二〇一三年冬季训练

创世记结晶读经（二）

第十一篇

献上以撒并经历神是叫死人复活的神

读经：创二二1～18，来十一17～19，罗四17

周　一

壹　神试验亚伯拉罕，指示他带着他独生的儿子以撒，把他献为燔祭—创二二1～2：

一　在别是巴的生活，产生了献给神的燔祭（以撒）：

1　以撒生活的源头使他成为燔祭，就是为着神的满足而献给神的人—2、7～9节：

a　燔祭，原文意，上升之物，指升到神面前的东西—利一3注1。

b　燔祭预表基督，主要的不是在于救赎人脱离罪，乃是在于过一种完全且绝对为着神并满足神的生活，并在于祂是使神子民能过这样一种生活的生命—9节，约五19、30，六38，七18，八29，十四24，林后五15，加二19～20。

c　燔祭乃是神的食物，使神可以享受并得着满足—民二八2。

2　正当的召会生活产生燔祭—利一1～2，罗十二1～2：

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Eleven

The Offering of Isaac and Experiencing God as the One Who Gives Life to the Dead

Scripture Reading: Gen. 22:1-18; Heb. 11:17-19; Rom. 4:17

Day 1

I. God tested Abraham by instructing him to take his only son, Isaac, and offer him as a burnt offering—Gen. 22:1-2:

A. The life at Beer-sheba produces a burnt offering (Isaac) that is offered to God:

1. Isaac's source of living made him a burnt offering, one who was offered to God for His satisfaction—vv. 2, 7-9:

a. The Hebrew word for burnt offering literally means "that which goes up" and denotes something that ascends to God—Lev. 1:3, footnote 1.

b. The burnt offering typifies Christ not mainly in His redeeming man from sin but in His living a life that is perfect and absolutely for God and for God's satisfaction and in His being the life that enables God's people to have such a living—v. 9; John 5:19, 30; 6:38; 7:18; 8:29; 14:24; 2 Cor. 5:15; Gal. 2:19-20.

c. The burnt offering is God's food that God may enjoy it and be satisfied—Num. 28:2.

2. The proper church life produces burnt offerings—Lev. 1:1-2; Rom. 12:1-2:

a 在别是巴的生活、成长并呼求耶和华伊勒俄拉姆的名，都是为着产生燔祭—创二一 33，二二 1 ～ 2。

b 我们越留在召会生活中，召会生活就越把我们从别是巴带到摩利亚。

周　二

二 如同亚伯拉罕，我们需要学习一个功课，将神所赐给我们的献回给神—1 ~ 18 节，罗十一 36：

1 凡与以撒有关的都是出于神，且凭着神；神要求亚伯拉罕将以撒当作燔祭献回给祂—创二二 1 ～ 2。

2 以撒预表基督是应许的后裔（加三 16），由神赐给了亚伯拉罕，但神要亚伯拉罕把神所赐给他的，交还给神；这对亚伯拉罕必然是个试验—创二二 1，来十一 17。

3 这里我们看见在神经纶里一个基本的原则：凡神所赐给我们的，甚至是祂作到我们里面并借着我们作的，至终都必须献回给祂，好使我们过信心的生活，不抓住任何事物，甚至是神所赐的事物，而单单倚靠祂。

4 神最高的要求，就是将祂所赐给我们的还给祂。

周　三

贰 在创世记二十二章一至十八节，我们看见亚伯拉罕信而顺从—来十一 17 ～ 19：

一 亚伯拉罕没有照着他的观念发起任何事，或作任何事。

二 注入到亚伯拉罕里面的信心，把他带到摩利亚山（摩利亚山又名锡安山），并使他能将

a. The living, growing, and calling on the name of Jehovah, El Olam, at Beersheba are all for the producing of a burnt offering—Gen. 21:33; 22:1-2.

b. The more we stay in the church life, the more it will bring us from Beer-sheba to Moriah.

Day 2

B. Like Abraham, we need to learn the lesson of offering back to God what He has given to us—vv. 1-18; Rom. 11:36:

1. Everything concerning Isaac was of God and by God, and God required that Abraham offer Isaac back to Him as a burnt offering—Gen. 22:1-2.

2. Isaac, a type of Christ as the promised seed (Gal. 3:16), was given to Abraham by God, yet God asked Abraham to give back to God what God had given him; this surely was a test to Abraham—Gen. 22:1; Heb. 11:17.

3. Here we see a basic principle in God's economy: all that God has given us, even what He has wrought into us and through us, must eventually be offered back to Him, that we may live a life of faith, not holding on to anything, even to the things given by God, but relying only on Him.

4. The highest demand from God is to give back to Him what He has given us.

Day 3

II. In Genesis 22:1-18 we see Abraham's obedience of faith—Heb. 11:17-19:

A. Abraham did not initiate anything or do anything according to his concept.

B. The faith that had been infused into Abraham brought him to Mount Moriah, which is another name for Mount Zion, and enabled him to

以撒献为燔祭—创二二 1 ~ 2，代下三 1。

offer Isaac as a burnt offering—Gen. 22:1-2; 2 Chron. 3:1.

叁 亚伯拉罕将他献上以撒的那地方，起名叫耶和华以勒—创二二 14：

III. Abraham called the place where he offered Isaac Jehovahjireh—Gen. 22:14:

一 摩利亚的意思是“耶和华的异象”；在摩利亚山上，亚伯拉罕看见了神，神也看见了他—2 节。

A. Moriah means “the vision of Jah,” that is, the vision of Jehovah; on Mount Moriah Abraham saw God, and God saw him—v. 2.

二 十四节下半可译作，在耶和华的山上必有预备，或，在耶和华的山上祂必被看见：

B. Verse 14b can be translated either, “On the mount of Jehovah it will be provided,” or “On the mount of Jehovah He will be seen”:

1 在摩利亚山那里，亚伯拉罕经历了神的预备，并且领受了清楚的异象。

1. On Mount Moriah Abraham experienced God’s provision and received a clear vision.

2 神的预备总是同着祂的异象，所以每当我们享受神的预备，我们就得着异象，在其中我们看见神，神也看见我们。

2. God’s provision is with His vision, so whenever we enjoy God’s provision, we have a vision in which we see God, and God sees us.

三 今天神的预备是在召会生活里；在召会生活里，我们有完全的预备和清楚的异象。

C. Today God’s provision is in the church life, where we have the full provision with the clear vision.

四 在主的恢复里，我们是在上摩利亚山，在那里我们要献上我们的以撒，享受神的预备，并得着透亮的异象。

D. In the Lord’s recovery we are journeying upward to Mount Moriah, where we will offer our Isaac, enjoy God’s provision, and have a transparent vision.

