二〇一三年冬季训练

创世记结晶读经（二）

第十二篇

与主是一的实际生活，以及基督娶召会的预表

读经：创二四，弗三 8 ～ 11，五 25 ～ 27

周　一

壹　创世记二十四章首要的点乃是与主是一的实际生活，以完成神的定旨：

一 亚伯拉罕的生活乃是与主是一的实际生活：

1　圣经没有记载神告诉亚伯拉罕，要到他本地，为他儿子娶妻，但亚伯拉罕有这种领会；这种领会乃是从他照着神的观念生活得来的；因亚伯拉罕与神在一里生活，所以知道神的旨意和心思，而行事与神内里的感觉一致—1 ～ 6、40 节，参林前七 25，林后二 10，腓一 8。

2　亚伯拉罕乃是与神在一里生活的人（雅二 23，代下二十 7，赛四一 8）；倘若我们爱主，并且与祂在一里生活，我们所说所作的，就会照着祂的好恶以及祂里面的旨意和心思。

3　倘若我们与主在一里生活，祂就无须告诉我们祂要什么，因为我们借着与祂是一，已经知道祂里面的感觉了；今天我们需要这样的生活，以完成神的定旨。

4　亚伯拉罕照着神的经纶行动；在为以撒得着妻子的事上，

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Twelve

A Practical Living in Oneness with the Lord and a Type of Christ Marrying the Church

Scripture Reading: Gen. 24; Eph. 3:8-11; 5:25-27

Day 1

I. The primary point in Genesis 24 is the practical living in oneness with the Lord for the fulfilling of God's purpose:

A. Abraham's living was a practical living in oneness with the Lord:

1. Although there is no record of God telling Abraham to take a wife for his son from his own country, Abraham had this understanding; it came from his living in accordance with God's concept; because Abraham lived in oneness with God, he knew God's will and mind and acted in accordance with God's inner feeling—vv. 1-6, 40; cf. 1 Cor. 7:25; 2 Cor. 2:10; Phil. 1:8.

2. Abraham was a man who lived in oneness with God (James 2:23; 2 Chron. 20:7; Isa. 41:8); if we love the Lord and live in oneness with Him, whatever we say and do will be in accordance with His likes and dislikes and with His inner will and His mind.

3. If we live in oneness with the Lord, He will not need to tell us what He desires, because we shall already know His inner feeling by being one with Him; we need such a living for the fulfillment of God's purpose today.

4. Abraham moved in accordance with God's economy; what he did in obtaining a

他所作的乃是为着完成神永远的定旨—创二四 3 ～ 8。

5 创世记二十四章所启示首要的事，乃是照着神的经纶，为着完成祂永远定旨的实际生活；我们需要一种与亚伯拉罕相似的生活；他的动机、行动和所作的一切，都是照着神的经纶—罗四 12，参撒上四 3 注 1。

周　二

6 创世记二十四章四十节指明，亚伯拉罕在主面前行事为人；他既在主的面光中行事为人，就无论他作什么，都是为着神的旨意，并且是照着神的经纶。

7 亚伯拉罕没有嘱咐他的仆人要忠信、诚实或作善工；他是以主并凭着主嘱咐他（2 ～ 3、9、40 ～ 41）；他以主嘱咐他的仆人，借此把他深深的带进主里面。

二 亚伯拉罕最老的仆人忠信的负责任—5、9、33、54、56 节：

1 亚伯拉罕的仆人跟随亚伯拉罕的脚踪，为着他的责任信靠主；他清楚、谦卑、却简单的向主祷告；凡真正相信神的人都是简单的—12 ～ 14、21、42 节，参林后一 12，十一 2 ～ 3。

2 仆人在环境中寻求主的引导和主宰，借以认识主的旨意—创二四 13 ～ 21、26 ～ 27、48 ～ 49。

周　三

三 利百加贞洁、仁慈又殷勤（16、18 ～ 20）；她在决定接受以撒为她丈夫的事上，也是绝对的（57 ～ 58、61），并且她服从以撒（64 ～ 65）；如此，她是召会作基督新妇，妻子，

wife for Isaac was for the fulfillment of God's eternal purpose — Gen. 24:3-8.

5. The primary thing revealed in Genesis 24 is the practical living in accordance with God's economy for the carrying out of His eternal purpose; we need a life resembling that of Abraham; his motive, his action, and everything he did were in accordance with God's economy—Rom. 4:12; cf. 1 Sam. 4:3, footnote 1.

Day 2

6. Genesis 24:40 indicates that Abraham walked before the Lord; since he walked in the Lord's presence, whatever he did was God's will and according to His economy.

7. Abraham did not charge his servant to be faithful, to be honest, or to do a good work; he charged him with and by the Lord (vv. 2-3, 9, 40-41); by charging his servant with the Lord, he brought him deep into the Lord.

B. Abraham's oldest servant was faithful in responsibility—vv. 5, 9, 33, 54, 56:

1. Abraham's servant followed in Abraham's footsteps by trusting in the Lord for his responsibility; he prayed to the Lord in a clear, humble, yet simple way; everyone who truly believes in God is simple —vv. 12-14, 21, 42; cf. 2 Cor. 1:12; 11:2-3.

2. The servant knew the Lord's will by looking for His leading and sovereignty in the environment—Gen. 24:13-21, 26-27, 48-49.

Day 3

C. Rebekah was chaste, kind, and diligent (vv. 16, 18-20); she was also absolute in her decision to take Isaac as her husband (vv. 57-58, 61) and was submissive to Isaac (vv. 64-65); as such, she is an excellent type of the church as the bride, the wife, of Christ (cf.

一个绝佳的预表（参弗五 23 ~ 25）。

四 拉班和彼土利敬畏主；他们也乐于接待人—创二四 31 ~ 33、50 ~ 51、55 ~ 60。

五 以撒在田间默想寻求主；仆人将一切所发生的事告诉以撒，以撒就接受父亲为他所作的，娶了利百加；以撒的婚娶最终完成了神的定旨—63、66 ~ 67 节，二一 12 下，二二 17 ~ 18。

六 在创世记二十四章，那些人的生活不仅仅是为着自己的人生，他们的生活乃是带进神永远定旨的完成，生出基督，并为着神的经纶产生神的国；因此，在为以撒娶妻的事上，每件事都是照着神的经纶而行，好生出基督，产生神的国—40 节，二二 17 ~ 18，加三 16、29。

周　四

贰 在创世记二十四章有以撒婚娶的记载，其中有四个主要人物：亚伯拉罕预表父神，以撒预表子神，仆人预表灵神，利百加预表神所拣选的人，要嫁给子，成为祂的配偶—约三 29，林后十一 2，弗五 25～32，启十九 7～9，二一 2、9～10：

一 在已过的永远里，父神有一个永远的定旨，永远的计划，要从人类中为祂儿子得着召会作新妇—弗三 8 ~ 11，二 10，太九 15：

Eph. 5:23-25).

D. Laban and Bethuel were in the fear of the Lord; they were also very hospitable — Gen. 24:31-33, 50-51, 55-60.

E. Isaac was meditating in the field to seek the Lord; after the servant told Isaac all that had happened, Isaac took what his father had done for him and married Rebekah; his marriage eventually fulfilled the purpose of God—vv. 63, 66-67; 21:12b; 22:17-18.

F. The life of those in Genesis 24 was not merely for their own human living; it was a life that issued in the fulfillment of God's eternal purpose, a life that brought forth Christ and produced the kingdom of God for God's economy; thus, in the gaining of a wife for Isaac, everything was done according to God's economy to bring forth Christ for the producing of the kingdom of God—v. 40; 22:17-18; Gal. 3:16, 29.

