二〇一三年冬季训练

创世记结晶读经（二）

第九篇

过享受恩典的生活，使神喜悦

读经：创二六 3 ～ 4、12 ～ 33，加六 18，林前十五 10，林后十二 7 ～ 10，启二二 21

周　一

壹　以撒是享受神恩典，使神喜悦的模型、榜样—创二四 36，二五 5，二六 3 ～ 4、12 ～ 33，罗五 1 ～ 2，徒四 33，十一 23：

一 恩典是神在基督里作为那灵，作到我们里面给我们享受，成为我们的一切，并在我们里面、借着我们、且为我们作一切，好使祂能成为我们这人的构成成分，为着建造基督的身体，终极完成新耶路撒冷—约一 16 ～ 17，来十 29 下，林前十五 10，参加二 20，林后十三 14。

二 享受神的恩典乃是我们的定命，这定命是在创立世界以前所预先定下的—弗一 3 ～ 6，二 7。

周　二

三 “伊勒沙代”，全足的神，乃是全足的恩典，用祂神圣所是的丰富供应祂所呼召的人，使他们产生基督作后裔，以成就神的定旨—创十七 1，二八 3，林后十二 9，腓一 19 ～ 21 上。

2013 Winter Training

Crystallization-Study of Genesis (2)

Message Nine

Living a Grace-enjoying Life for God's Good Pleasure

Scripture Reading: Gen. 26:3-4, 12-33; Gal. 6:18; 1 Cor. 15:10; 2 Cor. 12:7-10; Rev. 22:21

Day 1

I. Isaac is a model, a pattern, of the enjoyment of God's grace for God's good pleasure—Gen. 24:36; 25:5; 26:3-4, 12-33; Rom. 5:1-2; Acts 4:33; 11:23:

A. Grace is God in Christ as the Spirit wrought into our being for our enjoyment to be everything to us and to do everything in us, through us, and for us so that He can become the constituent of our being for the building up of the Body of Christ to consummate the New Jerusalem—John 1:16-17; Heb. 10:29b; 1 Cor. 15:10; cf. Gal. 2:20; 2 Cor. 13:14.

B. It is our destiny to enjoy the grace of God; this destiny was preordained before the foundation of the world—Eph. 1:3-6; 2:7.

Day 2

C. El Shaddai, the All-sufficient God, is the all-sufficient grace to supply His called ones with the riches of His divine being that they might bring forth Christ as the seed for the fulfillment of His purpose—Gen. 17:1; 28:3; 2 Cor. 12:9; Phil. 1:19-21a.

贰 亚伯拉罕天然的力量和自我的努力受神对付之后，以撒出生了（创十七15～19，十八10～14，二一1～7）；这含示以撒是从撒拉所代表的恩典而生（加四23～28、31，彼前三7）：

一 “耶和华岂有难成的事么？到了约定的日期，明年这时候，我必回到你这里，撒拉必生一个儿子”—创十八14：

1 生命的时候（10），就是约定生以撒的日期（十七21），乃是神眷顾的时候（二一1）。

2 以撒的出生是耶和华的来临，就是恩典的来临（参约一17）。

3 以撒不是凭人天然生命的力量，乃是凭神恩典的力量生的；这发生在亚伯拉罕受割礼之后，他和他的妻子撒拉，如同完全死了（创十八11，罗四18～19）；这表征生命的时候，就是基督成为我们生命的时候，要在我们天然的力量被了结之后才来到。

二 亚伯拉罕的生活启示，我们若要享受神的恩典，对神的丰富有完满的享受，就必须忍受损失，天然的生命也必须受割礼，被割除；认识并经历恩典最大的阻挠乃是己—创十七11、19，参腓三3。

三 以撒的生活启示，我们了结天然的生命而受苦，是为着享受神的恩典—参林后一8～9、12，十二7～10，罗五1～5。

周 三

II. After Abraham’s natural strength and self-effort were dealt with by God, Isaac was born (Gen. 17:15-19; 18:10-14; 21:1-7); this implies that Isaac was born of grace, which is represented by Sarah (Gal. 4:23-28, 31; 1 Pet. 3:7):

A. “Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son”—Gen. 18:14:

1. The time of life (v. 10), the appointed time for the birth of Isaac (17:21), was the time of God’s visitation (21:1).

2. The birth of Isaac was the coming of Jehovah, which was the coming of grace (cf. John 1:17).

3. Isaac was born by the strength of God’s grace, not by the strength of man’s natural life; this took place after Abraham had been circumcised and he and his wife, Sarah, had been completely deadened (Gen. 18:11; Rom. 4:18-19), signifying that the time of life, the time when Christ will be life to us, will come after our natural strength has been terminated.

