二〇一三年冬季训练

创世记结晶读经（二）

第六篇

两个妇人的寓意

读经：创十六 1 ～十七 14，加四 21 ～ 31

周　一

壹　撒拉和夏甲是亚伯拉罕的妻和妾，寓指两个约，就是应许的约与律法的约—创十六 1 ～ 3，加四 24：

一 自主的妇人撒拉，表征应许的约，与新约，就是恩典的约有关—23 ～ 24 节，创十二 7，十五 7 ～ 21：

1 在那约中神应许要给亚伯拉罕后裔，没有一点意思要亚伯拉罕作任何事来得到；神要把一些东西作到他里面，使他能生出一个后裔来完成神的定旨；这就是恩典—4 节。

2 撒拉是自主的妇人，是亚伯拉罕正式的妻子，是这恩典之约的象征；她生以撒乃是凭神的恩典。

3 恩典之应许的产品是以撒，他是完成神定旨的后裔—十七 19，二一 12 下。

周　二、周　三

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Six

The Allegory of the Two Women

Scripture Reading: Gen. 16:1—17:14; Gal. 4:21-31

Day 1

I. Sarah and Hagar, the wife and the concubine of Abraham, are an allegory of two covenants—the covenant of promise and the covenant of law—Gen. 16:1-3; Gal. 4:24:

A. Sarah, the free woman, signifies the covenant of promise, which is related to the new testament, the covenant of grace—vv. 23-24; Gen. 12:7; 15:7-21:

1. In that covenant God promised that He would give Abraham the seed, without having any intention that Abraham needed to do anything in order to have it; God would work something into him so that he might bring forth a seed to fulfill His purpose; this is grace —v. 4.

2. Sarah, as the free woman, the proper wife of Abraham, is a symbol of this covenant of grace; she brought forth Isaac by God's grace.

3. The produce of the promise of grace, which is Isaac, is the seed for the fulfillment of God's purpose —17:19; 21:12b.

Day 2 & Day 3

二 使女夏甲，表征律法的约—加四 24 ~ 25：

1 亚伯拉罕的妾夏甲，乃是律法的象征；由此我们可以看到，律法的地位乃是妾的地位—创十六 1 ～ 3。

2 夏甲所象征的律法之约，将神的选民带到律法的奴役、辖制之下，作了律法之下的奴仆，与神的恩典隔绝了—加四 25，五 1、4。

3 亚伯拉罕借夏甲生以实玛利，象征人想用自己肉体的努力与律法配合，以完成神的定旨—创十六 4、15 ～ 16，加二 16，四 23 上。

4 亚伯拉罕靠着他肉体的努力，不凭神的恩典，从夏甲生了以实玛利；所以，以实玛利乃是人照着律法，靠肉体努力的结果，为神所弃绝—创十七 18 ～ 19，二一 10，加四 30。

三 应许是在创世记十二章二节、七节，十三章十五至十七节，十五章四至五节给的；约是在十五章七至二十一节立的：

1 按照神的心意，应许的约是在律法的约以先；神并没有意思要带进律法，要人努力遵守来完成祂的定旨。

2 神原初的心意乃是要将祂自己作到人里面，然后借着人来完成祂的定旨—4 节。

周　四

四 在十五章七至二十一节神与亚伯拉罕立的约，在十七章一至十四节用割礼得了坚立：

1 在一节，神向亚伯拉罕启示祂自己为全丰全足的神；

B. Hagar, the maidservant, signifies the covenant of law—Gal. 4:24-25:

1. Hagar, Abraham's concubine, is a symbol of the law; by this we can see that the position of the law is the position of a concubine —Gen. 16:1-3.

2. The covenant of law, symbolized by Hagar, brings God's chosen people into the slavery, the bondage, of the law, making them slaves under the law, separated from the grace of God—Gal. 4:25; 5:1, 4.

3. Abraham's producing of Ishmael through Hagar symbolizes man's attempt to fulfill God's purpose by the effort of the flesh in coordination with the law—Gen. 16:4, 15-16; Gal. 2:16; 4:23a.

4. Abraham brought forth Ishmael through Hagar by his fleshly effort and not by God's grace; therefore, Ishmael, as the issue of man's fleshly effort according to the law, was rejected by God—Gen. 17:18-19; 21:10; Gal. 4:30.

C. The promise was given in Genesis 12:2, 7; 13:15-17; and 15:4-5, and the covenant was made in 15:7-21:

1. According to God's intention, the covenant of promise came first, before the covenant of law; He had no intention of bringing in the law and of having man endeavor to keep it for the fulfillment of His purpose.

2. What God originally intended to do was to work Himself into man to fulfill His purpose through man—v. 4.

Day 4

D. The covenant that God made with Abraham in Genesis 15:7-21 was confirmed in Genesis 17:1-14 with circumcision:

1. In verse 1 God revealed Himself to Abraham as the All-sufficient God; as the

作为全丰全足的大能者，祂是恩典的源头，用祂神圣所是的丰富供应祂所呼召的人，使他们能产生基督作后裔，以完成神的定旨。

2 在十六章，亚伯拉罕运用他的肉体生了以实玛利；在十七章，神要亚伯拉罕割除他的肉体，了结他天然的力量，使神可以进来借着恩典产生以撒。

3 割礼的属灵意义乃是借着基督的钉十字架，脱去肉体，脱去己和旧人—西二 11、13 上，腓三 3：

a 属灵的割礼乃是不断的将基督的死应用于我们的肉体—加五 24，罗八 13。

b 割礼对付凭着自己想要行神旨意并完成神应许的肉体；割礼的意义是割去肉体的自信—腓三 3。

4 借割礼坚立约，与完成神定旨的后裔和地有关—创十七 2 ～ 8：

a 为了完成神要人彰显并代表祂的永远定旨，我们需要得着基督作我们的后裔和地，为此我们需要受割礼，并过钉十字架的生活—加五 24，六 14。

b 当肉体、己和旧人被了结，门就开了，让神进来而生出以撒—创十八 10、14，二一 1 ～ 3。

周　五

贰 我们需要在创世记亚伯拉罕之经历的光中，来看加拉太四章二十一至三十一节：

一 保罗在这些经文里告诉我们，夏甲表征律法，

allsufficient Mighty One, He is the source of grace to supply His called ones with the riches of His divine being so that they may bring forth Christ as the seed for the fulfillment of His purpose.

2. In Genesis 16 Abraham exercised his flesh to produce Ishmael; in Genesis 17 God charged Abraham to cut off his flesh, to terminate his natural strength, so that God could come in and bring forth Isaac by His grace.

3. The spiritual meaning of circumcision is to put off the flesh, to put off the self and the old man, through the crucifixion of Christ—Col. 2:11, 13a; Phil. 3:3:

a. Spiritual circumcision is the constant application of Christ's death to our flesh—Gal. 5:24; Rom. 8:13.

b. Circumcision deals with the flesh that tries to do God's will and to fulfill His promise by itself; the significance of circumcision is to cut off the confidence of the flesh—Phil. 3:3.

