoyment of Christ.

a. The Feast of the Passover

The Feast of the Passover (Lev. 23:4-5; Exo. 12:2-14) typifies Christ as our Passover (1 Cor. 5:7) for our initial and foundational salvation. This feast signifies the beginning of our regenerated life (Exo. 12:2). Our initial salvation was a time of rejoicing.

b. The Feast of Unleavened Bread

After the Passover, we are keeping the Feast of Unleavened bread without sin (Lev. 23:6-8; Exo. 12:15-20). This feast lasted for seven days, typifying the entire course of our Christian life as a feast without sin. We cannot rejoice with sin. Christ is our strength to live a life without sin in our entire Christian life for our enjoyment and rest.

c. The Feast of the Firstfruits

The Feast of the Firstfruits (Lev. 23:9-14) typifies the resurrected Christ (1 Cor. 15:20) for our enjoyment as a feast in His resurrection. Very few are enjoying Christ in this way because they do not know His resurrection power.

d. The Feast of Pentecost—of the Fiftieth Day

The Feast of Pentecost (Lev. 23:15-21) typifies the enjoyment of the outpouring of the Spirit for the formation of the church in two sections, the Jewish and the Gentile, typified by the two loaves offered to God on that day (v. 17).

e. The Feast of the Blowing of Trumpets

吹号节（利二三 23～25）预表神召聚祂四散的子民，就是分散的以色列人，（太二四 31，）要应验于基督回来时。（30。）

f 遮罪节

遮罪节（利二三 26～32）预表以色列全家被神召聚后，他们对神遮罪的享受。（罗十一 25～27，亚十二 10～14。）这要应验于基督第二次来，从天降到圣地时。（启一 7。）

g 住棚节

住棚节（利二三 33～44）预表复兴时代的享受，（太十九 28，）要应验于千年国时（启二十 4，6）在被恢复的地上，还不是在新天新地。

4 安息年

安息年，（利二五 1～7，18～22，）就是第七年，预表基督作我们完全的安息，让地安息，并让神的子民和他们的仆人、婢女、雇工人、并寄居的外人、以及牲畜和地上的走兽，享受食物，不必劳苦。（4～7。）

5 禧年

禧年，就是五旬年，第五十年，（利二五 8～17，）乃是欢乐呼喊的时候。禧年预表基督借着赎回我们所失去的权利，以及我们所卖掉的自己，而作我们完全的释放、安息并喜乐。这是要使我们在祂的复活里得着最完全的享受，直到永永远远。

利未记给我们看见每周的享受，每月的享受，和七个每年的节期。然后利未记又说到安息年和禧年。这一切都预表新约的享受。我们这些新约的信徒，应当是圣别的人，洁净的人，常常喜乐、欢喜的人。在神在祂子民中间的历史里，祂训练他们敬拜并分享祂，且过圣别、洁净并喜乐的生活。

在每周的安息日，在每月的月朔，在每年的七个节期，在安息年，并在禧年——就是第五十年的安息中，神的选民因着丰富的享受神，对神有了最大、最高、最深、最完满的享受，这使他们一直欢乐，以致成为地上喜乐的人。除

The Feast of the Blowing of Trumpets (vv. 23-25) typifies God's calling together of His scattered people, the dispersed Israelites (Matt. 24:31), to be fulfilled at Christ's coming back (Matt. 24:30).

f. The Feast of Propitiation

The Feast of Propitiation (Lev. 23:26-32) typifies the enjoyment of God's propitiation for the whole house of Israel after they will be gathered together by God (Rom. 11:25-27; Zech. 12:10-14). This will be fulfilled at the very time of Christ's descending from the heavens to the Holy Land in His second coming (Rev. 1:7).

g. The Feast of Tabernacles

The Feast of Tabernacles (Lev. 23:33-44) typifies the enjoyment of the age of restoration (Matt. 19:28) to be fulfilled in the millennium (Rev. 20:4, 6) on the restored earth, not in the new heaven and new earth yet.

4. The Sabbath Year

The Sabbath year (Lev. 25:1-7, 18-22), the seventh year, typifies Christ as our rest in full for the land to rest and for the people with their servants, their maids, their hired servants, and their strangers, and with their cattle and the beasts in their land to enjoy food without laboring (vv. 4-7).

5. The Jubilee

The jubilee, the Pentecostal year, the fiftieth year (Lev. 25:8-17), was a time of shouting in rejoicing. The jubilee typifies Christ as our full release, rest, and joy by His redeeming back what we have lost in our rights and what we have sold in ourselves. This is for us to enjoy Christ in His resurrection in the fullest way forever and ever.

Leviticus shows us the weekly enjoyment, monthly enjoyment, and seven annual feasts. Then it speaks of the Sabbath year and the jubilee. All of these items typify the New Testament enjoyment. As New Testament believers, we should be a holy people, a clean people, and a happy people who are always rejoicing. In God's history among His people, He trained them to worship and partake of Him and to live a holy, clean, and rejoicing life.

The rich enjoyment of Him in the weekly Sabbath, in the monthly new moon, in the seven annual feasts, in the Sabbath year, and in the jubilee, the fiftieth year Sabbath, for the greatest, highest, and deepest enjoyment of God to its fullest extent, makes His elect happy all the time so that they may become a rejoicing people on

了神之外，谁能发明这一切最奇妙的节期利未记这卷记载神训练祂选民的书，也是神历史的一部分，给我们看见我们的神是怎样的一位神。

在另一系列“神在人里的行动”的信息中，我们要继续到新约来看，神在人里的行动，作神在祂与人联结中历史的总结部分。

the earth. Who could invent all these most wonderful feasts, but God?! Leviticus, as a record of God's training to His elect, is also a part of God's history, showing us what kind of God our God is.

In another series of messages entitled The Move of God in Man, we will go on to the New Testament to see God's move in man as the concluding part of the history of God in His union with man.