B. Abraham’s life reveals that if we would enjoy God’s grace and have the full enjoyment of His riches, we must suffer loss and have our natural life circumcised, cut off; the greatest frustration to knowing and experiencing grace is the self—Gen. 17:11, 19; cf. Phil. 3:3.

C. Isaac’s life reveals that our suffering to terminate our natural life is for the enjoyment of God’s grace —cf. 2 Cor. 1:8-9, 12; 12:7-10; Rom. 5:1-5.

Day 3

叁 以撒在恩典中长大；在恩典中长大就是享受基督之于我们的一切，作我们的灵食与活水而长大—创二一8，彼后三18，彼前二2，林前三2、6，弗三8，四15：

一 以撒的长大，表征基督生在新约信徒里面之后的长大；基督在我们里面需要长大，好使基督能成形在我们里面—林前三6，加四19，诗歌二九八首。

二 恩典的灵（来十29）就是生命的恩典（彼前三7），神诸般的恩典（四10），那全般恩典的神（五10），全足的恩典（林后十二9）；这恩典如今与我们的灵同在（加六18）。

三 天天接受并享受恩典的路，乃是借着血、话、那灵和召会：

1 救赎的血，立约的血，神自己的血，将有罪、败坏的人带进对神永远的享受中—徒二十28，太二六28，利十六11～16，来十19～20，约壹一7、9。

2 恩典的话能给我们吃，而成为我们心中的欢喜快乐—徒二十32，耶十五16，约六63。

3 恩典的灵作为经过过程并终极完成之神全备的供应，乃是欢乐的油；我们被这油所膏，成为基督的同伙—来一9，十29下，亚十二10上。

4 神的召会经历神新鲜、复苏的恩典作降下的甘露，借着神的怜恤从诸天临到我们，以浇灌并变化我们—诗一三三3，哀三22～23，林后十三14，徒

III. Isaac was grown up in grace; to grow in grace is to grow in the enjoyment of all that Christ is to us as our spiritual food and living water—Gen. 21:8; 2 Pet. 3:18; 1 Pet. 2:2; 1 Cor. 3:2, 6; Eph. 3:8; 4:15:

A. The growth of Isaac signifies the growth of Christ in the New Testament believers after He is born in them; the growth of Christ in us is needed so that Christ can be formed in us—1 Cor. 3:6; Gal. 4:19; Hymns, #395.

B. The Spirit of grace (Heb. 10:29) is the grace of life (1 Pet. 3:7), the varied grace of God (4:10), the God of all grace (5:10), and the all-sufficient grace (2 Cor. 12:9); this grace is now with our spirit (Gal. 6:18).

C. The way to daily receive and enjoy grace is through the blood, the word, the Spirit, and the church:

1. The redeeming blood, the blood of the covenant, God's own blood, brings sinful, corrupted people into the eternal enjoyment of God—Acts 20:28; Matt. 26:28; Lev. 16:11-16; Heb. 10:19-20; 1 John 1:7, 9.

2. The word of grace can be eaten by us and become to us the gladness and joy of our heart—Acts 20:32; Jer. 15:16; John 6:63.

3. The Spirit of grace as the bountiful supply of the processed and consummated God is the oil of exultant joy with which we are anointed as the partners of Christ—Heb. 1:9; 10:29b; Zech. 12:10a.

4. The church of God experiences the fresh and refreshing grace of God as the descending dew, which comes to us from the heavens through God's compassions to water and transform us—Psa. 133:3; Lam. 3:22-23; 2 Cor.

十一 23。

周　四

四 天天接受并享受恩典的路，乃是借着转向灵、运用灵并让主登宝座—来四 16，罗五 17、21，参启四 2：

1 神的宝座是涌流之恩典的源头；只要我们不让主登宝座，叫主下了宝座，恩典的流就停止了—二二 1，西一 18 下，启二 4，彼前五 5。

2 我们若让主耶稣在我们里面登宝座，那灵这生命水的河就会从恩典的宝座流出来供应我们；这样，我们就会接受恩典并享受恩典—启二二 1，诗歌五五七首。

五 天天接受并享受恩典的路，乃是爱主、将自己献给主并借着各样的祷告在主的话中接触主—林后五 14，弗六 24，利六 12 ~ 13，弗六 17 ~ 18，徒二十 32。

肆 以撒也成为恩典的后嗣；我们也是神的后嗣，享受祂作我们得基业的凭质，使我们承受祂，并使祂承受我们—创二一 9 ～ 12，二四 36，二五 5，罗八 17，徒二六 18，弗一 11、14、18：

周　五

一 以撒从他父亲承受了一切（创二四 36，二五 5）；在新约中，所有蒙召的信徒都是神绝对而无条件之恩典的承受者，承受神圣丰满的一切丰富，

13:14; Acts 11:23.