4. The confirmation of the covenant with circumcision concerns the seed and the land for the fulfillment of God's purpose —Gen. 17:2-8:

a. In order to fulfill God's eternal purpose that man express and represent Him, we need to have Christ as our seed and as our land, and for this we need to be circumcised and to live a crucified life —Gal. 5:24; 6:14.

b. When the flesh, the self, and the old man have been terminated, the door is open for God to come in and bring forth Isaac—Gen. 18:10, 14; 21:1-3.

Day 5

II. We need to consider Galatians 4:21-31 in the light of Abraham's experience in Genesis:

A. In Galatians 4:21-31 Paul tells us that Hagar signifies the law,

由属地的耶路撒冷所象征；撒拉表征恩典，由属天的耶路撒冷所象征—25 ~ 26 节。

二 夏甲和撒拉代表两约—律法的约与恩典的约；律法是人的劳苦加上人的能力以产生一些东西；而恩典是将神赐给祂所拣选的人，好产生许多儿子—三 26，四 6。

三 神与亚伯拉罕所立起初的约，乃是恩典的约：

1 在这约里，不需要人的能力或努力，只需要神的恩典以产生许多儿子—三 29。

2 这约等于新约；这就是说，神与亚伯拉罕所立的约，实际上就是新约—8 节，来八 7 ～ 8：

a 新约乃是神与亚伯拉罕所立之约的继续—创十五 7 ～ 21。

b 新约就是神与亚伯拉罕所立那恩典之约完全的延续，这约乃是要产生众子；借这约所产生众子当中的头一位，乃是亚伯拉罕自己—加三 26，四 6，来二 10。

四 这两约所生的两种儿女，性质是不同的—加四 24、28 ~ 31：

1 由律法之约生的，是按着肉体生的；由应许之约生的，是按着灵生的—29 节。

2 按着肉体生的儿女，没有权利有分于神所应许的福；按着灵生的儿女，却有完全的权利—30 ～ 31 节。

symbolized by the earthly Jerusalem, and that Sarah signifies grace, symbolized by the heavenly Jerusalem—vv. 25-26.

B. Hagar and Sarah represent two covenants—the covenant of law and the covenant of grace; the law is a matter of man's labor with man's ability to produce something, whereas grace is God given to His chosen people to produce the many sons—3:26; 4:6.

C. The original covenant that God made with Abraham was the covenant of grace:

1. In this covenant there is not the need for man's ability or effort but the need for God's grace to produce the many sons—3:29.

2. This covenant equals the new testament; this means that the covenant that God made with Abraham was actually the new testament—v. 8; Heb. 8:7-8:

a. The new testament is a continuation of the covenant that God made with Abraham—Gen. 15:7-21.

b. The new testament is a full continuation of the covenant of grace that God made with Abraham to produce sons; the first of the sons produced by this covenant was Abraham himself—Gal. 3:26; 4:6; Heb. 2:10.

D. The two kinds of children brought forth by the two covenants are different in their natures—Gal. 4:24, 28-31:

1. Those brought forth by the covenant of law are born according to the flesh, and those brought forth by the covenant of promise are born according to the Spirit—v. 29.

2. The children born according to the flesh have no right to participate in God's promised blessing, but the children born according to the Spirit have the full right—vv. 30-31.

3 因着我们有恩典、基督与赐生命的灵，所以我们是按着灵所生的儿女—六 18，西一 27，林前十五 45 下：

a 这灵现今在我们的灵里，使我们成为按着灵所生的儿女；这就是加拉太三章与四章里奇妙的启示。

b 我们这些按着灵所生的儿女，应当停留在神心愿的实现里，享受恩典、基督以及那包罗万有的灵作为福音的福—三 14。

周　六

五 加拉太四章启示，信徒的母这在上的耶路撒冷，新耶路撒冷，乃是撒拉所象征恩典的新约—26 节：

1 新耶路撒冷，属天的耶路撒冷，在上的耶路撒冷，是我们的母亲，这位母亲乃是恩典的新约—来八 7～13，十二 22 ～ 23：

a 新约是我们的母，因为她生出我们作自由的儿女—加四 31。

b 我们已经生在新约之下，那在上的耶路撒冷乃是我们的母—26 节。

c 这妇人是新约并我们的母，我们的母乃是神的恩典。

2 父是赐恩者；恩典就是约；约又是城，就是那在上的耶路撒冷，新耶路撒冷，她是我们的母；母所产生的众子，乃是母的组成成分；母归回于父，与父成为一，乃是由父而出，然后归回于父这目的地—一 3，林前八 6。

3. Because we have grace, Christ, and the life-giving Spirit, we are children according to the Spirit—6:18; Col. 1:27; 1 Cor. 15:45b:

a. This Spirit is now in our spirit and makes us children according to the Spirit; this is the marvelous revelation in Galatians 3 and 4.

b. As those who are children according to the Spirit, we should remain in the fulfillment of God's desire, enjoying grace, Christ, and the all-inclusive Spirit as the blessing of the gospel—3:14.

Day 6

E. Galatians 4 reveals that the mother of the believers, who is the Jerusalem above, the New Jerusalem, is the new covenant of grace symbolized by Sarah—v. 26:

1. The New Jerusalem, the heavenly Jerusalem, the Jerusalem above, is our mother, and this mother is the new covenant of grace—Heb. 8:7-13; 12:22-23:

a. The new covenant is our mother because it brought us forth as children of freedom—Gal. 4:31.

b. We have been born under the new covenant, and the Jerusalem above is our mother—v. 26.

c. This woman is the new covenant and our mother, and our mother is the grace of God.

2. The Father is the Grace-giver; the grace is the covenant; the covenant is the city, the Jerusalem above, the New Jerusalem, who is our mother; the sons produced by the mother are the components of the mother; and the mother returns to the Father to be one with Him, having come out from the Father and then going back to the Father as the destination—1:3; 1 Cor. 8:6.

3 接受并遵守新约，就是来到属天的耶路撒冷和召会这里；新约、属天的耶路撒冷和召会乃是一—来八7～13，十二22～23。

4 信徒的母，乃是亚伯拉罕所等候的城—十一10：

a 十二章二十二节指明这座城是什么，这节告诉我们，我们乃是来到属天的耶路撒冷，就是基督的妻并新约信徒的母这里，这母是由神的众子所组成，而众子乃是由她而生。

b 神拣选亚伯拉罕，目的乃是要完成祂的经纶，就是要产生许多的儿子，由恩典而生，以构成新耶路撒冷，就是祂终极并永远的团体彰显—启二一1～2、7。

3. To receive the new covenant and to keep it is to come to the heavenly Jerusalem and to the church; the new covenant, the heavenly Jerusalem, and the church are one —Heb. 8:7-13; 12:22-23.

4. The mother of the believers is the city for which Abraham was waiting—11:10:

a. This city is identified in 12:22, which tells us that we have come forward to the heavenly Jerusalem, the wife of Christ and the mother of the New Testament believers, composed of the sons of God, who have been born of her.

b. In choosing Abraham, God's intention was to carry out His economy, which is to produce many sons, brought forth by grace, to constitute the New Jerusalem—His ultimate and eternal corporate expression—Rev. 21:1-2, 7.