周 四

Day 4

肆 以撒被献上之后，又在复活里归还，以完成神的定旨—16 ～ 18 节，来十一 17 ～ 19，罗四 17：

IV. After Isaac was offered, he was returned in resurrection for the fulfillment of God’s purpose—vv. 16-18; Heb. 11:17-19; Rom. 4:17:

一 亚伯拉罕得回以撒，就相信并经历神是叫死人复活的神—复活的神—来十一 17 ~ 19，罗四 17，林后一 9。

A. In receiving Isaac back, Abraham believed in and experienced God as the One who gives life to the dead—the God of resurrection—Heb. 11:17-19; Rom. 4:17; 2 Cor. 1:9.

二 以撒在复活里归还以后，不再是天然的以撒，乃是复活的以撒。

三 以撒被献上之后，又在复活里归还亚伯拉罕，并且成为祝福—创二二 16 ~ 18。

四 我们生命中的每一件事，都必须经过死的最终试验，使复活的神有路—约十一 25，林后一 9。

五 我们向神献上从祂所接受的之后，祂会在复活里将其归还我们—来十一 17 ~ 19：

1 我们从神所得着的每项恩赐、属灵祝福、工作和成就，都必须经过死，最终在复活里归还我们。

2 我们若把从神所接受的献给神，它经过了死，而由神在复活里归还我们，就要成为祝福，以完成神的定旨—创二二 16 ～ 18。

3 神的祝福总是在复活里来的；我们若将我们的以撒献给神，又在复活里由神归还我们，就会在神的祝福之下。

周 五

伍 以撒被亚伯拉罕献给神，就繁增成为新耶路撒冷—16 ～ 18 节，罗八 29，启二一 2、7：

一 新耶路撒冷乃是亚伯拉罕后裔—沙和星—的终极完成—创二二 16 ~ 18，罗八 29，启二一 2、7：

1 在新耶路撒冷里，由十二支派所代表的人是沙，由十二使徒所代表的人是星——12、14 节。

2 由沙和星所表征的这两班人最终要同被建造，成为

B. When Isaac was returned in resurrection, he was no longer a natural Isaac but a resurrected Isaac.

C. After Isaac was offered, he was returned to Abraham in resurrection and became a blessing—Gen. 22:16-18.

D. Everything in our life must pass through the supreme test of death to make a way for the God of resurrection—John 11:25; 2 Cor. 1:9.

E. After we offer to God what we have received of Him, He will return it to us in resurrection—Heb. 11:17-19:

1. Every gift, spiritual blessing, work, and success that we have received of God must pass through death and eventually be brought back to us in resurrection.

2. If we offer to God what we have received of Him and it passes through death, He will return it to us in resurrection, and it will become a blessing for the fulfillment of His purpose —Gen. 22:16-18.

3. God's blessing always comes in resurrection; if we offer our Isaac to God and he is returned to us in resurrection, we will be under God's blessing.

Day 5

V. By being offered back to God by Abraham, Isaac was multiplied to become the New Jerusalem—vv. 16-18; Rom. 8:29; Rev. 21:2, 7:

A. The New Jerusalem will be the ultimate consummation of Abraham's seed—the sand and the stars—Gen. 22:16-18; Rom. 8:29; Rev. 21:2, 7:

1. In the New Jerusalem those represented by the twelve tribes are the sand, and those represented by the twelve apostles are the stars—vv. 12, 14.

2. The two peoples signified by the sand and the stars will be built together into the

新耶路撒冷。

二 在创世记二十二章，我们看见一个基本的原则，就是使神的恩赐繁增的路，乃是将神所赐给我们的献回给神：

1 一个以撒被献给神并在复活里归还，就成为无数的星和沙。

2 我们若将我们的一粒献给神，并且让神置之于死，它就要在复活里归还我们，然后我们要看见在神祝福之下的繁增—约十二24。

周　六

陆 摩利亚山是神所拣选的地方，至终成了锡安山，就是建殿的地点，也是美地的中心；在我们属灵的经历中，摩利亚山最终成了锡安山—创二二2、14，代下三1，来十一17～19，十二22～23，启十四1～5：

一 亚伯拉罕是第一个带着燔祭在锡安山上敬拜神的人—1节。

二 后来，神吩咐亚伯拉罕的子孙，就是以色列人，要一年三次到这地方敬拜神，向祂献上他们的燔祭—申十六16，诗一三二13。

三 今天，亚伯拉罕属灵的子孙，就是新约的信徒，乃是在锡安山上—来十二22～23。

四 至终，我们众人要与亚伯拉罕一同在永远的锡安山，新耶路撒冷，敬拜神；整个新耶路

New Jerusalem.

B. In Genesis 22 we see a basic principle —that the way to have God's gift multiplied is to offer back to God what He has given to us:

1. One Isaac, offered to God and returned in resurrection, became numberless stars and sand.

2. If we offer our one grain to God and allow Him to put it to death, it will be returned to us in resurrection, and we will see multiplication under God's blessing—John 12:24.

Day 6

VI. Mount Moriah, the place of God's choice, eventually became Mount Zion, the site of the temple and the center of the good land; in our spiritual experience Mount Moriah eventually becomes Mount Zion—Gen. 22:2, 14; 2 Chron. 3:1; Heb. 11:17-19; 12:22-23; Rev. 14:1-5:

A. Abraham was the first to worship God with the burnt offering on Mount Zion—v. 1.

B. Later, Abraham's descendants, the children of Israel, were commanded by God to go three times a year to this place to worship God and there to offer to Him their burnt offerings—Deut. 16:16; Psa. 132:13.

C. Today, Abraham's spiritual descendants, the New Testament believers, are on Mount Zion—Heb. 12:22-23.

D. Eventually, we all will join Abraham to worship God on the eternal Mount Zion, the New Jerusalem; the entire New Jerusalem is Zion,

撒冷就是锡安，也就是至圣所，神所在的地方—启十四 1 ~ 5，二一 22。

五 主的恢复就是要建造锡安；锡安就是基督身体的实际，终极完成于新耶路撒冷—十四 1，弗四 16，启二一 2。

the Holy of Holies, the place where God is—Rev. 14:1-5; 21:22.

E. The Lord's recovery is to build up Zion—the reality of the Body of Christ consummating in the New Jerusalem—14:1; Eph. 4:16; Rev. 21:2.