Day 4

II. In Genesis 24 there is an account of the marriage of Isaac with four main persons: Abraham typifies God the Father, Isaac typifies God the Son, the servant typifies God the Spirit, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart— John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10:

A. In eternity past God the Father had an eternal purpose, an eternal plan, to gain the church as a bride for His Son out of the human race —Eph. 3:8-11; 2:10; Matt. 9:15:

1 预表父的亚伯拉罕，嘱咐他那预表圣灵的仆人，不要从迦南的女子，乃要从亚伯拉罕的亲族中，为他儿子娶一个妻子—创二四 3～4、7。

2 按预表，从亚伯拉罕的亲族中为以撒娶妻的这个事实，指明基督的配偶必须出自基督的族类，而不是出自天使或任何别的受造之物；因为基督成了肉体成为人，人类就成了祂的族类—参创二 21～22，一 26，徒十七 28～29 上，约一 14，启二二 17 上。

周　五

二 在时间里，父神任命灵神，差派祂执行父的计划，去接触蒙拣选的新妇，把她带到子神那里，作祂的配偶，祂的妻子—创二四 3：

1 正如仆人为以撒寻得妻子，那灵也借着寻找的圣别为子神寻得妻子—11～14、24 节，约四 6～7、10，彼前一 2，路十五 8～10，约十六 8～11。

周　六

2 正如仆人将以撒的丰富带给利百加，那灵也将基督的丰富带给新妇—创二四 10、22、47、53，约十六 13～15：

a 等骆驼喝足了，仆人就将一个金鼻环戴在利百加的鼻子上，将两个金手镯戴在她的手上—创二四 22、47：

(一) 把重半舍客勒的鼻环戴在利百加鼻子上，表征她“嗅觉”的功用已经被神圣的性情得着，有那灵的预尝，保证全享就要来到—参歌七 4、8，二 3，来六 4～6，利二一 18，林前二 15，罗八 23，弗一 13～14。

1. Abraham, a type of the Father, charged his servant, a type of the Holy Spirit, not to take a wife for his son from the daughters of the Canaanites but from Abraham's relatives— Gen. 24:3-4, 7.

2. In typology the fact that Isaac's bride was taken from Abraham's relatives indicates that the counterpart of Christ must come from Christ's race, not from the angels or from any other creatures; since Christ was incarnated to be a man, humanity has become His race—cf. 2:21-22; 1:26; Acts 17:28-29a; John 1:14; Rev. 22:17a.

Day 5

B. In time God the Father commissioned God the Spirit, sent Him on an errand, to carry out the Father 's plan by going to reach and contact the chosen bride and bring her to God the Son to be His counterpart, His wife — Gen. 24:3:

1. Just as the servant was hunting for a wife for Isaac, the Spirit is hunting for a wife for God the Son through His seeking sanctification—vv. 11-14, 24; John 4:6-7, 10; 1 Pet. 1:2; Luke 15:8-10; John 16:8-11.

Day 6

2. Just as the servant brought the riches of Isaac to Rebekah, the Spirit brings the riches of Christ to the bride — Gen. 24:10, 22, 47, 53; John 16:13-15:

a. After the camels had finished drinking, the servant put a golden nose-ring upon Rebekah's nose and two bracelets upon her hands— Gen. 24:22, 47:

1) The putting of the nose-ring, weighing half a shekel, upon Rebekah's nose signifies that her "smelling" function had been caught by the divine nature with the foretaste of the Spirit, which guarantees that the full taste is coming— cf. S. S. 7:4, 8; 2:3; Heb. 6:4-6; Lev. 21:18; 1 Cor. 2:15; Rom. 8:23; Eph. 1:13-14.

㈡ 把重十舍客勒的手镯戴在利百加手上，表征我们被那灵“上了手铐”，以领受完全的神圣功用，为着在基督的身体里事奉—提前二 8，弗三 1，四 1，六 20，罗十二 4，林前十二 4 ～ 11，太二五 15。

2) The putting of the bracelets, weighing ten gold shekels, upon Rebekah's hands signifies that we are "handcuffed" by the Spirit to receive the complete divine function for the service in the Body of Christ—1 Tim. 2:8; Eph. 3:1; 4:1; 6:20; Rom. 12:4; 1 Cor. 12:4-11; Matt. 25:15.

b 利百加也接受了银器、金器和衣服（创二四 53），这一切都指明在召会生活中，基督一切的丰富都是我们的：

b. Rebekah also received silver jewelry, gold jewelry, and clothing (Gen. 24:53), all of which indicate that in the church life all the riches of Christ are ours:

㈠ 正如仆人将以撒的财富分赐给利百加，好美化她，使她归向以撒，成为他的荣耀，那灵也将基督荣耀的丰富输供到我们里面，好美化我们，使我们归向基督，作祂的新妇，成为祂的荣耀—47、53、61 ～ 67 节，弗三 16、21。

1) Just as the servant imparted Isaac's wealth to Rebekah for her beautification in order for her to return to Isaac for his glorification, the Spirit transmits 117 the riches of Christ's glory into us for our beautification so that we may return to Christ as His bride for His glorification—vv. 47, 53, 61-67; Eph. 3:16, 21.

㈡ 我们被妆饰成为基督的新妇，是借着那灵在性情上的圣别，将基督追测不尽的丰富分赐到我们里面—启二一 2、19 上，赛五四 10 ～ 13，帖前五 23，弗三 8：

2) We are adorned to be Christ's bride by the dispensing of His unsearchable riches into us through the Spirit's dispositional sanctification—Rev. 21:2, 19a; Isa. 54:10-13; 1 Thes. 5:23; Eph. 3:8:

要接受基督追测不尽之丰富的分赐，我们就必须认识、使用并操练我们的灵，顾到圣别的灵在我们灵里的说话和工作—罗十五 16，弗一 17，二 22，三 5、16，四 23，五 18，六 18。

a) To receive the dispensing of Christ in His unsearchable riches, we must know, we must use, and we must exercise our spirit, caring for the sanctifying Spirit's speaking and working in our spirit—Rom. 15:16; Eph. 1:17; 2:22; 3:5, 16; 4:23; 5:18; 6:18.

要接受基督追测不尽之丰富的分赐，我们就必须被基督即时、现时、活的话之新陈代谢的洗净所圣化—五 26 ～ 27，参歌八 13 ～ 14，启一 20。

b) To receive the dispensing of Christ in His unsearchable riches, we must be sanctified by the metabolic cleansing of the instant, present, and living word of Christ—5:26-27; cf. S. S. 8:13-14; Rev. 1:20.

3 正如利百加被仆人说服要嫁给以撒，那灵也吸引我们归向基督，并使我们爱祂这位我们没有见过的—创二四 54 ～ 58，彼前一 8，二 7，参诗歌补充本三三三首：

3. Just as Rebekah was convinced by the servant to marry Isaac, the Spirit attracts us to Christ and causes us to love Him whom we have not seen—Gen. 24:54-58; 1 Pet. 1:8; 2:7; cf. Hymns, #546:

a 那灵临到信徒，向他们见证基督的丰富，就是祂从父所领受的（参创二四 35 ～ 36），使信徒受吸引

a. The Spirit comes to the believers and testifies to them of the riches of Christ, which He has received from the Father (cf. Gen. 24:35-36), causing the

归向基督；他们虽然没有见过祂，却是爱祂（彼前一 8），并且撇下世界，丢弃肉体中天然的关系（参创二四 58），而联于基督（太十九 29）。

b 利百加在美地面见以撒之前，已经借着仆人的礼物，有分于并享受以撒所承继的；同样的，我们在面见基督之前，就享受了那灵的恩赐，作为对基督丰富之全享的预尝—创二四 53，来六 4，罗八 23。