第六周 • 周一

晨兴喂养

加四 22~24 “因为律法上记着，亚伯拉罕有两个儿子，一个是出于使女，一个是出于自主的妇人。然而那出于使女的，是按着肉体生的；那出于自主妇人的，是借着应许生的。这些都是寓意：两个妇人就是两约…。”

自主的妇人撒拉，表征应许的约（加四 23）。神与亚伯拉罕所立应许的约乃是恩典的约。在那约中神应许要给亚伯拉罕后裔，没有一点意思要亚伯拉罕作任何事来得到。神要把一些东西作到他里面，使他能生出一个后裔来完成神的定旨。这是神所作的，不是亚伯拉罕所作的。这就是恩典。撒拉是自主的妇人，是亚伯拉罕正式的妻子，是这恩典之约的象征。她生以撒不是凭人的力量，而是凭神的恩典（创世记生命读经，七五二页）。

信息选读

完成神定旨的后裔，一点不差就是基督自己，为神作到我们里面，经过我们，又从我们出来。神所作到我们里面的，带进那作后裔的基督（加三 16）。这后裔至终变成了我们的地。...在里面，我们有基督作生命，我们凭这生命活着；在外面，我们有基督作地，我们在其中活着。这就是召会生活连同基督作我们的生命。这是我们完成神定旨唯一的路（创世记生命读经，七五九页）。

神所定规的是亚伯拉罕要借着撒拉生儿子。加拉太四章二十三节告诉我们说，“那出于自主妇人的，是借着应许生的。”那自主的妇人就是指撒拉。夏甲既代表律法，撒拉就代表恩典。...我们自己作，这叫律法；神替我们作，这叫恩典。简单地说，恩典就是神替我们作。我们自己作不算恩典，神替我们

‹‹ WEEK 6 — DAY 1 ››

Morning Nourishment

Gal. 4:22-24 "For it is written that Abraham had two sons, one of the maidservant and one of the free woman. However the one of the maidservant was born according to the flesh, but the one of the free woman was born through promise. These things are spoken allegorically, for these women are two covenants..."

Sarah, the freewoman, signifies the covenant of promise (Gal. 4:23). God's covenant of promise with Abraham was a covenant of grace. In that covenant God promised that He would give Abraham the seed, without having any intention that Abraham needed to do anything in order to have it. God would work something into him that he might bring forth a seed to fulfill His purpose. It would be God's doing, not Abraham's. This is grace. Sarah, as the free woman, the proper wife of Abraham, was a symbol of this covenant of grace. She brought forth Isaac not by man's strength but by God's grace. (Life-study of Genesis, p. 620)

Today's Reading

The seed for the fulfillment of God's purpose is nothing less than Christ Himself wrought by God into, through, and out of us. What God has wrought into us brings in Christ as the seed (Gal. 3:16). This seed will eventually become our land....Within we have Christ as the seed by whom we live, and without we have Christ as the land in whom we live. This is the church life with Christ as our life. This is the only way for us to fulfill God's purpose. (Life-Study of Genesis, p. 625)

God ordained that Abraham would beget a son through Sarah. Galatians 4:23 tells us that “the one of the free woman was born through promise.” The free woman was Sarah. Hagar represents the law, while Sarah represents grace....Doing things by ourselves is law, while grace is God doing things for us. Simply put, grace is God doing everything for us. If we are doing it, it is not grace. Only when God is doing it for us is it grace. Grace, as defined

作才是恩典。圣经里所说的恩典，并不是宽大放任，也不是什么都让我们去作，乃是神有专一的事作在我们身上。神在亚伯拉罕身上所要作的事，是要他借着撒拉生以撒。不错，以撒是要亚伯拉罕生的，但是，是神的恩典叫他生的，是凭着神的应许生的。

亚伯拉罕要有儿子，就应当认识神是父，让神作父，而把他自己摆在一边。亚伯拉罕要得着以撒，他就不应当凭着自己来生。换句话说，如果我们要得着基督来承受产业，来为神站在地上，那我们就不能把自己带进来，我们自己不能动，我们自己不能作，我们自己不能发起，我们自己必须放在一边。这是最大的试验，也是最难受的试验。这是神的仆人们最容易失败的一点。我们必须记得，在神的工作上，不只不可以犯罪，并且凭着自己去作好也是不可以的。神的问题不只是作得怎么样，神的问题更是谁在那里作。可惜我们劝人不犯罪还容易，但是劝人不应当凭着自己去作，那就不容易。但愿我们被神带到一个地步，能对主说，“主，我要遵行你的旨意！是你自己在我里面使我遵行你的旨意，不是我自己在这里遵行你的旨意！是你，不是我！”

只有神自己作的，才能满足祂的心。虽然祂降卑祂自己，竟然肯使用我们，但是我们要记得，我们不过是被使用的仆人，我们不过是祂手里的器皿，我们不能代替祂去作什么。我们只能让神借着我们去作，我们不能凭着我们自己去作。不错。后来以撒还是亚伯拉罕生的，但是以撒是神应许的儿子，是神使亚伯拉罕生的儿子，是神借着他生的儿子。应许的原则和以实玛利的原则是完全不同的。但愿神怜悯我们，拯救我们脱离以实玛利的原则（亚伯拉罕以撒雅各的神，七五至七六、七二至七三页）。

参读：创世记生命读经，第四十六篇；亚伯拉罕以撒雅各的神，第四章；真理课程三级卷一，第六课。

in the Bible, is not forbearance or tolerance, nor is it doing anything by ourselves. It is something specific that God does in us. The specific work God wanted to do in Abraham was begetting Isaac through Sarah. Isaac was to be begotten of Abraham, but he was to be begotten through grace and through God's promise.

Since Abraham wanted a son, he should have realized that God is the Father and should have allowed Him to be the Father, laying himself aside. Abraham wanted Isaac, but he should not have tried to beget him by himself. In other words, if we want Christ to inherit the land and if we want to stand for God, we should not try to bring Him in by ourselves. We should not act or do anything by ourselves. We have to put ourselves aside. This is the greatest and hardest test. This is where God's servants most frequently fail. We must remember that God's work must not only be free from sin; it must be free from our own efforts as well. God is not only asking how well a work is done, but who is doing the work. Unfortunately, it is easy to exhort men to forsake sin, but it is not easy to exhort men to forsake self-effort. May God bring us to the point where we can say to the Lord, “I want to do Your will! You are within me and You must enable me to do Your will. I am not here to do Your will by myself! It must be You, not I!”