Day 4

D. The way to daily receive and enjoy grace is to turn to the spirit, exercise the spirit, and enthrone the Lord—Heb. 4:16; Rom. 5:17, 21; cf. Rev. 4:2:

1. God's throne is the source of the flowing grace; whenever we fail to enthrone the Lord, dethroning Him, the flow of grace stops—22:1; Col. 1:18b; Rev. 2:4; 1 Pet. 5:5.

2. If we enthrone the Lord Jesus within us, the Spirit as the river of water of life will flow out from the throne of grace to supply us; in this way we shall receive grace and enjoy grace —Rev. 22:1; Hymns, #770.

E. The way to daily receive and enjoy grace is to love the Lord, consecrate ourselves to the Lord, and contact the Lord in His Word by means of all prayer—2 Cor. 5:14; Eph. 6:24; Lev. 6:12-13; Eph. 6:17-18; Acts 20:32.

IV. Isaac also became the heir in grace; we too are heirs of God, enjoying Him as the pledge of our inheritance for us to inherit Him and for Him to inherit us—Gen. 21:9-12; 24:36; 25:5; Rom. 8:17; Acts 26:18; Eph. 1:11, 14, 18:

Day 5

A. Isaac inherited all things from his father (Gen. 24:36; 25:5); in the New Testament all the called believers are heirs of God's absolute and unconditional grace, inheriting all the riches of the divine

作我们的享受（弗一3、6，三8、19）。

二 以撒表征我们不是自己要去作，不是自己要去得；以撒乃是享受亚伯拉罕的一切，表征一切都是父给的—创二四36，二五5。

三 认识以撒的神只有一个意思，就是认识神是供给者，认识什么都是从神来的；这也就是说，我们什么都是接受的，得胜的秘诀是在乎接受—弗一3，腓一19，约一16，罗五17，八2。

伍 以撒在恩典里顺从；什么时候我们在恩典里顺从，我们就要看见神的供备—创二二5～10，约一17：

一 神的恩典是有能力的，使我们能忍受一切事—提后二1。

二 恩典能作王管理一切—罗五21，来四16。

三 回到律法就是拒绝这恩典，废弃这恩典，从恩典中坠落—加二21，五4，参创十六16，十七1：

1 从恩典中坠落乃是与基督隔绝，从基督贬为无有，与基督分开，丧失了在基督里的一切益处—参约十五4～5。

2 若是我们转到诸如律法或品格改良这些基督以外的事，而不联于基督，不时时享受基督，我们就会失去对基督的享受—参西二18。

四 我们需要靠恩典得坚固，就是留在新约里，享受基督作恩典—来十三9，加五4。

陆 以撒有百倍的收成，“他就昌大，越

fullness for our enjoyment (Eph. 1:3, 6; 3:8, 19).

B. Isaac signifies that we do not do anything ourselves or seek for anything ourselves; Isaac is the enjoyment of everything of Abraham, signifying everything of the Father—Gen. 24:36; 25:5.

C. Knowing the God of Isaac means only one thing: knowing God as the Supplier and that everything comes from Him; it also means that everything comes by receiving and that receiving is the secret to victory—Eph. 1:3; Phil. 1:19; John 1:16; Rom. 5:17; 8:2.

V. Isaac obeyed in grace; whenever we obey in grace, we shall meet the provision of God—Gen. 22:5-10; John 1:17:

A. God's grace is powerful, enabling us to bear anything—2 Tim. 2:1.

B. Grace can reign over all things—Rom. 5:21; Heb. 4:16.

C. To go back to the law is to reject this grace, to nullify this grace, to fall from grace —Gal. 2:21; 5:4; cf. Gen. 16:16; 17:1:

1. To fall from grace is to be brought to nought, reduced to nothing, separated from Christ, deprived of all profit from Christ—cf. John 15:4-5.

2. If we go to anything other than Christ, such as the law or character improvement, and do not cleave to Christ so that we may enjoy Him all the time, our enjoyment of Christ will be confiscated—cf. Col. 2:18.

D. We need to be confirmed by grace, which is to remain in the new covenant to enjoy Christ as grace —Heb. 13:9; Gal. 5:4.