第十一周 • 周一

晨兴喂养

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

你知道你的定命就是作燔祭么？作燔祭就是被宰杀、被焚烧。在别是巴的成长、生活并呼求伊勒俄拉姆的名，都是为着燔祭的建立，使我们能在摩利亚山的祭坛上被焚烧。别是巴的水乃是为着摩利亚山上的火。我们越喝别是巴井的水，就越长大；我们越长大，就越预备好接受摩利亚山上的火。因此，主的恢复绝不会是群众运动，乃是一条窄路。在创世记二十二章的时候，以撒是唯一生活并行走在这条窄路上的人。不要盼望许多人走召会的路。许多人乐于作弓箭手，因为那是一种娱乐。但住在别是巴并呼求主的名，从一面说似乎是枯燥的。最终，我们与主享受了一段美好的时光以后，祂会要求我们将以撒献给祂。祂不容许我们在别是巴献以撒。我们必须走一段很长的距离，并且登上摩利亚山。正当的召会生活不是产生弓箭手，乃是产生燔祭。我们都必须成为燔祭。这虽然是一条窄路，却是得胜的路（创世记生命读经，九一六页）。

信息选读

我认识许多非常优秀的青年弟兄，他们怀着诚实的心进入召会生活。他们的心虽然是诚实的，但他们却盼望一天当他们有了一切必需的经历，并领受一切的异象以后，他们在主的恢复里会成为怎样的人物。换句话说，他们盼望成为属灵的大汉。渐渐

‹‹ WEEK 11 — DAY 1 ››

Morning Nourishment

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

Do you know that your destiny is to be a burnt offering? To be a burnt offering is to be killed and burned. The growing, living, and calling on the name of El Olam at Beer-sheba are all for the building up of a burnt offering that we might be burned on the altar on Mount Moriah. The water at Beer-sheba is for the fire on Mount Moriah. The more we drink the water from the well of Beer-sheba, the more we shall grow, and the more we grow, the more we shall be prepared for the fire on Mount Moriah. Because of this, the Lord's recovery will never be a mass movement; it is a narrow way. At the time of Genesis 22, Isaac was the only person living and walking in this narrow way. Do not expect that many will take the way of the church. Many are happy to be a bowman, for that is a sport. But living at Beer-sheba and calling on the name of the Lord may seem, in a sense, to be boring. Eventually, after we enjoy a good time with the Lord, He will ask us to offer our Isaac to Him. He will not allow us to offer Isaac at Beer-sheba. We shall have to travel a long distance and climb Mount Moriah. The proper church life does not produce bowmen; it produces burnt offerings. We all must become a burnt offering. Although this is a narrow way, it is prevailing. (Life-study of Genesis, p. 759)

Today's Reading

I know of a good number of very brilliant young brothers who came into the church life with an honest heart. Although their heart was honest, they expected that one day, after having all the necessary experiences and receiving all the visions, they would become something in the Lord's recovery. In other words, they expected to be spiritual giants. Gradually,

的，过了一些年，我晓得了他们心里的事，因为他们到我这里来，把他们的故事告诉我。一位弟兄说，“我进入召会生活的时候，是诚诚实实来的，但我盼望有一天，在我得了成全装备，够格了，老练了，并且看见了一切的异象之后，我会在主手中大有用处。但是如今主告诉我，祂要把我烧尽。”你盼望有一天会成为强壮的弓箭手么？若是这样，主要对你说，“我不要以实玛利，一个弓箭手。我要以撒，一个燔祭。不要想为我作什么。我所要作的事，我都能作。我只要你成为燔祭。”在别是巴的生活，不过产生燔祭。我们越留在召会生活中，召会生活就越把我们从别是巴带到摩利亚，从成长的水带到焚烧的火。你在成长么？要为此感谢神。但你的成长乃是叫你预备好被焚烧。〔有一天〕我们都必须经过作燔祭被焚烧的过程。

在希伯来文里，燔祭的意思是上升的祭。当燔祭被焚烧以后，就有馨香之气升到神那里，使祂满足。是上升，不是扩散。我们是燔祭，不可以扩散，乃要借着被焚烧升到神那里。

我们不能也不该在我们所拣选的地方，将神所要的燔祭献给祂。我们必须离开我们的地方，到神所拣选的地方。以实玛利这个弓箭手，南下埃及，并且娶了一个埃及女子。但以撒，就是燔祭，是不一样的人。他不是下埃及，乃是上摩利亚。你若查考地图，就看见摩利亚在别是巴以北。在这里有两种人的图画，就是弓箭手和燔祭。你要作哪一种？（创世记生命读经，九一六至九一七、九一五页）

参读：创世记生命读经，第五十七篇；罗马书生命读经，第八篇；亚伯拉罕以撒雅各的神，第六章。

as the years went by, I learned what was on their heart, for they came to me and told me their story. One brother said, “When I came into the church life, I came in honestly, but I expected that one day, after I had been perfected, equipped, qualified, experienced, and had seen all the visions, I would be so useful in the Lord's hand. But now the Lord has told me that He intends to burn me up.” Do you expect that someday you will become a strong bowman? If you do, one day the Lord will say to you, “I don't want an Ishmael, a bowman. I want an Isaac, a burnt offering. Don't try to do anything for Me. I can do anything I want. I just want you to be a burnt offering.” The life at Beer-sheba only produces a burnt offering. The more we stay in the church life, the more it will bring us from Beer-sheba to Moriah, from the growing water to the burning fire. Are you growing? Thank God for this. But your growth is a preparation for your being burned. One day we all must pass through the process of being burned as a burnt offering.

In Hebrew the burnt offering means the ascending offering. After the burnt offering has been burned, its sweet odor ascends to God for His satisfaction. It is ascending and not spreading. As a burnt offering, we must not be spreading but ascending to God by being burned.

We cannot and should not offer to God the burnt offering which He desires in the place of our choosing. We must leave our place and go to the place of God's choice. Ishmael, the archer, the bowman, went southward toward Egypt and married an Egyptian woman. But Isaac, the burnt offering, was a different kind of person. He did not go downward to Egypt; he went upward to Moriah. If you consult a map, you will see that Moriah is north from Beer-sheba. Here we have a picture of two types of persons—an archer and a burnt offering. Which will you be? (Life-study of Genesis, pp. 760, 758-759)

Further Reading: Life-study of Genesis, msg. 57; Life-study of Romans, msg. 8; CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 6

第十一周 • 周二

晨兴喂养

来十一 17 “亚伯拉罕因着信，被试验的时候，就把以撒献上；这正是那欢喜领受应许的，将自己独生的儿子献上。”

罗十一 36 “因为万有都是本于祂、借着祂、并归于祂；愿荣耀归与祂，直到永远。阿们。”

神吩咐亚伯拉罕将他所爱的独生儿子以撒献上。要亚伯拉罕这样作真是为难！倘若我们是他，我们会说，“主，我现在一百二十多岁了，撒拉也快要死了。你怎能要求我将你所赐给我的献回给你？”你若没有这种经历，有一天你会有。我们能作见证，已过好些时候，神要求我们将祂所赐给我们的还给祂。祂所给我们的恩赐、能力、工作和成就，我们必须献回给祂。这是真正的试验。要亚伯拉罕放弃罗得或以利以谢很容易，甚至要他赶出以实玛利也不是那么难，但要他献上他所爱的独生儿子却是非常困难的事。有一天，在我们对主有了美好的享受以后，祂会要求我们将祂所赐给我们的恩赐、工作或成就还给祂。祂也许说，“现在是我向你有所要求的时候了。我不要求你为我工作或去布道。我要求你献回我所赐给你的。”这是我们今天都必须走的路（创世记生命读经，九一三至九一四页）。

信息选读

常常在我们对主有了上好的享受以后，祂不要求我们为祂作什么，却吩咐我们将祂所赐给我们的献回给祂。在这样的时候主会说，“你已经从我得着我的礼物，现在我要你归还。”我们总是盼望在与主有了一段美好的时光以后，祂会吩咐我们为祂作什么。我们从来没有想到，祂会要求我们将祂所赐

‹‹ WEEK 11 — DAY 2 ››

Morning Nourishment

Heb. 11:17 "By faith Abraham, being tested, offered up Isaac; indeed he who gladly received the promises was offering up his only begotten."