The only thing that will satisfy His heart is that which is done by Himself alone. Although He has lowered Himself and is willing to use us, we have to remember that we are merely servants whom He uses as vessels in His hand. We cannot replace Him in anything. We can only allow God to work through us; we cannot do anything by ourselves. Eventually, Isaac was born of Abraham, but Isaac was the son born according to God's promise. It was God who caused Isaac to be born. God begot this son through Abraham. The principle of promise is totally different from the principle of Ishmael. May the Lord be merciful to us and deliver us from the principle of Ishmael. (CWWN, vol. 35, pp. 57, 55-56)

Further Reading: Life-study of Genesis, msg. 46; CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 4; Truth Lessons—Level Three, vol. 1, lsn. 6

第六周 • 周二

晨兴喂养

加四 25“这夏甲就是在亚拉伯的西乃山，相当于现在的耶路撒冷，因耶路撒冷同她的儿女都是作奴仆的。”

五 1“基督释放了我们，叫我们得以自由；所以要站立得住，不要再受奴役的轭挟制。”

使女夏甲，表征律法的约（加四 25）。...当人忽略了神的恩典，他就想努力作点什么来讨神的喜悦，这就带进了律法；亚伯拉罕非正式的妻子，使女夏甲，乃是律法之约的象征。因她是非正式的妻子，她不该进来，凡她所生的不能留在神的经纶中。这表征律法不应该进来，而且律法的产品，在完成神定旨的事上没有地位。夏甲生出以实玛利，是靠人的努力，不是靠神的恩典；以实玛利乃是神所弃绝的。人借着律法而劳苦的产品，在完成神定旨的事上无分无关（创世记生命读经，七五二至七五三页）。

信息选读

按照神的经纶，一个男人只该有一个妻子。因此，撒拉建议亚伯拉罕从夏甲得后裔，绝对违反神的经纶。夏甲不是正式的妻子，只是妾。亚伯拉罕的妾夏甲，乃是律法的象征。由此我们可以看到，律法的地位乃是妾的地位。恩典是正式的妻子，是正确的后嗣之母（加四 26、28、31）；律法是妾，她的后代不被接纳为后嗣。按照古代习俗，男人娶妾主要是因妻子不能生孩子。这很有意思。当恩典还未工作，你却急促，你就会与妾联合，就是与律法联合。撒拉是恩典的象征，是应许之约的象征；而夏甲是律法的象征。恩典是正式的妻子，律法是妾。

‹‹ WEEK 6 — DAY 2 ››

Morning Nourishment

Gal. 4:25 "Now this Hagar is Sinai the mountain in Arabia and corresponds to the Jerusalem which now is, for she is in slavery with her children."

5:1 "It is for freedom that Christ has set us free; stand fast therefore, and do not be entangled with a yoke of slavery again."

Hagar, the bondwoman, signifies the covenant of law (Gal. 4:25)....When man is ignorant of God's grace, he will always endeavor to do something to please God, and this brings in the law, of which Hagar, the bondwoman, the improper wife of Abraham, was the symbol. Since she was the improper wife, she should not have come in. What she brought forth could not remain in God's economy. This signifies that the law should not have come in and that the produce of the law has no position in fulfilling God's purpose. Hagar brought forth Ishmael, who was rejected by God, by man's effort, not by God's grace. The produce of man's effort through the law has no share in the fulfillment of God's purpose. (Life-study of Genesis, p. 620)

Today's Reading

According to God's economy, a man should only have one wife. Thus, Sarah's proposal that Abraham have a seed by Hagar was absolutely against God's economy. Hagar was not a proper wife but a concubine. Hagar, Abraham's concubine, was a symbol of the law. By this we can see that the position of the law is the position of the concubine. While grace is the proper wife, the mother of the proper heirs (Gal. 4:26, 28, 31), the law is the concubine, the mother of those who are rejected as heirs. According to the ancient custom, men mainly took concubines because their wives could not bear children. This is quite meaningful. When grace has not yet worked and you are in a hurry, you will join yourself to a concubine, to the law. Sarah was a symbol of grace, of the covenant of promise, and Hagar was a symbol of the law. Grace is the proper wife and the law is the concubine.

每一个基督徒都和亚伯拉罕一样，没有一个例外。我们得救之后，就开始知道神要我们过一种像基督的生活，属天的生活，得胜的生活，常常讨神喜悦并荣耀神的生活。是的，神的确要我们过这样的生活，但神要把基督作到我们里面，替我们过这种属天的生活，来讨神的喜悦，并荣耀神。然而我们都是注意神的心愿，却忽略了恩典。神的心意是要我们为着神的荣耀，过属天的生活，而恩典是神要把基督作到我们里面，来完成祂的定旨。所以首先我们依赖罗得，就是我们从天然背景中所带出来的，想要用他来完成神的定旨，为神的荣耀过属天的生活。当神不允许我们依赖罗得时，我们就转向以利以谢，指望他能使我们为神的荣耀过属天的生活。但至终神告诉我们：“我不要那个，我不要任何客观的东西，我是要从你这个人里面出来主观的东西。”我们一旦知道神要这个，就开始运用自己的力量，天然的能力，来完成神的定旨。我们都有一个使女夏甲，经常愿意与我们合作。我们也许没有摩西所赐的律法，但我们却有很多自己制定的律法。我们都是颁赐律法者，为自己制定律法。

我们能否遵守我们的律法，在神看都没有两样，因为在祂看来，我们就是能守住，也不算数。在已往的年日里，有的姊妹几乎成功地履行她们自制的律法。她们有强的个性、强的意志、强的心愿，整天尽力控制脾气，要表现亲切、甘甜且谦卑。这些姊妹也许在这事上很成功，但她们所产生的不过是以实玛利。这些姊妹很喜欢她们的以实玛利，就一面意义说，她们以此为傲。在弟兄们身上，原则也完全一样（创世记生命读经，七五三至七五五页）。

参读：创世记生命读经，第四十六篇。

Without exception, every Christian is like Abraham. After we were saved, we came to realize that God wants us to live a Christ-like life, a heavenly life, a victorious life, a life that constantly pleases God and glorifies Him. Yes, God does want us to live such a life, but He will work Christ into us to live for us a heavenly life to please Him and glorify Him. However, all of us focus on the intention and neglect the grace. The intention is that we live a heavenly life for the glory of God, and the grace is that God will work Christ into us for the fulfillment of His purpose. So firstly we rely upon our Lot, that which we brought with us from our natural background, trying to use him to fulfill God's purpose in living a heavenly life for the glory of God. When God does not allow us to rely upon Lot, then we turn to Eliezer, expecting that he will enable us to live a heavenly life for God's glory. Eventually God tells us, “I don't want that. I don't want anything objective but something subjective from within your own being.” Once we realize that God wants this, then we begin to exercise our own energy, our natural strength, to fulfill God's purpose. We all have a Hagar, a maid who is always willing to cooperate with us. We may not have the law given by Moses, but we do have many self-made laws. We all are lawgivers and make laws for ourselves.