4 正如仆人将利百加带给以撒，那灵也将我们带给基督，将我们献给基督，作祂心爱的新妇—创二四 51、58、61 ～ 67，林后一 21 ～ 22，三 6、8、17 ～ 18，十三 14。

三 以撒在天将晚时迎娶利百加，表征基督的婚娶要在这世代的黄昏，就是这世代结束的时候—创二四 63 ～ 64：

1 以撒领利百加进他母亲撒拉的帐棚，并且爱利百加，表征基督要在恩典里并在爱里，迎接祂的新妇—67 节，提前一 14，弗六 24，启二二 21。

2 以撒娶了利百加之后，才得了安慰、满足；照样，基督要在祂婚娶的日子得着满足；我们的安慰就是祂的安慰，她的满足就是我们的满足—十九 7，参林后五 9，来十一 5 ～ 6。

believers to be attracted to Christ and to love Him, to forsake the world, and to leave their natural relations in the flesh (v. 58) to be joined to Christ (Matt. 19:29), even though they have never seen Him (1 Pet. 1:8).

b. Before Rebekah met Isaac in the good land, she had participated in and enjoyed Isaac's inheritance through the servant's gifts; likewise, before we meet Christ, we enjoy the gifts of the Spirit as a foretaste of the full taste of His riches— Gen. 24:53; Heb. 6:4; Rom. 8:23.

4. Just as the servant brought Rebekah to Isaac, the Spirit is bringing us to Christ to present us to Christ as His lovely bride — Gen. 24:51, 58, 61-67; 2 Cor. 1:21-22; 3:6, 8, 17-18; 13:14.

C. Isaac received Rebekah in the evening, signifying that the marriage of Christ will be at the evening, the close, of this age — Gen. 24:63-64:

1. Isaac brought Rebekah into the tent of Sarah, his mother, and loved Rebekah, signifying that Christ will receive His bride in grace as well as in love —v. 67; 1 Tim. 1:14; Eph. 6:24; Rev. 22:21.

2. After marrying Rebekah, Isaac was comforted, satisfied; likewise, Christ will be satisfied on the day of His marriage; our comfort is His comfort, and His satisfaction is our satisfaction—19:7; cf. 2 Cor. 5:9; Heb. 11:5-6.

第十二周 • 周一

晨兴喂养

创二四 3~4 “…不要从我所住这迦南人中，为我儿子娶他们的女子为妻。你要往我本地、亲族那里去，为我的儿子以撒娶一个妻子。”

二二 17 “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。”

照着多数基督徒一般的领会，创世记二十四章主要的点是以撒预表基督是新郎，利百加预表召会是新妇。但这不是主要的点。首要的点乃是与主是一的实际生活，以完成神的定旨。...每当我们读一段经文，我们必须忘掉已过所知道的一切，仰望主给我们新的东西。

那么，二十四章的婚姻有何目的？仅仅是叫一个单身汉有美满舒适的生活么？不。你若整体的查考圣经，会看见以撒的婚姻完全是为着完成神永远的定旨。...这单身汉若要得着后裔，以完成神永远的定旨，他就必须结婚。...神〔曾对亚伯拉罕〕说，“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。”（二二17~18）在这里也有为着完成神定旨的后裔。因此，以撒的婚姻不是寻常的，也不仅仅是为着他的人生，乃是为着完成神永远的定旨（创世记生命读经，九五一至九五二页）。

信息选读

亚伯拉罕的生活乃是与主是一的实际生活。亚伯拉罕不是忽然得着一个异象，在异象中神告诉他说，

‹‹ WEEK 12 — DAY 1 ››

Morning Nourishment

Gen. 24:3-4 "...You will not take a wife for my son from the daughters of the Canaanites, among whom I am dwelling. But you shall go to my country and to my relatives, and take a wife for my son Isaac."

22:17 "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."

According to the common understanding of most Christians, the main point of Genesis 24 is that Isaac is a type of Christ as the Bridegroom and that Rebekah is a type of the church as the bride. However, this is not the main point. The primary point is the practical living in oneness with the Lord for the fulfilling of God's purpose....We must forget all we have learned in the past and look to the Lord for something new.

What then is the purpose of the marriage in Genesis 24? Is it simply that a single man might have a happy, comfortable life? No. If you consider the Bible as a whole, you will see that Isaac's marriage was altogether for the fulfillment of God's eternal purpose....If this single man was to have seed for the fulfillment of God's eternal purpose, he had to get married....God [had] said [to Abraham], “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” (22:17-18). Here we also have the seed for the fulfillment of God's purpose. Thus, Isaac's marriage was not common nor merely for his human living; it was for the fulfillment of God's eternal purpose. (Life-study of Genesis, pp. 788-790)

Today's Reading

Abraham's living was a practical living in oneness with the Lord. Abraham did not suddenly have a vision in which God told him that He had a high

祂有一个崇高的定旨要在地上完成，祂需要他。并且要完成神这定旨，以撒必须结婚。...圣经没有记载神说，“亚伯拉罕，我吩咐你差人到你自己的家乡，为以撒找一个妻子。我绝不允许你为儿子娶迦南女子为妻。”圣经没有记载神这样说，但亚伯拉罕确有这种领会。

亚伯拉罕虽然急切关心他儿子的婚姻，但他不愿接纳迦南人作以撒的妻子。...亚伯拉罕...差遣最老的仆人远至他所来自的家乡，为以撒找一个妻子。神从来没有告诉亚伯拉罕要这样作，亚伯拉罕却能照着神里面的旨意和观念这样作。...当我们与神在一里生活，我们就同有祂的观念，我们所想所作的就会照着祂的感觉。神无须说什么，我们自然觉得祂所觉得的，知道祂里面的感觉，因为我们与祂在一里生活。

亚伯拉罕照着神的经纶行动（创二四3~8）。在为以撒得着妻子的事上，他所作的乃是为着完成神永远的定旨。我们渴望看见，召会中一切的婚姻都是为着完成神的定旨。这样的婚姻需要与神在一里的日常生活。青年弟兄们，你们所作的每件事若都是照着神的经纶，甚至你们的婚姻也会成就祂的经纶。你们需要说，“主，今天我在这里所作的，必须是照着你的经纶。现在我是单身，但有一天我要结婚。愿我的婚姻是为着你的经纶。”这是创世记二十四章主要的启示。这章首要的事不是以撒预表基督是新郎，利百加预表召会是新妇。...这里所启示首要的事，乃是照着神的经纶，为着完成祂永远定旨的实际生活。我们需要一种与亚伯拉罕相似的生活。他的动机、行动和所作的一切，都是照着神的经纶（创世记生命读经，九五二至九五五页）。

参读：创世记生命读经，第六十篇。

purpose to carry out on earth, that He needed him, and that Isaac had to be married in order for God's purpose to be fulfilled....There is no record that God said, “Abraham, let Me charge you to send someone to your own country to get a wife for Isaac. I will never allow you to take a Canaanite woman as a wife for your son.” Although there is no record of God's saying this, Abraham did have this understanding.

Although Abraham was desperate to take care of his son's marriage, he would not accept a Canaanite as Isaac's wife....[Abraham] sent his oldest servant far away, back to the country from where he came, to find a wife for Isaac. Although God never told Abraham to do this, what Abraham did was according to God's inner will and concept....When we live in oneness with Him, we shall share His concept, and whatever we think and do will be in accordance with His feeling. God will not need to say anything, for we shall sense what He senses, knowing His inner feeling because we live in oneness with Him.