Rom. 11:36 "Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen."

God told Abraham to offer Isaac, his only son whom he loved. How hard it must have been for Abraham to do this! If we had been he, we would have said, “Lord, I am more than a hundred twenty years of age, and Sarah is about to die. How can You ask me to offer back to You what You have given me?” If you have not had this experience, you will have it some day. We can testify that quite a number of times in the past God asked us to give back to Him what He had given us. The gifts, power, work, and success which He gives us must be offered back to Him. This is a real test. It would have been easy for Abraham to give up Lot or Eliezer. Even casting out Ishmael was not that difficult. But for him to offer his only son whom he loved was a very difficult thing. One day, after our having a good enjoyment of the Lord, He will ask us to give back to Him the gift, work, or success He has given us. He may say, “Now is the time for Me to ask you for something. I don't ask you to work for Me or to go to the mission field. I ask you to offer back what I have given you.” This is the way we all must take today. (Life-study of Genesis, p. 757)

Today's Reading

Often after we have had the best enjoyment of the Lord, He will not ask us to do something for Him; rather, He will tell us to offer back to Him what He has given us. At such a time the Lord may say, “You have received a gift from and of Me. Now I ask you to return it.” We always expect that after having a good time with the Lord He will command us to do something for Him. We never imagine that He may ask us to give back to Him that which

给我们的还给祂。当亚伯拉罕享受与神亲密的交通时，神没有嘱咐他要为祂作工。他从神领受了最高的要求，就是将神所赐给他的还给神。从起初，神就没有接受亚伯拉罕所有的。祂不要罗得，弃绝以利以谢，并吩咐亚伯拉罕赶出以实玛利。如今，在以利以谢、罗得和以实玛利都被弃绝以后，亚伯拉罕得着了以撒，就是神所应许的后裔，他安心了。凡与以撒有关的都是出于神，且凭着神。神绝不会再对亚伯拉罕所有的说“不”了。但忽然神进来，似乎说，“我绝不弃绝以撒，他是出于我且从我生的。但是亚伯拉罕，你现在必须把他还给我。”

亚伯拉罕真了不起。倘若我是他，我会说，“主，你在作什么？你不要罗得，你也弃绝了以利以谢和以实玛利。现在你又要我将出于你的以撒还给你。你要剥夺我到这样的地步么？”倘若我是亚伯拉罕，我不会献上以撒。我会摇头说，“不，这必定不是出于主。祂要以利以谢是合乎逻辑的，要求以实玛利也是合理的；但神怎能要我将以撒还给祂？神不是没有目的的。祂应许要给我一个后裔，祂的应许也已经坚定并且成就了。为什么祂现在要使祂已往对我所作的一切报废？”不错，神是有目的的神，祂要求亚伯拉罕将以撒还给祂，的确是有目的的。

许多基督徒，包括一些基督教工人在内，从来没有学习一个功课，将神所赐给他们的献回给神。你得着了一项恩赐么？不要紧持不放。迟早神要进来说，“将我所赐给你的恩赐献回给我。”神赐给你成功的工作么？到一个时候，神也许说，“这工作是我所赐给你的以撒，现在我要你献回给我。”...神所赐给我们的一切，甚至祂在我们里面并借着我们所作的，我们都必须献回给祂（创世记生命读经，九一一至九一三页）。

参读：创世记生命读经，第五十七篇；亚伯拉罕以撒雅各的神，第六章。

He has given us. As Abraham was enjoying intimate fellowship with God, he was not commanded to work for Him. He received the highest demand from God—to give back to God what God had given him. From the very beginning, God never accepted anything that Abraham had. He did not care for Lot, rejected Eliezer, and told him to cast out Ishmael. Now, after Eliezer, Lot, and Ishmael had all been rejected, Abraham had acquired Isaac, the seed promised by God, and was at peace. Everything concerning Isaac was of God and by God. Never again would God say no to what Abraham had. But suddenly God came in and seemed to say, “I would never refuse Isaac. He was born of and from Me. But, Abraham, now you must give him back to Me.”

Abraham was marvelous. If I had been he, I would have said, “Lord, what are You doing? You did not care for Lot, and You have refused Eliezer and Ishmael. Now You want Isaac, the one who was of You, to be given back to You. Will You rob me to such an extent?” If I had been Abraham, I would not have offered Isaac. I would have shook my head and said, “No, this certainly is not of the Lord. It would have been logical for Him to want Eliezer, and reasonable to demand Ishmael. But how could God want me to give Isaac back to Him? God is not purposeless. He promised to give me a seed, and His promise has been confirmed and fulfilled. Why would He now waste all that He has been doing with me?” Yes, God is a God of purpose, and He certainly had a purpose in asking Abraham to give Isaac back to Him.

Many Christians, including some Christian workers, have never learned the lesson of offering back to God what He has given them. Have you received a gift? Do not hold on to it. Sooner or later God will come in and say, “Offer back to Me the gift which I have given you.” Has God given you a successful work? At a certain time, God may say, “This work is the Isaac which I have given to you. Now I want you to offer it back to Me.”...All that God has given us, even what He has wrought in and through us, must be offered back to Him. (Life-study of Genesis, pp. 756-757)

Further Reading: Life-study of Genesis, msg. 57; CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 6

第十一周 • 周三

晨兴喂养

创二二14“亚伯拉罕给那地方起名叫耶和华以勒，直到今日人还说，在耶和华的山上必有预备。”

启十四1“我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。”

赞美主，今天我们是以撒，不是以实玛利。我们不是南下埃及，乃是北上锡安山。

我们要看见这点，必须有别是巴的生活，因为唯有这种生活能建造我们，使我们合格成为满足神的燔祭，并且得着异象。摩利亚这名的意思是“耶和华的异象”，就是主的异象。这有双重的意义—我们看见主，主也看见我们。在摩利亚山上，毫无疑问，亚伯拉罕看见了神，神也看见了他。照样，在今天的锡安山上，我们也得着了异象。这里没有乌云。我们不是在黑暗里，我们乃是在异象里。召会生活就是异象，在这异象中我们看见神，神也看见我们（创世记生命读经，九二二至九二三页）。

信息选读

圣经译者对于创世记二十二章十四节的翻译很感为难，无法断定是否该译作，在耶和华的山上必得看见，或者译作，在耶和华的山上必有预备。照着钦定英文译本，十四节是说，“亚伯拉罕给那地方起名叫耶和华以勒，直到今日人还说，在耶和华的山上必得看见。”别的译本是说，“在耶和华的山上必有预备。”...虽然本节很难翻译，但照着我们的经历却很容易领会。神的预备总是祂的异象。每当我们有分于并享受神的预备，我们就得着异象。我们看见神，神也看见我们。因着我们在祂的预备中，并得着异象，一切就都是明朗的，

‹‹ WEEK 11 — DAY 3 ››

Morning Nourishment

Gen. 22:14 "And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of Jehovah it will be provided."