Whether we succeed or not in keeping our laws makes no difference in the eyes of God because in His eyes even our successes do not count. In the past years some sisters nearly succeeded in fulfilling their self-made laws. They had a strong character, a strong will, and a strong intention, and all day long they tried their best to control their temper and to be nice, sweet, and humble. Although such sisters might have been successful at this, what they produced was just an Ishmael. These sisters were happy with their Ishmael and, in a sense, they were proud of him. The principle is exactly the same with the brothers. (Life-study of Genesis, pp. 620-622)

Further Reading: Life-study of Genesis, msg. 46

第六周 • 周三

晨兴喂养

加五 4 “你们这要靠律法得称义的，是与基督隔绝，从恩典中坠落了。”

四 30 “把使女和她儿子赶出去，因为使女的儿子，绝不可与自主妇人的儿子一同承受产业。”

新约告诉我们，人得救之后需要传福音并结果子。但在所谓得人的事上，我们用过多少天然的努力和力量！各种的夏甲，就是从埃及得来的，都被用来得人。每一种属世的得人方法都是夏甲。是的，你可以用夏甲得人，但所得来的是什么样的人？他们不是以撒，乃是以实玛利。按照新约，正确的结果子并传福音乃是凭着里面生命的涌流，凭着神把基督作到我们里面，经过我们，再从我们出去。这意思就是，正确的传福音乃是凭着基督作我们的恩典（创世记生命读经，七五六页）。

信息选读

只要我们还有力量产生以实玛利，神就不能作什么。以实玛利产生以后，神要离开一段时间。当亚伯拉罕九十九岁的时候，照他的想法，自己如同已死〔参罗四 19〕。...罗马四章也指出，撒拉的生育已经断绝。亚伯拉罕和撒拉都深信他们已经完了，自己不能再作什么了。就在那时，神来了。

所有复兴布道家都鼓动人，叫人为基督活着，为基督工作。但我们的职事却告诉人停止凭自己过基督徒生活，停止用属世的方法作基督徒工作。请不要因我们这样说感到困扰，因为不论我们如何大声疾呼叫人停止，几乎没有人会停止的。...蒙神呼召很容易，但停下天然的热心是最难的。主若来叫你停止，你会说，“不，主啊，请看今天的光景，我有负担要作的

‹‹ WEEK 6 — DAY 3 ››

Morning Nourishment

Gal. 5:4 "You have been brought to nought, separated from Christ, you who are being justified by law; you have fallen from grace."

4:30 "...“Cast out the maidservant and her son, for the son of the maidservant shall by no means inherit with the son of the free woman.”"

The New Testament tells us that after we are saved we need to preach the gospel and bear fruit. But how much natural effort and strength are exercised in the matter of so-called soul winning! Many kinds of Hagars, all of whom were acquired in Egypt, are used to win souls. Every worldly means of soul-winning is a Hagar. Yes, you may use Hagar to win souls, but what kind of souls will you win? They will not be Isaac but Ishmael. According to the New Testament, the proper fruit-bearing and gospel preaching are by the overflow of the inner life, by God working Christ into, through, and out of us. This means that the proper gospel preaching is by Christ as grace to us. (Life-study of Genesis, p. 623)

Today's Reading

As long as we still have the strength to produce an Ishmael, God cannot do anything. After the producing of that Ishmael, He will stay away for a period of time. When Abraham was ninety-nine years of age, according to his figuration, he was a dead person [cf. Rom. 4:19]....Romans 4 also indicates that Sarah was out of function. Both Abraham and Sarah were fully convinced that they were finished and could do nothing themselves. At that point God came in.

All of the revival preachers stir up people, telling them to live for Christ and to work for Him. But in our ministry we are saying that you have to stop living a Christian life by yourselves and doing a Christian work with worldly means. Do not be bothered at our saying this, for regardless how much we tell people to stop, hardly anyone will stop....Although it is easy to be called by God, it is most difficult to stop your natural zeal. If the Lord would come in to stop you, you might say, “No, Lord. Look at today's situation. Hardly

工，几乎没有人为你作。我几乎是唯一的一个。我怎能停止为你作工呢？”但是愿意停下来的人有福了，因为你一停下，神就来了。人的尽头是神的起头。我们人天然的生命一结束，神的生命就开始。

亚伯拉罕八十六岁的时候，他自己的力量仍旧太大，使神又等了十三年。神也许坐在诸天之上看着亚伯拉罕说，“亚伯拉罕，你现在八十六岁了，但我还得再等你十三年。”你祷告求神来作些什么，神却盼望你停下自己。当你说，“主啊，帮助我作些什么”，主说，“你最好停下来。”当亚伯拉罕在地上忙碌的时候，神也许看着他说，“可怜的亚伯拉罕，你不必这么忙碌。你可不可以停下，让我来？请停下，让我来作。因为你不停下来，我只好等到你九十九岁。”神等候直到亚伯拉罕如同死人，失去了功能。然后祂来到，并且能说，“现在是我的开始，现在是我开始作一点事的时候了。”

肉体努力的产品是以实玛利，以实玛利是神所弃绝的（创十七18~19，二一10~12上，加四30）。以实玛利不但是神弃绝的，也是阻挠神显现的。我们今天的经历告诉我们同样的事。我们的以实玛利打断了我们与神的交通，并使我们无法经历神的显现。由此可见，问题不在于我们的所作或所是，完全在于我们有没有神的同在。你是否一直有神的显出？我们必须忘记我们的行为和工作，而顾到神的显出。当我们有神的显出，我们就是在恩典中，在恩典的约中。但今天大多数的基督徒只顾到他们的行为和工作，而不顾到神的显出和同在。...我们所需要的是神的同在。我们所需要的不是我们外面的工作所得外面的果子，而是我们的神在里面的显现（创世记生命读经，七五七至七五九页）。

参读：创世记生命读经，第四十六篇；真理课程三级卷一，第六课。

anyone works for You in what I am burdened to do. I'm nearly the only one. How could I stop my work for You?" But blessed is the one who will stop, for when you stop, God comes in. The end of humanity is the beginning of divinity. When our human life ends, the divine life begins.

When Abraham was eighty-six years of age, he still had too much of his own strength, causing God to wait for another thirteen years. Perhaps God, sitting in the heavens and looking at Abraham, said, "Abraham, you are now eighty-six, but I still have to wait for another thirteen years." While you are praying that God will do something, God is praying that you will stop. While you are saying, "O Lord, help me to do something," God is saying, "It would really be good for you to stop." While Abraham was so busy on earth, God might have looked at him and said, "Poor Abraham, you don't need to be that busy. Won't you stop and let Me come in? Please stop and let Me do it. Since you won't stop, I have to wait until you are ninety-nine years old." God waited until Abraham was a dying person out of function. Then He came in and could say, "Now is My start. Now is My time to begin something."

The produce of the effort of the flesh was Ishmael, but Ishmael was rejected by God (Gen. 17:18-19; 21:10-12a; Gal. 4:30). Not only was Ishmael rejected by God, but he also frustrated God's appearing. Our experience today tells us the same thing, for our Ishmael breaks our fellowship with God and keeps us from God's appearing....We must forget our doing and our working and take care of God's appearing. When God's appearing is with us, we are in the grace, in the covenant of grace. But most Christians today only care for their doing and work, not for God's appearing and presence....What we need is God's presence. What we need is not the outward fruit of our outward work but the inward appearing of our God. (Life-study of Genesis, pp. 623-625)

Further Reading: Life-study of Genesis, msg. 46; Truth Lessons—Level Three, vol. 1, lsn. 6

第六周 • 周四

晨兴喂养

西二11“你们在祂里面也受了非人手所行的割礼，乃是在基督的割礼里，脱去了肉体的身体。”

腓三3“真受割礼的，乃是我们这凭神的灵事奉，在基督耶稣里夸口，不信靠肉体的。”