Abraham moved in accordance with God's economy (Gen. 24:3-8). What he did in obtaining a wife for Isaac was for the fulfillment of God's eternal purpose. We long to see that all the marriages in the churches will be for the fulfillment of God's purpose. This kind of marriage requires a daily living in oneness with God. Young brothers, if everything you do is in accordance with God's economy, even your marriage will be the carrying out of His economy. You need to say, “Lord, what I am doing here today must be in accordance with Your economy. I am single now, but one day I will be married. May my marriage be for Your economy.” This is the main revelation in Genesis 24. The primary thing in this chapter is not that Isaac is a type of Christ as the Bridegroom and that Rebekah is a type of the church as the bride. I say again that the primary thing revealed here is the practical living in accordance with God's economy for the carrying out of His eternal purpose. We need a life which resembles that of Abraham. His motive, action, and everything he did were in accordance with God's economy. (Life-study of Genesis, pp. 790-792)

Further Reading: Life-study of Genesis, msg. 60

第十二周 • 周二

晨兴喂养

创二四 40 “他就对我说，我行事为人都在祂面前的耶和华，必差遣祂的使者与你同去，叫你的道路亨通，你就得以从我本族、我父家，给我儿子娶一个妻子。”

48 “随后我低头向耶和华敬拜，颂赞耶和华我主人亚伯拉罕的神；因为祂引导了我走对的路，使我得着我主人兄弟的孙女，给我主人的儿子为妻。”

亚伯拉罕没有按着今天传统、宗教的作法行动，禁食祷告寻求主的旨意。他没有忽然梦见利百加在迦勒底地等候亚伯拉罕的仆人。创世记二十四章四十节指明，亚伯拉罕在主面前行事为人。因他是在主的面光中行事为人的人，他就无须为着认识神的旨意祷告或禁食。他既在主的面光中行事为人，就无论他作什么，都是神的旨意，并且是照着神的经纶（创世记生命读经，九五六页）。

信息选读

亚伯拉罕没有嘱咐他的仆人要忠信、诚实或作善工；他是以主并凭着主嘱咐他（创二四 2~3、9、40~41）。在这里我们看见，亚伯拉罕所活在其中的气氛，乃是主自己。他以主嘱咐他的仆人，借此把他深深地带进主里面。照样，我们也不该以自己的智慧，甚至以自己的爱嘱咐人，乃该以主嘱咐人。

亚伯拉罕相信主宰的主，告诉他的仆人说，主必差遣使者与他同去，叫他的道路亨通（40）。亚伯拉罕似乎说，“神必差遣使者在你面前。虽然是我差遣你去作这事，但我相信神。从一方面说，我不信你能完成这项工作，但我信靠活神。你无须觉得重担或忧虑。只管去作这事，因我的神必差遣使者

‹‹ WEEK 12 — DAY 2 ››

Morning Nourishment

Gen. 24:40 "And he said to me, Jehovah, before whom I walk, will send His angel with you and make your journey prosperous. And you shall take a wife for my son from my family, even from my father's house."

48 "And I bowed and worshipped Jehovah and blessed Jehovah, the God of my master Abraham, who had led me in the right way to take the daughter of my master's brother for his son."

Abraham did not act in today's traditional, religious way, fasting and praying to seek the Lord's will. He did not suddenly have a dream in which he saw Rebekah in the land of Chaldea waiting for Abraham's servant. As Genesis 24:40 indicates, Abraham walked before the Lord. As a person walking in the presence of the Lord, he did not need to fast or pray in order to know God's will. Since he walked in the Lord's presence, whatever he did was God's will and according to God's economy. (Life-study of Genesis, pp. 792-793)

Today's Reading

Abraham did not charge his servant to be faithful, honest, or to do a good work; he charged him with and by the Lord (Gen. 24:2-3, 9, 40-41). Here we see that the atmosphere in which Abraham lived was the Lord Himself. By charging his servant with the Lord, he brought him deep into the Lord. Likewise, we should not charge people with our wisdom or even with our love, but with the Lord.

Abraham believed in the sovereign Lord, telling his servant that the Lord would send His angel with him and prosper his way (v. 40). Abraham seemed to be saying, “God will send His angel before you. Although I am sending you to do the job, I believe in God. In a sense, I don't believe that you can accomplish this work, but I trust in the living God. You don't need to be burdened or to worry. Just go and do the job, for my God will send

为你作成这工。”亚伯拉罕所过的是何等的生活！...他不过嘱咐他的仆人要凭着主服事，向他保证神必差遣使者在他面前，叫他的道路亨通。在这里我们看见亚伯拉罕活的信心。

亚伯拉罕最老的仆人在责任上十分忠信（5、9、33、54、56）。他在忠信上跟随亚伯拉罕的脚踪。亚伯拉罕如何凭着信靠神作每件事，他都看见了。我信他为亚伯拉罕的生活所灌注。结果，他也信靠神。

亚伯拉罕的仆人为着他的责任信靠主（12、21、42）。他清楚、谦卑、却简单地向主祷告。凡真正相信神的人都是简单的。当他来到拿鹤城附近的井旁，他祷告说，“耶和华我主人亚伯拉罕的神啊，求你以慈爱待我主人亚伯拉罕，使我今日办事顺利。我现今站在水井旁，城内居民的女子们正出来打水。我向哪一个少女说，请你拿下水瓶，给我水喝；她若说，请喝，我也给你的骆驼喝；愿她就作你所定，给你仆人以撒的妻子。这样，我便知道你以慈爱待我主人了。”（12~14）他的祷告立刻得着答应。甚至话还没有说完，利百加就肩头上扛着水瓶出来。仆人向利百加要水喝，她不仅给他水喝，也为他所有的骆驼打上水来。她作了这事，仆人就清楚利百加是他所要找的人，因此就给她一个金环，两个金镯。

仆人在环境中寻求主的引导，借以认识主的旨意（13~21、26~27、48~49）。我们也能在环境中看见神的主宰。没有人告诉仆人要去拿鹤城，就是亚伯拉罕兄弟的城。他到那里去，在井旁遇见了拿鹤的孙女利百加。没有一件事是偶然的，每件事都是在创世以前命定的，并且借着亚伯拉罕一个信靠神的仆人完成了（创世记生命读经，九五六至九五八页）。

参读：创世记生命读经，第六十篇。

His angel to do the work for you.” What a life Abraham had!...[Abraham] only charged his servant to serve by the Lord, assuring him that God would send His angel before him and prosper his way. Here we see Abraham's living faith.

Abraham's oldest servant was faithful in responsibility (vv. 5, 9, 33, 54, 56). He followed Abraham's footsteps in being faithful. I believe that he was infused by and with Abraham's life, seeing how Abraham did everything by trusting in the Lord. As a result, the servant also trusted in Him.

Abraham's servant trusted in the Lord for his responsibility (vv. 12, 21, 42). He prayed to the Lord in a clear, humble, yet simple way. Everyone who truly believes in God is simple. When he came to the well near the city of Nahor, he prayed, saying, “O Jehovah, the God of my master Abraham, please grant me success today, and show lovingkindness to my master Abraham. I am standing here by the spring of water as the daughters of the men of the city are coming out to draw water. And may it be that the girl to whom I say, Please let down your pitcher that I may drink, and who says, Drink, and I will also give your camels a drink, may she be the one whom You have appointed for Your servant, for Isaac; and in this I will know that You have shown kindness to my master” (vv. 12-14). His prayer was answered immediately. Before he had even finished speaking, Rebekah came with her pitcher upon her shoulder. When he asked her for a drink, she not only gave him a drink but also drew water for all his camels. After she had done this, the servant was clear that Rebekah was the one and he gave her a ring and two bracelets.