Rev. 14:1 "And I saw, and behold, the Lamb standing on Mount Zion, and with Him a hundred and forty-four thousand, having His name and the name of His Father written on their foreheads."

Praise the Lord that today we are Isaacs, not Ishmaels. We are not journeying southward toward Egypt; we are traveling northward to Mount Zion.

In order to see this, we must have the life at Beer-sheba, because only this life builds us up and qualifies us to be the burnt offering for God's satisfaction and to receive the vision. The name Moriah means “the vision of Jah,” that is, the vision of Jehovah, the vision of the Lord. This has two meanings—that we see the Lord and that the Lord sees us. On Mount Moriah Abraham undoubtedly saw God and God saw him. Likewise, on today's Mount Zion we have a vision. There is no cloud here. We are not in darkness; we are in the vision. The church life is a vision in which we see God and God sees us. (Life-study of Genesis, pp. 764-765)

Today's Reading

The translators are troubled about how to render Genesis 22:14, uncertain whether it should be “in the mount of the Lord it shall be seen” or “it shall be provided.” According to the King James Version, verse 14 says, “And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen.” Other versions say, “In the mount of the Lord it shall be provided.”...Although this verse is difficult to translate, it is easy to understand according to our experience. God's provision is always His vision. Whenever we participate in and enjoy God's provision, we have a vision. We see God and He sees us. Because we are in His provision and have the vision, everything is clear, nothing is opaque, and there is no

没有一件事是不透明的，并且我们与祂没有间隔。

今天神的预备在哪里？在摩利亚山上的召会生活里。我们都能作见证，在召会生活里有何等的预备。当我们享受这预备时，我们得着何等的异象！我们看见神。我们看见永世。在召会生活这里，一切在神和我们的眼中都是透明、透亮的，没有一件事不透明。我们在基督教里没有这种经历。我们在那里，乃是在各面都不透明的地牢中。但今天在摩利亚山上的召会生活里，我们有完全的预备和完全的异象。我们看见神，也为神所看见；神看见我们，也为我们所看见。在神的预备中，一切都是透亮的。

亚伯拉罕来到一个原始地区，在山上筑坛，并在那里献上他独生的儿子以撒（9~10）。在那里筑坛不容易，杀他的独生儿子献上更是困难。但他这样作了。他的确对主认真。我们也必须筑坛，并将神所要求的献上。当然这需要我们出代价。

我们已经看见亚伯拉罕因信顺从的记载。他完全为神用信心所灌注，这信使他顺从。这注入的信心把他带到摩利亚山，在那里他享受神的预备，并且从神得着完全透亮的异象。当时在地上或全宇宙中，没有一个人对神的事像亚伯拉罕那样清楚。在摩利亚山那里，亚伯拉罕经历了神的预备，并且领受了清楚的异象。在他眼中一切都是明朗的。我们不可将创世记二十二章仅仅当作故事来读。我们必须从其中接受神圣的光，并看见今天在我们身上正重复亚伯拉罕的经历。赞美主，我们有今天的别是巴和摩利亚。我们不是下埃及，乃是上摩利亚山，在那里我们要享受神的预备，并得着透亮的异象（创世记生命读经，九二三至九二五页）。

参读：创世记生命读经，第五十七篇。

separation between us and Him.

Where is God's provision today? It is in the church life on Mount Zion. We all can testify what a provision there is in the church life. As we are enjoying the provision, what a vision we have! We see God. We see eternity. Here in the church life everything is crystal clear and transparent in God's eyes and in ours, and nothing is opaque. We did not have this experience in Christianity. When we were there, we were in a low dungeon that was opaque on every side. But today in the church life on Mount Zion we have the full provision with the full vision. We see God and are seen by Him; God sees us and is seen by us. In God's provision, everything is transparent.

Abraham went to a primitive region, built an altar on a mountain, and there offered his only son Isaac (vv. 9-10). To build an altar there was not easy, and to offer his only son by killing him was even more difficult. But he did this. He truly meant business with the Lord. We also must build an altar and offer what God demands. This surely will cost us something.

We have seen the record of Abraham's obedience by faith. The faith with which he was thoroughly infused by God gave him this obedience. It was this infused faith that brought him to Mount Moriah where he enjoyed God's provision and had a thoroughly transparent vision from God. At that time there was no one on earth nor in the whole universe who was as clear about divine things as Abraham was. There, on Mount Moriah, Abraham experienced God's provision and received a clear vision. Everything was clear in his eyes. We must not read Genesis 22 merely as a story. We must receive divine light from it and see that Abraham's experience is being repeated in us today. Praise the Lord that we have today's Beer-sheba and Moriah. We are not going downward to Egypt; we are traveling upward to Mount Moriah, where we shall enjoy God's provision and have a transparent vision. (Life-study of Genesis, pp. 765-766)

Further Reading: Life-study of Genesis, msg. 57

第十一周 • 周四

晨兴喂养

来十一 19“他〔亚伯拉罕〕算定神甚至能叫人从死人中复活；就表样说，他也实在从死人中得回了他的儿子。”

罗四 17“亚伯拉罕在他所信那叫死人复活，又称无为有的神面前…。”

以撒被献上以后，在复活里归回，为要成就神永远的目的（创二二 4、12~13、16、18）。以撒在复活里归回以后，成了另一个人。他不再是天然的以撒，乃是复活的以撒。这是非常激励人的。我们把从神所得着的献给祂以后，祂要在复活里归还我们。我们从神所得着的每项恩赐、属灵祝福、工作和成就，都必须经过死的试验。最终，这些要在复活里回到我们这里。主耶稣说，“我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。”（约十二 24）假定神赐给你一种天然的恩赐；那是一粒麦子。你若保留这天然的恩赐，从不献给神，它仍旧是一粒。你若把它献给神，它经过了死，就要在复活里归还你，并且成为祝福。这不在于我们能作什么，或要为神作什么。这全在于我们长大，献给神作燔祭，然后从死人中复活，成为复活的恩赐。...一粒繁增为一百粒，这就是神的祝福。你若将你的一粒献给神，并且让神置之于死，它就要在复活里归还给你。然后你要看见繁增和大的祝福。这是神的作法（创世记生命读经，九一八至九一九页）。

信息选读

在旧约里，我们看不到亚伯拉罕为什么这样迅速勇敢地顺从神。但在新约里，我们看见亚伯拉罕相信叫人复活的神（来十一 17~19，雅二 21~22）。

<< WEEK 11 — DAY 4 >>

Morning Nourishment

Heb. 11:19 "Counting that God was able to raise men even from the dead, from which he also received him back in figure."

Rom. 4:17 "...In the sight of God whom he believed, who gives life to the dead and calls the things not being as being."