VI. Isaac received a hundredfold harvest, “and the man

发昌盛，成了巨富”；我们的心必须是好土，使基督能在其上结实百倍，我们也必须向着神富足，享受恩上加恩—创二六12～14，路八8、15，十二15～21，弗三8，约一16。

周　六

柒　虽然以撒享受神无条件的恩典，在他所到之处都得着享受和满足（由井所表征—创二五11，二六15～25、33），别是巴却是他经历神的显现、接受神的应许、筑坛、呼求耶和华的名并且支搭帐棚作见证的唯一地方：

一 神所呼召的人不论他们的立场如何，都被命定要享受神的恩典，然而这享受不能称义他们的立场。

二 我们若渴望得着神的显现、承受祂的应许并过一种完成神永远定旨的生活，就必须来到神所拣选独一的地方，并且留在那里。

三 这独一的地方由别是巴所表征，有井作生命的供应，并有垂丝柳树作生命丰富之涌流的彰显—23～24节，二一25、33。

捌　以撒承受神给他父亲关于美地和独一后裔的应许；这后裔就是基督，地上万国都要因祂得福—二六3～5，加三14、16：

一 亚伯拉罕唯一的后裔，就是末后的亚当成了赐

became rich and continued to grow richer until he became very rich”; our hearts need to be the good earth where Christ can bear fruit a hundredfold, and we need to be rich toward God, enjoying grace upon grace—Gen. 26:12-14; Luke 8:8, 15; 12:15-21; Eph. 3:8; John 1:16.

Day 6

VII. Although Isaac enjoyed God’s unconditional grace, finding enjoyment and satisfaction (signified by a well) in every place that he went (Gen. 25:11; 26:15-25, 33), Beer-sheba was the unique place in which he experienced God’s appearing, received His promise, built an altar, called on the name of the Lord, and pitched a tent as a testimony:

A. God’s called ones are destined to enjoy God’s grace regardless of their standing, but this enjoyment does not justify their standing.

B. If we desire to have God’s appearing, inherit His promises, and live a life for the fulfillment of His eternal purpose, we must come to the unique place that God has chosen and remain there.

C. This unique place is signified by Beer-sheba, with the well for life supply and the tamarisk tree as the expression of the rich flow of life —vv. 23-24; 21:25, 33.

VIII. Isaac inherited the promise that God had given to his father concerning the good land and the unique seed, which is Christ, in whom all the nations of the earth will be blessed—26:3-5; Gal. 3:14, 16:

A. The unique seed of Abraham as the last Adam became the life-giving

生命的灵，乃是亚伯拉罕的福（美地的实际），为要将祂自己分赐到基督的信徒里面，使他们成为亚伯拉罕团体的后裔—14、16、29节，林前十五45下，约十二24，赛五三10。

二 这应许实际上是为着完成神的定旨，使神在地上能得着一个国度，在其中借着一班团体的人彰显祂自己—创一26，可四26，但二34～35。

三 借着我们享受恩典，神的国要得着实现，神在基督里要得着完全的彰显，直到永远—启二二21，弗二10。

Spirit, who is the blessing of Abraham (the reality of the good land), for the dispensing of Himself into the believers of Christ to make them the corporate seed of Abraham—vv. 14, 16, 29; 1 Cor. 15:45b; John 12:24; Isa. 53:10.

B. This promise was for the fulfillment of God's purpose so that God might have a kingdom on the earth in which to express Himself through a corporate people —Gen. 1:26; Mark 4:26; Dan. 2:34-35.

C. Through our enjoyment of grace, the kingdom of God will be realized, and God in Christ will be fully expressed for eternity—Rev. 22:21; Eph. 2:10.

第九周 • 周一

晨兴喂养

创二五 5“亚伯拉罕将一切所有的都给了以撒。”

二六 12“以撒在那地撒种，那一年有百倍的收成。耶和华赐福给他。”

徒四 33“使徒大有能力，见证主耶稣的复活，众人也都蒙大恩。”

以撒是个享受神恩典的模型和榜样。整本圣经里几乎没有另一个人像以撒那样享受恩典。他终其一生不作别的，只享受神的恩典。他的一生就是享受恩典的一生。然而在以撒身上，我们看到与亚伯拉罕完全一样的天然弱点。不仅如此，在以撒身上我们也看到雅各的天然生命。...照我们天然的观念，一个有天然弱点，且活在天然生命里的人，绝不能享受神的恩典。这是我们的观念，这不是神的话。在圣经里，我们看不到以撒很属灵。他是一个仍有天然弱点，仍活在天然生命里的人。那么为什么他这样享受神的恩典？只因神已这样命定。对我们基督徒来说，有神命定的一面（创世记生命读经，一〇二三至一〇二四页）。