The servant knew the Lord's will by looking for His leading in the environment (vv. 13-21, 26-27, 48-49). We also can see God's sovereignty in our environment. No one told the servant to go to the city of Nahor, the city of Abraham's brother. He just went there, and at the well he met Rebekah, Nahor's granddaughter. Nothing was accidental; everything was ordained before the foundation of the world and was carried out through Abraham's servant, a man who trusted in God. (Life-study of Genesis, pp. 793-794)

Further Reading: Life-study of Genesis, msg. 60

第十二周 • 周三

晨兴喂养

创二四 16 “那少女容貌极其美丽，还是处女，未曾有人亲近她。她下到井旁，打满了瓶，又上来。”

20 “她就急忙把瓶里的水倒在槽里，又跑到井旁打水，为所有的骆驼打上水来。”

利百加是贞洁、单纯的，也是仁慈、殷勤的（创二四 18~20）。亚伯拉罕的仆人要水喝，她立刻给他水喝。她也为他的骆驼打水。从井里打上水来，倒在槽里，给十只骆驼喝，对一个青年女子来说是件艰苦的工作，但她这样作了。青年姊妹若要在神的主宰之下，尤其是在婚姻的事上，她们就需要仁慈又殷勤。不仁慈又松懒的青年女子应当独身。人请你作一件事，你必须为他们作两件事，并且第二件事该远超过第一件事。你不仅该给人水喝，也该为他的十只骆驼打水。你若这样作，你就有资格得着你的丈夫，你的以撒。这是对所有青年单身姊妹的忠告（创世记生命读经，九五九页）。

信息选读

利百加是绝对的（创二四 57~58、61）。虽然她从来没有见过以撒，但她毫不犹豫地愿意去他那里。她没有对母亲说，“母亲，我从来没有见过以撒。也许我该先与他通信，然后请他来访问我们，我才能决定要不要和他结婚。”利百加没有这样说。虽然她的哥哥和母亲犹豫不决，要她至少再住十天，但她说，“我去。”她是绝对的。

利百加也是服从的（64~65）。当她看见以撒，晓得他是谁的时候，“就拿帕子把自己的脸蒙起来。”姊妹们，不要把一块布放在头上作装饰。这

‹‹ WEEK 12 — DAY 3 ››

Morning Nourishment

Gen. 24:16 "And the girl was very beautiful in appearance, a virgin, and no man had known her. And she went down to the spring and filled her pitcher and came up."

20 "And she hurried and emptied her pitcher into the trough and ran again to the well to draw water, and she drew it for all his camels.'

Rebekah was chaste and pure. She was also kind and diligent (Gen. 24:18-20). When Abraham's servant asked for a drink, she immediately gave it to him. She also drew water for his camels. It was hard work for a young woman to draw water out of the well and pour it into the trough for ten camels to drink, but she did it. If the young sisters want to be under God's sovereignty, especially with respect to their marriage, they need to be kind and diligent. Any young woman who is unkind and sloppy should remain single. When people ask you to do one thing, you must do two things for them. And the second thing should far surpass the first thing. You should not only give a man water to drink, but should also draw water for his ten camels. If you do this, you will be qualified to obtain your husband, your Isaac. This is some advice to all the young single sisters. (Life-study of Genesis, pp. 794-795)

Today's Reading

Rebekah was absolute (Gen. 24:57-58, 61). Although Rebekah had never seen Isaac, she was willing to go to him without hesitation. She did not say to her mother, “Mother, I have never seen Isaac. Perhaps I should correspond with him first and afterward have him pay us a visit. Then I could decide whether or not to marry him.” Rebekah did not talk in this way. Although her brother and mother were hesitating, wanting her to stay for at least ten days, she said, “I will go.” She was absolute.

Rebekah was also submissive (vv. 64-65). When she saw Isaac and realized who he was, “she took her veil and covered herself.” Sisters, do not put a piece of cloth on your head as a decoration or ornament. It must be a

必须是你服从的记号。一旦你结婚了，你就不再是你自己的头。你的丈夫是你的头，你自己的头必须蒙起来。这是婚姻真实的意义。

拉班和彼土利敬畏主（29~31）。他们也乐于接待人（31~33）。接待常带进最大的祝福。对于利百加，就是彼土利的女儿，拉班的妹妹，成为以撒的妻子乃是极大的祝福。这祝福是由他们乐于接待人而得着的。他们若不乐于接待人，弃绝了亚伯拉罕的仆人，这美妙的婚姻绝不会发生。不仅如此，他们也接受了主的主宰，说，“这事乃出于耶和华，我们不能向你说好说歹。”（50~51、55~60）拉班和彼土利承认这是主的作为，他们对于这事没有权利说什么。这里我们看见他们与神在一里生活的气氛。

以撒不是一个活跃的人，因他没有作什么。他不过住在井边，在活水之地旁边。六十三节说，“天将晚，以撒出来在田间默想。”...他出去到田间寻求主，在神面前默想。当他默想的时候，利百加来了。仆人将一切所发生的事告诉以撒，以撒就接受父亲为他所作的，娶了利百加（66~67）。他的婚姻来自承受，不是来自奋斗。...他没有作什么事，来得着一个妻子。他不过接受父亲为他所得着的。他这样行，就是与主是一，使神的定旨成就在他身上。他没有举行结婚典礼，却有真实且稳固的婚姻。

以撒的婚娶最终完成了神的定旨（二一 12 下，二二 17~18）。在创世记二十四章，那些人的生活不仅仅是为着自己的人生，他们的生活乃是带进神永远定旨的完成，生出基督，并为着神的经纶产生神的国（创世记生命读经，九五九至九六二页）。

参读：创世记生命读经，第六十篇。

sign of your submission. Once you are married, you are no longer your own head. Your husband is your head, and your head must be covered. This is the true meaning of marriage.

Laban and Bethuel were in the fear of the Lord (vv. 29-31). They were also very hospitable (vv. 31-33). Hospitality often brings in the greatest blessing. For Rebekah, the daughter of Bethuel and the sister of Laban, to become Isaac's wife was a great blessing. That blessing was secured by their being hospitable. If they had not been hospitable but rather had rejected Abraham's servant, that wonderful marriage would never have taken place. Furthermore, they accepted the Lord's sovereignty, saying, “The matter comes from Jehovah; we cannot speak to you bad or good” (vv. 50-51, 55-60). Laban and Bethuel recognized that this was the Lord's doing and that they had no right to say anything about it. Here we see the atmosphere of their life, a life in oneness with God.

Isaac was not a man of activity, for he did not do anything. He simply dwelt by a well, by a place of living water. Verse 63 says, “And Isaac went out to meditate in the field toward evening.”...He went out to the field to seek the Lord and meditate before God. While he was meditating, Rebekah came. After the servant had told Isaac all that had happened, Isaac took what his father had done for him and married Rebekah (vv. 66-67). His marriage was an inheritance, not a strife....He did not do a thing to get a wife. He only took what the father had secured for him. Acting in this way, he was one with the Lord that the purpose of God might be fulfilled in him. He had a real and solid marriage without a wedding ceremony.