After Isaac was offered, he was returned in resurrection for the fulfillment of God's eternal purpose (Gen. 22:4, 12-13, 16, 18). After being returned in resurrection, Isaac was another person. He was no longer the natural Isaac but the resurrected Isaac. This is very encouraging. After we have offered to God what we have received of Him, He will then return it to us in resurrection. Every gift, spiritual blessing, work, and success we have received of God must undergo the test of death. Eventually, it will come back to us in resurrection. The Lord Jesus said, “Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit” (John 12:24). Suppose God gives you a certain natural gift. That is one grain of wheat. If you keep this natural gift, never offering it to God, it will remain as one grain. But if you offer it back to God, after it has passed through death, it will be returned to you in resurrection and become a blessing. It does not depend on what we can do or intend to do for God. It all depends on our growing up to be offered to God as a burnt offering and then being raised up from the dead to be a resurrected gift....For one grain to be multiplied into a hundred grains is God's blessing. If you offer your one grain to God and allow Him to put it into death, it will be returned to you in resurrection. Then you will see multiplication and great blessing. This is God's way. (Life-study of Genesis, pp. 761-762)

Today's Reading

In the Old Testament we cannot see why Abraham obeyed God so quickly and boldly. But in the New Testament we see that Abraham believed in the resurrecting God (Heb. 11:17-19; James 2:21-22). He had the faith which

他有信心，算定神能叫他所要杀死的以撒复活。他已经领受了稳定甚至坚立的应许，就是神要与以撒坚定祂的约，使他成为大国（创十七19~21）。若是亚伯拉罕将以撒献在祭坛上，把他杀了，并且把他当作祭物烧给神，而神不叫他从死人中复活，那么神的话就落空了。亚伯拉罕的信心乃是基于神坚定的应许。亚伯拉罕也许说，“倘若神要以撒，我就把他杀了。神会叫他复活，以应验祂的应许。”

在罗马四章十七节我们看见亚伯拉罕为两件事相信神：叫死人复活，并且称无为有。以撒的出生与神称无为有有关，他的归还与神赐生命给死人有关。因为亚伯拉罕有这样的信心，所以他立刻顺从神的命令。希伯来十一章十七至十九节说，亚伯拉罕因着信，被试验的时候，就把以撒献上，“他算定神甚至能叫人从死人中复活；就表样说，他也实在从死人中得回了他的儿子。”（创世记生命读经，九二〇至九二一页）

所以我们要学习在神面前看见这一个：连我们所得着的使命，连我们所作的工作，连从前我们所知道的神的旨意，都得放下。天然的与复活的是大有分别的。一切天然的，都是我们所不愿放手的；一切从死里复活的，都是神所保守的，不是我们自己用肉体的手所能抓住的。我们要学习到达这样的地步：神叫我们为祂作工，我们感谢神；神不叫我们为祂作工，我们也感谢神。我们不是与神的工作发生关系，而是与神自己发生关系。一切都应当是死而复活的。什么叫作一切都是死而复活的呢？就是一切都是我们自己所抓不住的。我们自己抓不住的，这就叫作复活。天然的，是我们能抓住的；复活的，是我们不能抓住的（亚伯拉罕以撒雅各的神，一一二至一一三页）。

参读：创世记生命读经，第五十七篇；活神与复活的神，第三篇。

counted on God to raise up the very Isaac whom he was about to slay. He had received the firm and even confirmed promise that God's covenant would be established with Isaac and that he would become a great nation (Gen. 17:19-21). If Abraham had offered Isaac on the altar, slaying him and burning him as an offering to God, and God did not raise him from the dead, then God's word would have been in vain. Abraham's faith was based upon God's confirmed promise. Abraham could have said, “If God wants Isaac, I will just slay him. God will raise him up for the fulfillment of His promise.”

[In Romans 4:17] we see that Abraham believed in God for two things: for giving life to the dead and for calling things not being as being. The birth of Isaac was related to God's calling things not being as being, and his being returned was related to God's giving life to the dead. Because Abraham had such faith, he obeyed God's commandment immediately. Hebrews 11:17-19 says that when Abraham was tried, he offered up Isaac by faith, “counting that God was able to raise men even from the dead, from which he also received him back in figure.” (Life-study of Genesis, pp. 762-763)

Before the Lord, we have to realize that even the commission we have received, the work we are doing, and the will of God that we know, must be dropped. There is a big difference between what is natural and what is of resurrection. Everything that we do not want to let go of is natural. Everything that comes from resurrection is preserved by God, and we cannot hold on to it with our fleshly hands. We have to learn to thank the Lord for calling us to His work and also learn to thank Him for calling us to not work. We are not directly related to God's work but to God Himself....What is resurrection? Resurrection is anything that we cannot put our hands on, that we cannot hold on to. This is resurrection. Natural things are the things that we can grasp hold of, while we cannot grasp hold of the things in resurrection. (CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” p. 84)

Further Reading: Life-study of Genesis, msg. 57; CWWN, vol. 35, ch. 6; The God of Resurrection

第十一周 • 周五

晨兴喂养

创二二16~18“…你既行了这事，不留下你的儿子，就是你独生的儿子，我指着自己起誓：论福，我必赐福给你；论繁增，我必使你的后裔繁增，如同天上的星，海边的沙；你的后裔必得着仇敌的城门；并且地上万国，都必因你的后裔得福…。”

神以两类的人祝福亚伯拉罕，一类好比天上的星（创二二17，十五5），另一类好比海边的沙（二二17），也好比地上的尘沙（十三16）。…我们基督徒是星，是亚伯拉罕属天的子孙；而真正的犹太人，神属地的子民，是沙、尘沙。最终，犹太人要在地上作神的祭司，并要教导万国。在撒迦利亚八章二十至二十三节清楚地预言这事。为什么神把犹太人描述为沙和尘沙？海表征撒但所败坏的世界，而尘沙属于神所创造的地。犹太人已经被恢复到神的创造，因此他们由沙来表征，沙就是海边的尘沙。虽然他们是属地的子民，但他们不是海底的尘沙，乃是海边的尘沙。他们从败坏的海，从撒但所败坏的世界分别出来。然而，星不仅从败坏的世界分别出来，并且还是属天的（创世记生命读经，九三三至九三四页）。

信息选读

星的种子撒在创世记二十二章，要在启示录二十和二十一章收成。新耶路撒冷是由代表旧约圣徒的以色列十二支派，和代表新约信徒的十二使徒所组成。由使徒所代表的人是属天的星，由十二支派所代表的人是海边的沙。这两班人最终要同被建造，成为永远的新耶路撒冷。因此，永远的新耶路撒冷乃是亚伯拉罕后裔的终极完成。这就是神给亚伯拉罕的福。

‹‹ WEEK 11 — DAY 5 ››

Morning Nourishment

Gen. 22:16-18 "...Because you have done this thing and have not withheld your son, your only son, I will surely bless you and will greatly multiply your seed like the stars of the heavens and like the sand which is on the seashore; and your seed shall possess the gate of his enemies. And in your seed all the nations of the earth shall be blessed..."