为了使神加到我们里面，并使我们成为宽广，我们需要受割礼，在创世记十五章神与亚伯拉罕立的约，在十七章用割礼得了坚立。对神来说，祂无须再次坚立这约，因为祂已经坚立过一次；但从亚伯拉罕这面来说，这约必须得坚立。神对祂的约是忠信的，亚伯拉罕却不然，因为他曾用天然的力量生出以实玛利。既然难处的原因，是亚伯拉罕用他天然的能力与夏甲生出以实玛利，神就要亚伯拉罕受割礼，借以坚立祂的约（9~11、13）（创世记生命读经，七七二页）。

信息选读

在新约里，我们可以看到割礼的意义。...割礼是脱去肉体，就是旧人的事，不是对付罪的事。严格说来，割礼与对付罪无关；割礼乃是与基督一同钉十字架，并一同埋葬。割礼的意思就是了结你的己，了结你的肉体。在创世记十六章亚伯拉罕用他的肉体，但在十七章这里，神要他割去肉体。在十六章他用天然的力量，但在十七章他的力量必须被了结。这就是受割礼。

今天的问题也是一样。只要我们天然的力量还在，神就很难进来作我们的一切，来完成祂的定旨。神要进到我们里面作我们的一切，但我们的肉体、我们天然的人和力量、我们的旧人、我们老旧的己，阻挠神

‹‹ WEEK 6 — DAY 4 ››

Morning Nourishment

Col. 2:11 "In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ."

Phil. 3:3 "For we are the circumcision, the ones who serve by the Spirit of God and boast in Christ Jesus and have no confidence in the flesh."

In order for us to have God added into us and to be broadened we need to be circumcised. The covenant that God made with Abraham in Genesis 15 was confirmed in Genesis 17 with circumcision. There was no need for God to confirm it again, for He had confirmed it once already, but it had to be confirmed from Abraham's side. While God was faithful to His covenant, Abraham was not because he had used his natural strength to produce Ishmael. Since Abraham's use of his natural energy with Hagar to produce Ishmael was the cause of the trouble, God confirmed His covenant by having Abraham circumcised (17:9-11, 13). (Life-study of Genesis, p. 636)

Today's Reading

In the New Testament we can find out the significance of circumcision....Circumcision is a matter of putting off the flesh, the old man; it is not a matter of dealing with sin. In a strict sense, circumcision has nothing to do with the dealing with sin; it is a matter of being crucified and buried with Christ. Circumcision means to terminate your self, to terminate your flesh. Abraham exercised his flesh in Genesis 16, but here, in Genesis 17, God wanted his flesh to be cut off. In Genesis 16 he had energized his natural strength, but in Genesis 17 his strength had to be terminated. This is circumcision.

The problem is the same today. As long as our natural strength remains, it is difficult for God to come in to be our everything for the fulfillment of His purpose. God wants to come into us to be everything to us, but our flesh, our natural being and strength, our old man and our

来作我们的一切。这个己，这个旧人，必须被了结，必须受割礼，也就是必须钉十字架。我要告诉你们好消息，我们的旧人已经钉了十字架（罗六 6）。对亚伯拉罕来说，旧人要钉十字架；但对我们来说，旧人已经钉了十字架。我们都必须看见这事实，算定这事实，并且凭信接受这事实。我们能凭信宣告，我们的肉体，我们天然的人及其力量，已经钉了十字架。“我已经与基督同钉十字架；现在活着的，不再是我，乃是基督在我里面活着。”（加二 20）旧人，己，已经钉了十字架；我们都需要凭这认识活着。我们若宣告这事实，并照着这事实生活，复活的神就立刻有路进到我们里面，作我们的一切，以完成祂的经纶。

借割礼坚立约，与完成神定旨的后裔和地有关（创十七 2~8）。为了完成神要人彰显并代表祂的永远定旨，我们需要得着基督作我们的后裔和地。为了得着基督作我们的后裔和地，以完成神的定旨，我们需要受割礼，并过钉十字架的生活。割礼是为着完成神的定旨。当肉体、己和旧人被了结，门就开了，让神进来而生出以撒。

所有不受割礼的人都与这约隔绝。在十四节神对亚伯拉罕说，“但不受割礼的男子必从民中剪除，因他背了我的约。”今天这也是真实的。我们若不过钉十字架的生活，我们便与基督，与召会生活，并与神圣乳房的供应隔绝。什么时候我们不愿受割礼，在完成神永远的定旨上，我们就了了。今天我们享受神，凭基督活着，实行召会生活，全在于一件事，就是受割礼，过钉十字架的生活（创世记生命读经，七七二至七七五页）。

参读：创世记生命读经，第四十七篇；亚伯拉罕以撒雅各的神，第五章。

old self, are a frustration to God's being everything to us. This self, this old man, must be terminated. It must be circumcised, that is, crucified. I want to tell you the good news that our old man has been crucified already (Rom. 6:6). With Abraham, it was to be crucified, but with us, it has been crucified already. We all must see this, reckon on it, and take it by faith. By faith we can declare that our flesh, our natural man with its strength, has been crucified. “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me” (Gal. 2:20).We all need to live with the realization that the old man, the self, has been crucified. If we declare this and live according to it, then the God of resurrection immediately has the way to come into us and to be everything to us for the carrying out of His economy.

The confirmation of the covenant by circumcision concerned the seed and the land for the fulfillment of God's purpose (Gen. 17:2-8). In order to fulfill God's eternal purpose that man express and represent Him, we need to have Christ as our seed and as our land. In order to have Christ as the seed and the land for the fulfillment of God's purpose, we need to be circumcised and to live a crucified life. Circumcision is for the fulfillment of God's purpose. When the flesh, the self, and the old man have been terminated, the door is open for God to come in and bring forth Isaac.

All of the uncircumcised people were cut off from this covenant. In 17:14 God said to Abraham, “As for the uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant.” This is true today. If we do not live a crucified life, we are cut off from Christ, from the church life, and from the supply of the divine udder. Whenever we are unwilling to be circumcised, we are finished with the fulfilling of God's eternal purpose. Today our enjoying God, our living by Christ, and our practicing the church life all depend upon one thing—upon circumcision, upon living a crucified life. (Life-study of Genesis, pp. 636-638)

Further Reading: Life-study of Genesis, msg. 47; CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 5

第六周 • 周五

晨兴喂养

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

26“因为你们众人借着相信基督耶稣，都是神的儿子。”

神产生许多儿子的目标，不是借着人的工作而成就的，乃是凭着神的恩典才得以完成。神的恩典是什么？神的恩典不仅仅是不配得的恩惠，这与许多人的观念相反。按照新约里神圣的启示，恩典实际上就是神将祂自己给了祂的选民，作他们的享受，这享受要使他们成为神的众子。

我们可在约翰福音里找到对神恩典的这种领会。在约翰一章，我们看见话，就是神，成了肉体（1、14），并且恩典随着祂而来（17）。这意思就是祂作恩典而来。按照约翰一章，神来作恩典，是要给祂所拣选的人接受。十二至十三节说，“凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。”凡信入祂并接受祂的，要从祂所生，成为神的儿女。因此，神借着把自己作为恩典，赐给祂所拣选的人，就产生了许多儿子（新约总论第八册，一三六至一三七页）。

信息选读

神叫亚伯拉罕把以实玛利赶走，说，“从以撒生的，才要称为你的后裔。”（创二一 12）神从来不承认以实玛利是亚伯拉罕的后嗣，因为神看以撒是独一的儿子。以撒是亚伯拉罕独一的儿子，乃是借着神的恩典生出的，不是借着亚伯拉罕或撒拉天然的能力

‹‹ WEEK 6 — DAY 5 ››

Morning Nourishment

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

26 "For you are all sons of God through faith in Christ Jesus."