Isaac's marriage eventually fulfilled the purpose of God (21:12b; 22:17-18). The life of those in chapter 24 was not merely for their own human living; it was a life that issued in the fulfillment of God's eternal purpose, a life which brought forth Christ and produced the kingdom of God for God's economy. (Life-study of Genesis, pp. 795-797)

Further Reading: Life-study of Genesis, msg. 60

第十二周 • 周四

晨兴喂养

创二四 2~4 “亚伯拉罕对管理他全业最老的仆人说，请你把手放在我大腿下。我要叫你指着耶和华天地的神起誓，不要从我所住这迦南人中，为我儿子娶他们的女子为妻。你要往我本地、亲族那里去，为我的儿子以撒娶一个妻子。”

在〔创世记二十四章〕这段以撒婚娶的记载里，亚伯拉罕预表父神，仆人预表灵神，以撒预表子神，利百加预表神所拣选的人，要嫁给子，成为祂的配偶。整本新约乃是记载三一神一同作工，要得着一部分人类成为子的新妇，配偶（约三 29，林后十一 2，弗五 25~32，启十九 7~9，二一 2、9~10）。在已过的永远里，父神有永远的定旨，定了永远的计划，要从人类中为祂儿子得着召会作新妇（弗三 8~11）。然后在时间里，父神任命灵神执行祂的计划，去接触蒙拣选的新妇，把她带到子神那里，作祂的配偶，祂的妻子（圣经恢复本，创二四 2 注 2）。

信息选读

创世记二十四章有四个主要人物：父亲、儿子、仆人和新妇。这是很有意义的。当我们来到新约，就看见三一神一同作工，要为子得着一个新妇。...新约的主题乃是三一神—父、子、灵— 一同作工，要为子得着新妇。父定计划，灵完成父的计划，子享受父所计划并灵所完成的。新妇是谁？新妇是一部分的人类，他们与子结合，成为祂的配偶。马太二十八章十九节说到父、子、灵。我们在使徒行传和书信中看见，灵如何照着父的计划作工，要为子得着新妇。我们在新约的末了启

‹‹ WEEK 12 — DAY 4 ››

Morning Nourishment

Gen. 24:2-4 "And Abraham said to his servant, the oldest of his house, who ruled over all that he had, Put your hand under my thigh; and I will make you swear by Jehovah, the God of heaven and the God of earth, that you will not take a wife for my son from the daughters of the Canaanites, among whom I am dwelling. But you shall go to my country and to my relatives, and take a wife for my son Isaac.'

In this account of the marriage of Isaac, Abraham typifies God the Father, the servant typifies God the Spirit, Isaac typifies God the Son, and Rebekah typifies the chosen people of God, who will marry the Son and become His counterpart. The entire New Testament is a record of the Triune God working together to gain a part of the human race to be the bride, the counterpart, of the Son (John 3:29; 2 Cor. 11:2; Eph. 5:25-32; Rev. 19:7-9; 21:2, 9-10). In eternity past God the Father had an eternal purpose and made an eternal plan to gain the church as a bride for His Son out of the human race (Eph. 3:8-11). Then, in time, God the Father commissioned God the Spirit to carry out His plan by going to contact the chosen bride and bring her to God the Son to be His counterpart, His wife. (Gen. 24:2, footnote 2)

Today's Reading

In Genesis 24 we have four main persons: the father, the son, the servant, and the bride. This is very meaningful. As we come to the New Testament, we see that the Triune God is working together to obtain a bride for the Son....The subject of the New Testament is the Triune God, the Father, the Son, and the Spirit, working together to obtain the bride for the Son. The Father made the plan, the Spirit carries out the Father's plan, and the Son enjoys what the Father has planned and what the Spirit carries out. Who is the bride? The bride is a part of the human race which will marry the Son and become His counterpart. Matthew 28:19 speaks of the Father, the Son, and the Spirit. In the Acts and Epistles we see how the Spirit works according to the Father's plan to obtain the

示录中，看见了新妇。十九章七节说，“羔羊婚娶的时候到了，新妇也自己预备好了。”最终，整个新耶路撒冷这个城妇，要成为新妇（二一2、9~10）。...新耶路撒冷是女性，是羔羊的妻，是神儿子的配偶。

首先，有父的计划，以弗所三章十一节说，“在我们的主基督耶稣里，所立的永远定旨。”...我们说到神的计划，就是指神的定旨。在已过的永远里，神定了一个计划，就是要为基督得着召会（8~11）。...神的计划乃是要为祂儿子得着一个新妇。

在四福音里，主耶稣告诉门徒说，祂就是新郎（太九15）。祂来不仅要拯救罪人，还要得着新妇。...基督来不仅要作我们的救主和救赎主，也要作新郎。...神乃是计划要选取一部分人类，使他们成为祂爱子的配偶。最终在新天新地里，没有一班可怜的罪人，却有新妇，就是新耶路撒冷，羔羊的妻。

我们已经看过，父神计划要从人类中为祂儿子得着一个新妇。预表父的亚伯拉罕，嘱咐他那预表圣灵的仆人，不要从迦南的女子，乃要从亚伯拉罕的亲族中，为他儿子娶一个妻子（创二四4、7）。在预表里，这指明基督的配偶必须出自基督的族类，而不是出自天使或任何别的受造之物。因为基督成了肉体成为人，人类就成了祂的族类。...因为人类是基督的族类，是神所亲爱、所宝贵的。神只能从人类中为祂儿子得着配偶（创世记生命读经，九六四至九六六页）。

参读：经过过程的神圣三一之分赐与超越基督之输供的结果，第一至三章。

bride for the Son. At the end of the New Testament, in the book of Revelation, we see the bride. Revelation 19:7 says, “The marriage of the Lamb has come, and His wife has made herself ready.” Ultimately, the whole New Jerusalem, a city-lady, will be the bride (Rev. 21:2, 9-10)....The New Jerusalem will be a female, the wife of the Lamb, the counterpart of the Son of God.

Firstly, we have the Father's plan....Ephesians 3:11 speaks of “the eternal purpose which He made in Christ Jesus our Lord.”...When we speak of God's plan we are referring to God's purpose. In eternity past God made a plan, a plan to have the church for Christ (Eph. 3:8-11)....God's plan is to have a bride for His Son.

In the four Gospels the Lord Jesus told His disciples that He was the Bridegroom (Matt. 9:15). He came not only to save sinners but to have the bride....Christ came not merely to be our Savior and Redeemer; He also came to be the Bridegroom....God planned to take a part of the human race and make them the counterpart of His dear Son. Eventually, in the new heaven and the new earth, we shall not have a group of pitiful sinners; we shall have the bride, the New Jerusalem, the wife of the Lamb.

As we have seen, God the Father planned to take a bride for His Son out of the human race. Abraham, a type of the Father, charged his servant, a type of the Holy Spirit, not to take a wife for his son from the daughters of the Canaanites but from Abraham's kindred (Gen. 24:4, 7). In typology, this indicates that the counterpart of Christ must come from Christ's race, not from the angels nor from any other creatures. Since Christ was incarnated as a man, humanity has become His race....Because humanity is the race of Christ, it is dear and precious to God. Only out of humanity can God obtain the counterpart for His Son. (Life-study of Genesis, pp. 800-802)

Further Reading: The Issue of the Dispensing of the Processed Trinity and the Transmitting of the Transcending Christ, chs. 1-3

第十二周 • 周五

晨兴喂养

创二四 33 “把食物摆在他〔亚伯拉罕的仆人〕面前，给他吃。他却说，我不吃，等我说明白我的事情再吃。拉班说，请说。”

彼前一 2 “…照着父神的先见被拣选，借着那灵得圣别，以致顺从耶稣基督，并蒙祂血所洒…。”

父有一个计划，仆人就接受了一个托付，一个使命（创二四 33）。亚伯拉罕托付他到本族去，为他的儿子娶一个妻子。这表征父神托付灵神。

亚伯拉罕怎样托付他的仆人到被拣选的新妇那里（10~21），父神也照样托付灵神临到人类。我们都能见证，在某一时刻神的灵临到了我们。你也许会说，“我不知道灵神临到我，我只晓得有人传福音给我。”当那人向你传福音，你就被他所讲的吸引，愿意接受福音。你虽然不明白他所讲的一切，但你深处在回应。在我们的头脑里，许多人说，“我不喜欢这个”；但在我们灵的深处，我们说，“这个很好”（创世记生命读经，九六七页）。

信息选读

利百加作梦也没想到，她会被选为以撒的妻子。按当时的习俗，她只是在傍晚去打水。但那一天发生了特别的事，在她到井边之前，亚伯拉罕的仆人已经在那里了。这指明那灵临到了人类（创二四 10）。在我们听见福音的传讲，或参加福音聚会之前，圣灵已经等在那里了。

在创世记二十四章，亚伯拉罕的仆人来到井旁

<< WEEK 12 — DAY 5 >>

Morning Nourishment

Gen. 24:33 "And food was set before him to eat. But he said, I will not eat until I have stated my business. And he said, Speak on."