Abraham was blessed with two categories of people, one likened to the stars of the heaven (Gen. 22:17; 15:5) and the other to the sand upon the seashore (22:17), which is also likened to the dust of the earth (13:16)....We, the Christians, are the stars, the heavenly descendants of Abraham; and the genuine Jews, God's earthly people, are the sand, the dust. Eventually, the Jewish people will be God's priests on earth and will teach all the nations. This is prophesied clearly in Zechariah 8:20-23. Why are the Jews described both as the sand and as the dust? The sea signifies the world corrupted by Satan, and the dust is of the earth created by God. The Jews have been restored to God's creation. Hence, they are signified by the sand which is the dust beside the sea. Although they are an earthly people, they are not the dust under the sea but the dust, the sand, by the seashore. They are separated from the corrupted sea, Satan's corrupted world. However, the stars are not only separated from the corrupted world but are also heavenly. (Life-study of Genesis, pp. 772-773)

Today's Reading

The star is sown as a seed in Genesis 22 and will be harvested in Revelation 20 and 21. The New Jerusalem is composed of the twelve tribes of Israel, representing the Old Testament saints, and the twelve apostles, representing the New Testament believers. Those represented by the apostles are the heavenly stars, and those represented by the twelve tribes are the sand of the seashore. These two peoples eventually will be built together into the eternal New Jerusalem. Hence, the eternal New Jerusalem will be the ultimate consummation of Abraham's seed. This is God's blessing to Abraham.

我们看见了这点以后，需要说，“赞美主，神的祝福不是好房子、好汽车、学位、升迁、妻子或儿女。神的祝福乃是圣徒在神恢复里的繁增，和召会的繁增。”我盼望有一天，新耶路撒冷的一部分将是我们的繁增，作为神所给我们的福。那时一切的汽车和房子都要过去，只有在神祝福里的繁增要存到永远。我们要看见在新耶路撒冷里神繁增的福，直到永远。

在创世记二十二章这里，我们看见一个基本的原则，就是凡神所赐给我们的，都要繁增。神给亚伯拉罕一个以撒，亚伯拉罕将他献回给神，然后这一个以撒就繁增成无数的星和沙。亚伯拉罕若不愿将以撒献回给神，他可能只有一个以撒。但亚伯拉罕将以撒献回给神以后，以撒就繁增为新耶路撒冷。将神所赐给我们的献回给神，就是使神的恩赐在我们身上繁增的路。

最终，一切属天的星和属地的沙，都要在基督里。我们已过曾指出，新耶路撒冷是大的、团体的基督。在四福音里有个别的基督，但在启示录末了有包括一切真信徒的团体基督。

在基督这一个后裔里，地上的万国都要得福。美国、德国、日本、中国和英国岂没有得福么？这就是神的福。愿我们众人盼望，我们从神所领受的福乃是繁增，这繁增要产生基督这独一的后裔。那要扩展到欧洲、非洲和全地的繁增，必须单单是基督。在地上所有的召会，都是基督的繁增（创世记生命读经，九三四至九三六页）。

参读：创世记生命读经，第五十八篇。

After seeing this, we need to say, “Praise the Lord, God's blessing is not a good house, car, degree, promotion, wife, or child. It is the multiplication of the saints in God's recovery and the multiplication of the churches.” I hope that one day a part of the New Jerusalem will be our multiplication as God's blessing to us. At that time, all the cars and houses will be gone. Only the multiplication in God's blessing will remain forever. We shall see the blessing in God's multiplication in the New Jerusalem for eternity.

Here in Genesis 22 we see a basic principle, that is, whatever God gives us will be multiplied. God gave Abraham one Isaac, and Abraham offered him back to God. Then this one Isaac was multiplied into numberless stars and sand. If Abraham would not have offered Isaac back to God, he might have had only one Isaac. But having been offered back to God by Abraham, Isaac was multiplied into the New Jerusalem. This is the way to have God's gift multiplied in us—offer back to God what He has given us.

Ultimately, all the heavenly stars and the earthly sand will be in Christ. As we have pointed out in the past, the New Jerusalem will be a great, corporate Christ. In the four Gospels we have the individual Christ, but at the end of Revelation we have the corporate Christ including all true believers.

In this one seed, Christ, all the nations of the earth shall be blessed. Have not the United States, Germany, Japan, China, and Great Britain been blessed? This is God's blessing. May we all expect that the blessing which we shall receive of God will be the multiplication that will issue in Christ, the unique seed. The multiplication that will spread to Europe, Africa, and throughout the earth must simply be Christ. All the churches on earth will just be the multiplication of Christ. (Life-study of Genesis, pp. 773-774)

Further Reading: Life-study of Genesis, msg. 58

第十一周 • 周六

晨兴喂养

来十二22~2“但你们乃是来到锡安山，来到活神的城，属天的耶路撒冷，来到千万天使整体的聚集，来到名字记录在诸天之上众长子的召会，来到审判众人的神这里，来到被成全之义人的灵这里。”

亚伯拉罕上摩利亚山，就是神所拣选的地方。在创世记二十二章二节神吩咐亚伯拉罕往摩利亚地去，在神所要指示他的山上献以撒。下节告诉我们，亚伯拉罕“就起身往神所指示他的地方去”。在亚伯拉罕起行之前，神必定已经告诉他，祂所拣选的是那一座山。四节告诉我们：“到了第三日，亚伯拉罕举目远远地看见那地方。”亚伯拉罕没有照着他的观念或拣选作什么，他是照着神的启示作一切（创世记生命读经，九二一页）。

信息选读

亚伯拉罕在创世记二十二章所作的，乃是圣经中一粒重要的种子。...神吩咐亚伯拉罕的后裔以色列人，要每年三次上摩利亚山去敬拜神，在那里将他们的燔祭献给祂。...摩利亚山成了锡安山，那是美地的中心。亚伯拉罕是头一个带着燔祭在锡安山上敬拜神的人。最终，我们都要在锡安山上敬拜神。一面，在今天的召会生活中，我们这些亚伯拉罕的真后裔，是在锡安山上；另一面，我们是在往那里去的路上。亚伯拉罕在二十二章所作的，乃是种子。他的后裔以色列人，是这粒种子的发展，而我们今天是这粒种子进一步的发展。我们众人，包括亚伯拉罕在内，都要在这粒种子的收成里。也许有一天，

‹‹ WEEK 11 — DAY 6 ››

Morning Nourishment

Heb. 12:22-23 "But you have come forward to Mount Zion and to the city of the living God, the heavenly Jerusalem; and to myriads of angels, to the universal gathering; and to the church of the firstborn, who have been enrolled in the heavens; and to God, the Judge of all; and to the spirits of righteous men who have been made perfect."