God's goal of bringing forth many sons is accomplished not by man's work but by God's grace. What is God's grace? Contrary to the concept of many, God's grace is not merely unmerited favor. According to the divine revelation in the New Testament, grace is actually God Himself given to His chosen people for their enjoyment, and this enjoyment will make them God's sons.

This understanding of the grace of God is found in the Gospel of John. In John 1 we see that the Word, who is the very God, became flesh (vv. 1, 14) and that grace came with Him (v. 17). This means that He came as grace. According to John 1, God came as grace to be received by His chosen ones. Verses 12 and 13 say, “As many as received Him, to them He gave the authority to become children of God, to those who believe into His name, who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Whoever believes in Him and receives Him will be born of Him to become one of His children. Therefore, by giving Himself to His chosen people as grace, God brings forth many sons.(The Conclusion of the New Testament, p. 2668)

Today's Reading

God told Abraham to send Ishmael away, saying, “In Isaac shall your seed be called” (Gen. 21:12). God never recognized Ishmael as Abraham's heir, for He regarded Isaac as the unique son. Isaac as the unique son of Abraham was brought forth through God's grace, not through the natural ability of either Abraham or Sarah. The producing of Isaac was altogether a matter of

生出的。产生以撒完全是神恩典的事，就是将神自己赐给祂的选民，以产生祂许多的儿子。反之，以实玛利不过是凭着亚伯拉罕天然的能力与力量产生的。

现在让我们在创世记亚伯拉罕之经历的光中，来看加拉太四章。保罗在这章告诉我们，夏甲表征律法，由属地的耶路撒冷所象征；撒拉表征恩典，由属天的耶路撒冷所象征。因此，夏甲和撒拉象征两约—律法的约与恩典的约。律法是人的劳苦加上人的能力以产生一些东西；而恩典是将神赐给祂所拣选的人，好产生许多儿子。

神的心意不是要与亚伯拉罕立律法的约，律法的约是附加的，不是起初的约。神与亚伯拉罕所立起初的约，乃是恩典的约，在这约里，不需要人的能力或努力，只需要神的恩典以产生许多儿子。这约等于新约。这就是说，神与亚伯拉罕所立的约，实际上就是新约。因此，新约乃是神与亚伯拉罕所立之约的继续。所有亚伯拉罕的真后裔，就如以撒、雅各、摩西和大卫，都在这约之下，今天我们也在这约之下。真后裔都不在律法的约之下。律法的约虽然是借着摩西赐的，摩西自己却不在那约之下。反之，在神眼中，摩西乃是在恩典的约之下。律法的约不能为神产生任何东西，这约只能产生“以实玛利”。

新约就是神与亚伯拉罕所立那恩典之约完全的延续，这约乃是要产生众子。借这约所产生众子中的头一位，乃是亚伯拉罕自己。亚伯拉罕是一切相信之人的父（罗四 11），但这位父是借恩典之约所产生的头一个儿子。其他在旧约里的儿子，包括雅各、大卫和耶利米等，但不包括以扫（新约总论第八册，一三九至一四〇页）。

参读：新约总论，第二百五十四篇；加拉太书生命读经，第二十五至二十六篇。

God's grace, that is, of God Himself given to His chosen people to produce His many sons. Ishmael, on the contrary, was produced by Abraham's natural ability and strength.

Let us now consider Galatians 4 in the light of Abraham's experience in Genesis. In this chapter Paul tells us that Hagar signifies the law symbolized by the earthly Jerusalem and that Sarah signifies grace symbolized by the heavenly Jerusalem. Hence, Hagar and Sarah represent two covenants—the covenant of law and the covenant of grace. The law is a matter of man's labor with man's ability to produce something, whereas grace is God given to His chosen people to produce the many sons.

It was not God's intention to make a covenant of law with Abraham. The covenant of law was something additional; it was not the original covenant. The original covenant God made with Abraham was the covenant of grace. In this covenant there is not the need for man's ability or effort but the need for God's grace to produce the many sons. This covenant equals the new testament. This means that the covenant God made with Abraham was actually the new testament. The new testament is, therefore, a continuation of the covenant God made with Abraham. All of Abraham's genuine descendants, such as Isaac, Jacob, Moses, and David, were under this covenant, which is the covenant we are under today. They were not under the covenant of law. Although the covenant of law was given through Moses, he himself was not under that covenant. Rather, in the sight of God, Moses was under the covenant of grace. The covenant of law cannot produce anything for God; this covenant can only bring forth “Ishmaels.”

The new testament is a full continuation of the covenant of grace God made with Abraham to produce sons. The first of the sons produced by this covenant was Abraham himself. Abraham is the father of all those who believe (Rom. 4:11). But this father was the first son produced by the covenant of grace. Other sons in the Old Testament include Jacob, David, and Jeremiah but not Esau. (The Conclusion of the New Testament, pp. 2670-2671)

Further Reading: The Conclusion of the New Testament, msg. 254; Life-study of Galatians, msgs. 25-26

第六周 • 周六

晨兴喂养

加四 26 “但那在上的耶路撒冷是自主的，她是我们的母。”

来十二 22~23 “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…众长子的召会…。”

加拉太四章二十六至二十八节和三十一节，启示新耶路撒冷是信徒的母。这位母亲就是在上的耶路撒冷，属天的耶路撒冷。在加拉太四章，夏甲象征律法的旧约，定罪并带进死亡，生子为奴（24~25），而撒拉象征恩典的新约，称义并带进生命，生出自由的儿女（26~28、31）。新耶路撒冷，属天的耶路撒冷，在上的耶路撒冷，是我们的母亲，这位母亲乃是恩典的新约。新约是我们的母，因为她生出我们作自由的儿女（新约总论第八册，一四三页）。

信息选读

新耶路撒冷是信徒的母，其中心乃是宝座上的神和羔羊（启二二 1）。这就是三一神作信徒之母的中心和元素。恩典之新约的元素也是三一神。恩典就是经过过程的三一神作我们的享受。新约把神自己带给我们享受，因此称为恩典的新约。不仅如此，自由之儿女的元素、素质和性情，乃是三一神。所以母亲组成成分的元素和本质，也是三一神。最终，圣经之终极完成—新耶路撒冷—的中心、本质、元素和素质，就是三一神。

接受并遵守新约，就是来到属天的耶路撒冷和召会这里（来八 7~13，十二 22~23）。新约、

‹‹ WEEK 6 — DAY 6 ››

Morning Nourishment

Gal. 4:26 "But the Jerusalem above is free, which is our mother."

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 the church of the firstborn..."