1 Pet. 1:2 "Chosen according to the foreknowledge of God the Father in the sanctification of the Spirit unto the obedience and sprinkling of the blood of Jesus Christ..."

While the father had a plan, the servant received a commission, an errand (Gen. 24:33). Abraham commissioned him to go to his race and take a wife for his son. This signifies that God the Father has commissioned God the Spirit.

As Abraham commissioned his servant to reach the chosen bride (vv. 10-21), so God the Father commissioned God the Spirit to reach the human race. We all can testify that at a certain time the Spirit of God came to us. Perhaps you would say, “I didn't realize that God the Spirit came to me. I only know that someone preached the gospel to me.” As that person was preaching the gospel to you, you were attracted by what he said and were willing to receive it. Although you did not understand everything he was saying, something deep within you was responding. In our mentality, many of us said, “I don't like this,” but deep within our spirit we said, “This is very good.” (Life-study of Genesis, pp. 802-803)

Today's Reading

Rebekah never dreamed that she would be selected to be Isaac's wife. According to the custom of the time, she simply went to draw water late in the afternoon. But on this day something special happened. Before she came to the well, Abraham's servant was already there. This indicates the Spirit's coming to the human race (Gen. 24:10). Before we ever heard the preaching of the gospel or came to a gospel meeting, the Holy Spirit was already there waiting.

In Genesis 24, Abraham's servant, who had come to a well (v. 11),

（11），向一个女子要水喝（17）。在约翰四章，主耶稣来到雅各井旁（6），也向一个妇人要水喝。传道人常说，我们人是干渴的，需要活水解除我们的干渴。但你有没有听过，圣灵是干渴的，需要你解除祂的干渴？在创世记二十四章，我们看见一个仆人，在长途跋涉之后，口渴了。在约翰四章，我们看见一位救主，走路困乏，也渴了。在创世记二十四章，谁更干渴？是那仆人呢，还是利百加？是那仆人。同样，在约翰四章，谁更干渴？是主耶稣呢，还是撒玛利亚妇人？...所以我们传福音的时候，必须告诉人说，父、子、灵都渴望得着他们。

那一天利百加到井旁打水，她全然是纯真的，对于所要临到的事一无所知。她不晓得给一个人水喝，并为他的骆驼打水，就会被抓住。但远处的父亲已经定了计划，要从他的族人中，选择一个女子作他儿子的妻子，并且托付他的仆人去完成这个计划。因此，这仆人到了拿鹤城，特意在井旁等候。他是为以撒猎取妻子的真猎人。利百加若从不对那仆人说话，她就不会被抓住。但正如我们所看见的，她所遭遇的不在于她。那仆人已经祷告，要耶和华使他办事顺利...。他还这样说的时候，利百加来了。那仆人向利百加要水喝，她不但给他水喝，并且说，“我再为你的骆驼打水，叫骆驼也喝足。”（创二四18~19）利百加虽然不晓得，但她这样作，就被抓住了。

亚伯拉罕的仆人，最后借着使人满足的水得到利百加（14）。神所拣选的人，乃是使圣灵满足的水。今天圣灵来寻找神所拣选的人，正像基督在叙加井旁所作的（约四7）。任何人若回应祂并满足祂的愿望，就表明他是一个为基督被选上的人，并且圣灵要为基督得着他（创世记生命读经，九六八至九七〇页）。

参读：那灵同我们的灵，第九、十一章。

asked a woman to give him a drink of water (v. 17). In John 4, the Lord Jesus, who had come to Jacob's well (John 4:6), also asked a woman for a drink. Preachers often say that we are thirsty and need the living water to quench our thirst. But have you ever heard that the Holy Spirit is thirsty and needs you to quench His thirst? In Genesis 24 we see a servant who was thirsty after his long journey, and in John 4 we see a Savior who was thirsty after His tiring journey. Who was more thirsty in Genesis 24, the servant or Rebekah? The servant was. Likewise, who was more thirsty in John 4, the Lord Jesus or the Samaritan woman?...Hence, as we preach the gospel, we must tell people that the Father, Son, and Spirit are thirsty for them.

As Rebekah went to draw water from the well that day, she was completely innocent, having no idea of what was to happen to her. She did not realize that by giving a man a drink of water and by drawing water for his camels she would be caught. But the father far away had made a plan to take a woman from her race as the wife for his son and had commissioned his servant to carry out this plan. Thus, the servant came to the city of Nahor and purposely waited there by the well. He was a real hunter hunting for a wife for Isaac. If Rebekah had never spoken to the servant, she would not have been caught. But, as we have seen, what happened did not depend on her. The servant had already prayed that the Lord would give him success....While he was still speaking in this way, Rebekah came. When he asked her for a drink of water, she not only gave him a drink, but said, “I will draw water for your camels also, until they have finished drinking” (Gen. 24:18-19). Although Rebekah did not realize it, in doing this, she was caught.

Abraham's servant eventually reached Rebekah through the satisfying water (v. 14). God's chosen ones are the satisfying water to the Holy Spirit. Today the Holy Spirit comes to seek God's chosen ones as Christ did at the well of Sychar (John 4:7). If anyone responds to Him and satisfies His desire, this is a sign that he is one of those chosen for Christ and that he will be gained by the Holy Spirit for Christ. (Life-study of Genesis, pp. 803-805)

Further Reading: The Spirit with Our Spirit, chs. 9, 11

第十二周 • 周六

晨兴喂养

创二四22“等骆驼喝足了，那人就拿一个金鼻环，重半舍客勒，两个金手镯，重十舍客勒，给那少女。”

彼前一8“你们虽然没有见过祂，却是爱祂，如今虽不得看见，却因信入祂而欢腾，有说不出来、满有荣光的喜乐。”

那灵也将基督的丰富带给新妇（创二四10、22、47、53）。...利百加鼻子上有金环，手上有金镯，意思就是她已被抓住了。仆人送给她这些东西之后，就问她说，“请告诉我，你是谁的女儿？你父亲家里有我们住宿的地方没有？”（23）当那仆人被带到利百加的家中，他就见证以撒的丰富。利百加的哥哥拉班和父亲彼土利，接受了那仆人的提亲，他就将以撒更多的丰富—银器、金器和衣服送给利百加（53）。他又将宝物送给她哥哥和她母亲。这正是约翰十六章十三至十五节所启示关于那灵的事。在这些经节里主耶稣说，那灵并不是从祂自己说的，乃是要荣耀子。凡父所有的，都是子的，那灵要将从子所领受的宣示与门徒。...亚伯拉罕仆人的见证不贫穷；相反的，他的见证非常丰富。仆人说，耶和华大大地赐福给他主人，使他昌大；他主人也将一切所有的，都给了他的儿子以撒；并且主人嘱咐他为他儿子娶一个妻子。利百加听了这见证，就被以撒吸引，愿意到他那里去（创世记生命读经，九七〇至九七一页）。

信息选读

因着那灵的见证，我们都被基督吸引。每个得救、爱主、寻求主的人，都这样被吸引。...我们喜欢来到召会的聚会中，告诉主耶稣我们是多么爱祂。哦，我们爱祂，我们寻求祂，我们赞美祂！

‹‹ WEEK 12 — DAY 6 ››

Morning Nourishment

Gen. 24:22 "And when the camels had finished drinking, the man took a golden nose-ring weighing half a shekel and two bracelets for her hands weighing ten gold shekels."