Abraham went to Mount Moriah, the place of God's choice. In Genesis 22:2 God told Abraham to go into the land of Moriah and offer Isaac on one of the mountains of which He would tell him. In the next verse we are told that Abraham “rose up and went to the place of which God had told him.” Before Abraham began his journey, God must have told him which mountain He had chosen. In verse 4 we are told that “on the third day Abraham lifted up his eyes and saw the place from afar.” Abraham did nothing according to his concept or choice; he did everything according to God's revelation. (Life-study of Genesis, p. 763)

Today's Reading

What Abraham did in Genesis 22 is an important seed in the Bible. As I have already pointed out, Abraham's descendants, the children of Israel, were commanded by God to go three times a year to Mount Moriah to worship God and there to offer to Him their burnt offerings. We have seen that Mount Moriah became Mount Zion, the very center of the good land. Abraham was the first to worship God with the burnt offering on Mount Zion. Eventually, we all shall be on Mount Zion worshipping God. On the one hand, in the church life today, as true descendants of Abraham, we are on Mount Zion; on the other hand, we are on our way there. What Abraham did in chapter twenty-two was the seed. His descendants, the Israelites, were the development of this seed, and we today are the further development of the seed. We all, including Abraham, shall be in the harvest of the seed.

我们要在永远的锡安山上和亚伯拉罕握手，对他说，“你曾经在古时的锡安山，我们曾经在新约的锡安山，如今我们一同在这永远的锡安山。”（创世记生命读经，九二一至九二二页）

耶路撒冷建造在山顶上，耶路撒冷虽然很好，但不是高峰。在耶路撒冷有一个高峰，就是圣殿建造在其上的锡安山。圣殿建造之前大约一千年，神要亚伯拉罕在摩利亚山上，献上他的儿子以撒；摩利亚山是锡安山的别名（二二２，代下三１）。今天这恢复美好的光景就像耶路撒冷；然而，没有锡安。新约中的得胜者好比锡安。在启示录十四章一节，十四万四千个得胜者不仅是在耶路撒冷，乃是在锡安高峰。得胜者，活力排，就是今天的锡安。今天我的负担是要帮助你们达到活力排的高峰，就是得胜者的锡安。我们虽然可能有很好的召会生活，但在我们中间几乎没有身体生活的实化、实行、实现和实际。这就是今日这恢复中的需要。

要达到这高峰，除了祷告以外，别无他路。耶路撒冷在此是一个大的范围，包括所有的基督徒，这是非常明显的；然而，锡安，就是得胜者，在哪里？在启示录这卷书中，主所要得着的，并主所要建造的，乃是锡安，就是得胜者。得胜者就是锡安，就是神所在之处。这是神圣言中属灵启示的内在实际。我们必须领悟什么是主的恢复；主的恢复就是要建造锡安。保罗的著作把这事揭示到极致，但已过看见这事的人并不多（关于相调的实行，一二至一三、四九页）。

参读：创世记生命读经，第五十八篇；关于相调的实行，第二至五章。

Perhaps one day we shall shake hands with Abraham on the eternal Mount Zion and say to him, “You were on the ancient Mount Zion, we were on the new testament Mount Zion, and now we are all together here on the eternal Mount Zion.” (Life-study of Genesis, pp. 763-764)

Jerusalem is built on the top of a mountain. Although Jerusalem is good, it is not the peak. In Jerusalem there is a peak, that is, Mount Zion, on which the temple was built. About one thousand years before the building of the temple, God asked Abraham to offer his son Isaac on Mount Moriah, which is another name for Mount Zion (Gen. 22:2; 2 Chron. 3:1). The good situation in the recovery today is just like Jerusalem. However, there is no Zion. In the New Testament the overcomers are likened to Zion. In Revelation 14:1 the 144,000 overcomers are not just in Jerusalem; they are on the peak of Zion. The overcomers, the vital groups, are today's Zion. My burden today is to help you reach the peak of the vital groups, that is, the overcomers' Zion. Although we may have a good church life, among us there is almost no realization, no practicality, no actuality, and no reality of the Body life. This is the need in the recovery today.

There is no other way to reach this high peak except by praying. It is more than evident that Jerusalem is here as a big realm of Christians, but where is Zion, the overcomers? In the book of Revelation what the Lord wants and what the Lord will build up is Zion, the overcomers. The overcomers are the very Zion, where God is. This is the intrinsic reality of the spiritual revelation in the holy Word of God. We have to realize what the Lord's recovery is. The Lord's recovery is to build up Zion. Paul's writings unveil this to the uttermost, but not many saw this in the past. (The Practical Points concerning Blending, pp. 16-17, 46-47).

Further Reading: Life-study of Genesis, msg. 58; The Practical Points concerning Blending, chs. 2-5

304 羡　慕 – 彰显主

8 7 8 7 双（英 403）

F 大调　　3/2

3 4 | 5 – – 5 6 · 5 | 5 – 3 – 3 3 | 5 – – 2 ♯1 2 | 3 – – –
一 从我 活　出你 的 自 己, 耶稣, 你　是我 生 命;
3 4 | 5 – – 5 6 · 5 | 5 – 3 – 3 3 | 5 – – 2 4 · 3 | 1 – – –
对于 我　的所 有 问 题, 求你 以　你为 答 应。
1 1 | 6 – – 6 7 · 6 | 6 – 5 – 1 1 | 1 – – 1 7 1 | 3 – 2 –
从我 活　出你 的 自 己, 一切 事　上能 随 意,
3 4 | 5 – – 5 6 · 5 | 5 – 3 – 3 3 | 5 – – 2 4 · 3 | 1 – – – ‖
我不 过　是透 明 用 器, 为着 彰　显你 秘 密。

二 殿宇今已完全奉献,　已除所有的不洁,
但愿你的荣耀火焰,　今从里面就露襭。
全地现在都当肃穆,　我的身体今进供,
作你顺服、安静奴仆,　只有被你来推动。

三 所有肢体每个时刻,　约束、等候你发言,
准备为你前来负轭,　或是不用放一边。
约束, 没有不安追求,　没有紧张与受压,
没有因受对付怨尤,　没有因懊悔倒下。

四 乃是柔软、安静、安息,　脱离倾向与成见,
让你能够自由定意,　当你对我有指点。
从我活出你的自己,　耶稣你是我生命;
对于我的所有问题,　求你以你为答应。

第二节的“露襭”,意思是露出所包藏之物。

Hymns, #403

1
Live Thyself, Lord Jesus, through me,
For my very life art Thou;
Thee I take to all my problems
As the full solution now.
Live Thyself, Lord Jesus, through me,
In all things Thy will be done;
I but a transparent vessel
To make visible the Son.

2
Consecrated is Thy temple,
Purged from every stain and sin;
May Thy flame of glory now be
Manifested from within.
Let the earth in solemn wonder
See my body willingly
Offered as Thy slave obedient,
Energized alone by Thee.

3
Every moment, every member,
Girded, waiting Thy command;
Underneath the yoke to labor
Or be laid aside as planned.
When restricted in pursuing,
No disquiet will beset;
Underneath Thy faithful dealing
Not a murmur or regret.

4
Ever tender, quiet, restful,
Inclinations put away,
That Thou may for me choose freely
As Thy finger points the way.
Live Thyself, Lord Jesus, through me,
For my very life art Thou;
Thee I take to all my problems
As the full solution now.

第十一周申言

申言稿：