Galatians 4:26-28 and 31 reveal that the New Jerusalem is the mother of the believers. This mother is the Jerusalem above, the heavenly Jerusalem. In Galatians 4 Hagar symbolizes the old covenant of the law that condemns and brings in death, producing children unto slavery (vv. 24-25), whereas Sarah symbolizes the new covenant of grace that justifies and brings in life, producing children unto freedom (vv. 26-28, 31). The New Jerusalem, the heavenly Jerusalem, the Jerusalem above, is our mother, and this mother is the new covenant of grace. The new covenant is our mother because it brought us forth as children of freedom. (The Conclusion of the New Testament, p. 2673)

Today's Reading

The center of the New Jerusalem, which is the mother of the believers, is God and the Lamb on the throne (Rev. 22:1). This is the Triune God as the center and element of the mother of the believers. The Triune God is also the element of the new covenant of grace. Grace is the processed Triune God for our enjoyment. Because the new covenant brings us God Himself for our enjoyment, it is called the new covenant of grace. Furthermore, the Triune God is the element, essence, and nature of the children of freedom. The Triune God is thus the element and substance of the components of the mother. Finally, the Triune God is the center, substance, element, and essence of the ultimate consummation of the Scriptures—the New Jerusalem.

To receive the new covenant and to keep it is to come to the heavenly Jerusalem and to the church (Heb. 8:7-13; 12:22-23). The new covenant, the

属天的耶路撒冷和召会乃是一。要领会这点，我们必须看见加拉太书和希伯来书之间的连结。加拉太书对付犹太教，警告信徒不要退回到犹太教，乃要留在恩典里。希伯来书嘱咐我们不要漂回到旧约，乃要留在新约里。希伯来七至十章论到更美之约，就是新约。八章指明旧约过去了，新约已经进来取而代之。然后在十二章保罗告诉我们，我们已经来到锡安山，来到活神的城，来到召会（22~23）。

来到新约，就是来到新耶路撒冷。如果没有加拉太四章作背景，我们很不容易领会这一点。加拉太四章启示，信徒的母，乃是在上的耶路撒冷，就是新耶路撒冷，也就是撒拉所象征恩典的新约。来到新约，不仅是来到新耶路撒冷，也是来到召会（来十二 23）。遵守新约就是留在新耶路撒冷。这指明我们并不是要去新耶路撒冷，乃是已经在新耶路撒冷。希伯来十二章二十二节的动词时态不是未来式，乃是完成式，就是“已经来到”的意思。我们晓得我们已经来到新耶路撒冷，因为新耶路撒冷就是新约。我们既已接受新约，就进入了新耶路撒冷。接受新约就是进入新耶路撒冷。

新耶路撒冷乃是三一神经过了新约漫长过程的终极完成。没有三一神，新约不过是个空壳。三一神在祂的新约里，一直将祂自己分赐到我们里面，使我们成为祂终极完成的组成成分。因此，终极的完成不是单独的三一神，乃是经过过程之三一神与祂所救赎、重生并变化之三部分人的调和。这将是在新天新地的新耶路撒冷（新约总论第八册，一四三至一四五页）。

参读：新约总论，第二百五十五篇。

heavenly Jerusalem, and the church are one. In order to understand this we need to see the link between Galatians and Hebrews. Galatians deals with Judaism, warning the believers not to backslide into Judaism but to stay in grace. Hebrews charges us not to drift into the old covenant but to remain in the new covenant. Chapters seven through ten of Hebrews are on the better covenant, the new covenant. Hebrews 8 indicates that the old covenant is over and that the new covenant has come in to replace it. Then in Hebrews 12 Paul tells us that we have come to Mount Zion, to the city of the living God, and to the church (vv. 22-23).

To come to the new covenant is to come to the New Jerusalem. Without Galatians 4 as a background, it would be very difficult to understand this. Galatians 4 reveals that the mother of the believers, who is the Jerusalem above, the New Jerusalem, is the new covenant of grace symbolized by Sarah. To come to the new covenant is to come not only to the New Jerusalem but also to the church (Heb. 12:23). To keep the new covenant is to remain in the New Jerusalem. This indicates that we are not going to the New Jerusalem but that we are in the New Jerusalem already. The tense of the verb in Hebrews 12:22 is the perfect tense, “have come,” not the future tense. We know that we have come to the New Jerusalem because the New Jerusalem is the new covenant. Because we have received the new covenant, we have entered into the New Jerusalem. The receiving of the new covenant is the entering into the New Jerusalem.

The New Jerusalem is the ultimate consummation of the Triune God passing through the long process of His new covenant. Without the Triune God, the new covenant would be an empty shell. The Triune God in His new covenant is dispensing Himself into us, making us the components of His ultimate consummation. Hence, the ultimate consummation will not be the Triune God alone; it will be the mingling of the processed Triune God with His redeemed, regenerated, and transformed tripartite people. This will be the New Jerusalem in the new heaven and new earth. (The Conclusion of the New Testament, pp. 2673-2675)

Further Reading: The Conclusion of the New Testament, msg. 255

经历基督 – 作恩典

376

10 10 10 10（英 497）

降 E 大调 4/4

3 – 5 2 | 1 – 6 – | 5 6 4 4 | 3 – – – |
一 神 所 赐 恩 典， 最 高 的 定 义，

3 – 3 ♯4 | 5 – i – | 7 6 3 ♯4 | 5 – – – |
是 神 在 子 里 所 给 的 自 己；

6 – 5 i | i – 7 – | 7 6 5 2 | 3 – – – |
不 重 在 事 物， 赐 于 古 或 今，

3 – 3 2 | 5 – 1 – | 3 2 6 7 | 1 – – – ‖
乃 是 神 自 己 作 我 的 永 分。

二 神成为肉身，来与人调和， 为给人接受，而将祂得着；
人借主从神所得的恩典， 就是主自己来住我心间。

三 在使徒保罗，万事如粪土， 恩典之于他，只是神基督；
乃借这恩典 – 他所经历主， 他为主劳苦，超过众使徒。

四 基督在我里，作我的能力， 乃是真恩典，够为我赖倚；
这够用恩典在我的灵里， 时常加我力，完成神旨意。

五 这恩典就是那活的基督 作我的一切，时将我眷顾。
主，愿我认识你这真恩典， 享你作恩典，一直地增添。

‹‹ WEEK 6 — HYMN

Hymns, #497

1

Grace in its highest definition is
God in the Son to be enjoyed by us;
It is not only something done or giv'n,
But God Himself, our portion glorious.

2

God is incarnate in the flesh that we
Him may receive, experience ourself;
This is the grace which we receive of God,
Which comes thru Christ and which is Christ Himself.

3

Paul the Apostle counted all as dung,
'Twas only God in Christ he counted grace;
'Tis by this grace—the Lord experienced—
That he surpassed the others in the race.

4

It is this grace—Christ as our inward strength—
Which with His all-sufficiency doth fill;
It is this grace which in our spirit is,
There energizing, working out God's will.

5

This grace, which is the living Christ Himself,
Is what we need and must experience;
Lord, may we know this grace and by it live,
Thyself increasingly as grace to sense.

申言稿：