1 Pet. 1:8 "Whom having not seen, you love; into whom though not seeing Him at present, yet believing, you exult with joy that is unspeakable and full of glory."

The Spirit...brings the riches of Christ to the bride (Gen. 24:10, 22, 47, 53)....That Rebekah had a ring on her nose and bracelets upon her hands meant that she had been caught. After giving her these things, the servant asked her, “Whose daughter are you? Please tell me, is there room in your father's house for us to lodge in?” (v. 23). Once the servant was brought into Rebekah's home, he testified of Isaac's riches. After Rebekah's brother Laban and father Bethuel accepted the servant's proposal, he gave Rebekah more of Isaac's riches, articles of silver, articles of gold, and clothing (v. 53). He also gave precious things to her brother and her mother. This is exactly what John 16:13-15 reveals concerning the Spirit. In these verses, the Lord Jesus said that the Spirit will not speak of Himself, but that He will glorify the Son. All that the Father has is His, and the Spirit receives of His and discloses it to the disciples....The testimony of Abraham's servant was not poor; rather, it was very rich. The servant said that the Lord had blessed his master Abraham, that he had become great, that he had given all things to his son Isaac, and that his master had charged him to find a wife for his son. As Rebekah was listening to this testimony, she was attracted to Isaac and was willing to go to him. (Life-study of Genesis, pp. 805-806)

Today's Reading

Because of the Spirit's testimony, we have all been attracted to Christ. Every saved one who loves and seeks the Lord has been attracted in this way....We enjoy coming to the church meetings and telling the Lord Jesus how much we love Him. Oh, we love Him, we seek Him, and we praise Him!

那灵也说服新妇（创二四 54~58）。预表那灵的仆人把丰富带给利百加以后，她就被说服，愿意嫁给以撒。虽然她的亲属要她迟延一些时候，但利百加听了仆人所作以撒的见证，就说，“我去。”（58）她愿意到迦南地的以撒那里去。同样，我们愿意到基督那里去。虽然我们从未见过祂，却受祂吸引，并且爱祂（彼前一 8）。虽然利百加从未见过以撒，她却爱他。她听到以撒的时候，就爱上他，愿意到远方去和他在一起。

最后仆人将利百加带给以撒（创二四 51、61~67）。虽然那是漫长的旅程，但他带利百加行过其间，将她献给以撒作新妇。圣灵已经说服我们，现今正在把我们带给基督。虽然这是漫长的旅程，至终祂要带我们行过其间，将我们献给基督，作祂心爱的新妇。

以撒在天将晚时迎娶利百加（63~64）。这含示基督的婚娶要在这世代的末了。在这世代结束时，基督要来迎娶祂的新妇。...以撒领利百加进他母亲撒拉的帐棚，并且爱她（67）。我们看过，撒拉预表恩典。因此，这意思是基督不仅要在爱里，也要在恩典里迎见我们。

创世记二十四章的结语是：“以撒自从他母亲不在了，这才得了安慰。”我若是作者，我会说，利百加经过长途跋涉，这才得了安慰。但圣经并不这样说。不要考虑你的安慰，你的满足；相反的，要考虑基督的安慰，基督的满足。基督若没有安慰和满足，我们也不能有任何安慰和满足。我们的满足在于祂的满足。我们的安慰就是祂的安慰，祂的满足就是我们的满足。基督现今在等候得着安慰。祂什么时候才会得着安慰？乃是在祂婚娶的日子。那日子必要来到（创世记生命读经，九七二至九七三、九七八页）。

参读：创世记生命读经，第六十一篇；那灵同我们的灵，第十二章。

The Spirit also convinces the bride (Gen. 24:54-58). After the servant, typifying the Spirit, brought Rebekah the riches, she was convinced and was willing to marry Isaac. Although her relatives wanted her to linger, Rebekah, upon hearing the servant's testimony of Isaac, said, “I will go” (v. 58). She was willing to go to Isaac in the land of Canaan. Likewise, we are willing to go to Christ. Although we have never seen Him, we have been attracted by Him and we love Him (1 Pet. 1:8). Although Rebekah had never met Isaac, she loved him. When she heard about him, she simply loved him and wanted to go to a land far off to be with him.

Eventually, the servant brought Rebekah to Isaac (Gen. 24:51, 61-67). Although it was a long journey, he brought her through and presented her to Isaac as his bride. The Holy Spirit has convinced us, and now He is bringing us to Christ. Although it is a long journey, eventually He will bring us through and present us to Christ as His lovely bride.

Isaac received Rebekah in the evening (vv. 63-64). This implies that the marriage of Christ will be in the evening of the age. At the close of this age, Christ will come to meet His bride. Isaac brought Rebekah into his mother Sarah's tent and loved her (v. 67). As we have seen, Sarah typifies grace. Hence, this means that Christ will meet us in grace as well as in love.

This chapter ends with the words, “ Isaac was comforted after his mother's death.” If I had been the writer, I would have said that Rebekah was comforted after her long journey. But the Bible does not say this. Do not consider your comfort, your satisfaction; rather, consider Christ's comfort, Christ's satisfaction. If Christ has no comfort and satisfaction, we cannot have any comfort and satisfaction either. Our satisfaction depends on His. Our comfort is His comfort, and His satisfaction is ours. Christ is now waiting for His comfort. When will He have it? On the day of His marriage. That day will come. (Life-study of Genesis, pp. 806-807, 811)

Further Reading: Life-study of Genesis, msg. 61; The Spirit with Our Spirit, ch. 12

140 赞美主 – 祂的美丽

8 7 8 7（英170）

降E大调 4/4

5·3 6 i | 7 6 5 3 | 1 1 2 3 | 5 6 5 – |
一 主,你 是 那 可 爱 新 郎, 神 所 选 立, 我 所 爱;

5·3 6 i | 7 6 5 5 | 5 i i 3 | 5 2 1 – ‖
你 的 自 己 富 有 吸 引, 我 心 怎 能 不 爱 戴!

二 亲爱良人,我爱慕你, 你的宝贵谁能言!
你的爱情,我深珍爱, 你的可爱何无限!

三 你比美者还要更美, 你比甜者还更甜!
你既柔细、你又亲切, 你是何等的完全!

四 你的衣服满了没药, 你的口中满恩惠!
在你受苦馨香气中, 凭爱珍藏你宝贵。

五 神曾用那喜乐的油, 膏你胜过你同伴;
从你那些“象牙宫”中, 发出对你的称赞。

六 神已永远赐福与你, 你已胜过众仇敌;
我今见你加冕、登极, 权柄、威严,无可比。

七 你是“万国所羡慕的”, 他们必知你价值;
你乃“超乎万人之上”, 永远配得我赏识!

第五节的“象牙宫”指各地教会。

Hymns, #170

1
Lord, Thou art the lovely Bridegroom,
God appointed, dear to us;
Thy dear self is so attractive,
To our heart so beauteous!

2
Dear Beloved, we admire Thee,
Who can tell Thy preciousness;
All Thy love we deeply treasure
And Thine untold loveliness.

3
Thou art fairer than the fairest,
Thou art sweeter than the sweet;
Thou art meek and Thou art gracious,
None can e'er with Thee compete.

4
Full of myrrh are all Thy garments,
And Thy lips are filled with grace;
In the savor of Thy suffering,
We in love Thyself embrace.

5
It is with the oil of gladness
Thy God hath anointed Thee;
From the palaces of ivory
Praise shall ever rise to Thee.

6
God hath blessed Thee, Lord, forever,
Thou hast won the victory;
Now we see Thee throned in glory
With Thy pow'r and majesty.

7
Thou art the desire of nations,
All Thy worth they'll ever prove;
Thou, the chiefest of ten thousand,
Ever worthy of our love.

第十二周申言

申言稿：