信息选读

享受神的恩典是我们的定命，这种定命远在创立世界以前就已预定了。不要以为你若属灵，就有特权享受神的恩典；你若不属灵，就不能享受祂的恩典。这是宗教观念，圣经并没有这样教训。有人听说享受恩典不根据属灵，也许会说，“我们享受神的恩典若不需要属灵，那么就让我们不属灵吧！”不要这样说。属灵不属灵都不会帮助我们享受神的恩典，这完全是神的命定，并不在于我们的所是和所能。我们有以撒这一面。我们

‹‹ WEEK 9 — DAY 1 ››

Morning Nourishment

Gen. 25:5 "And Abraham gave all that he had to Isaac."

26:12 "And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him."

Acts 4:33 "And with great power the apostles gave testimony of the resurrection of the Lord Jesus, and great grace was upon them all."

Isaac was a model, a pattern, of the enjoyment of God's grace. In the whole Bible there is hardly another person who enjoyed grace as much as Isaac did. Throughout his entire life Isaac did nothing except enjoy the grace of God. His life was a grace-enjoying life. Nevertheless, in Isaac we see exactly the same natural weakness as we saw in Abraham. Furthermore, in Isaac we also see the natural life of Jacob....According to our natural concept, a person who has a natural weakness and who lives in the natural life can never enjoy the grace of God. This is our concept; it is not God's word. In the Bible, we cannot see that Isaac was very spiritual. He was a man who still had a natural weakness and who still lived in the natural life. Why then did he have such an enjoyment of God's grace? Simply because God had ordained it that way. With us Christians, there is the aspect of God's ordination. (Life-study of Genesis, pp. 847-848)

Today's Reading

It is our destiny to enjoy the grace of God. This destiny was preordained before the foundation of the world. Do not think that if you are spiritual, you are privileged to enjoy God's grace and that if you are not spiritual, you cannot enjoy His grace. This is a religious concept, and the Bible does not teach this. After hearing that enjoying grace does not depend upon our being spiritual, some may say, “If we don't need to be spiritual to enjoy God's grace, then let us be unspiritual.” Do not say this. Neither being spiritual nor being unspiritual will help us to enjoy God's grace. It is entirely a matter of God's ordination, and it does not depend on what we are nor on what we can do. With us, there is the

已经被神命定来享受恩典。...不要浪费时间想要属灵或不属灵，只要说，“主啊，因着你的命定我敬拜你。你已经命定我来享受恩典。”至少我们都是以撒的一部分，在我们里面有一面已经被神命定来享受祂的恩典。

恩典的事历年来被隐藏、封闭、遮蔽着。恩典是什么？恩典是神的一些东西作到我们里面，在我们里面工作，也为我们工作。这不是外面的事。恩典是神在基督里作到我们里面，为我们生活、工作并行事。在林前十五章十节保罗说，“然而因着神的恩，我成了我今天这个人，并且神的恩临到我，不是徒然的；反而我比众使徒格外劳苦，但这不是我，乃是神的恩与我同在。”这话相当深奥。保罗不是说，“因着神的恩，我有了我所有的。因着神的恩，我有了好车子、好职业、好妻子。”他甚至也不是说，“因着神的恩，我作了我所作的。”这不在于作什么、得什么或行什么；这完全在于是什么。因此保罗说，“因着神的恩，我成了我今天这个人。”这意思就是，神的恩作到他里面，使他成了那样的人。在加拉太二章二十节保罗说，“不再是我，乃是基督在我里面活着。”我们若把这一节和林前十五章十节放在一起，就看见恩典就是活在我们里面的基督。“这不是我，乃是神的恩。”“不再是我，乃是基督。”恩典不在我们外面，也不在我们旁边。恩典乃是一位神圣的人物，就是神自己在基督里，作到我们里面，成为我们的构成成分。因着缺少启示，基督徒误会并误解了恩典，以为恩典是外面的东西。但恩典乃是那位三一神作到我们里面，使我们成为所该是的，并且为我们生活、工作、行事，使我们能说，“因着神的恩，我成了我今天这个人。这不是我，乃是神的恩典。”（创世记生命读经，一〇二四至一〇二五、九九八至九九九页）

参读：创世记生命读经，第六十五篇。

aspect of Isaac. We have been ordained by God to the enjoyment of grace....Do not waste your time trying to be spiritual or trying to be unspiritual. Simply say, “O Lord, I worship You for Your ordination. You have ordained me to the enjoyment of grace.” At the least, we all are a part of Isaac. In our being there is the aspect of having been ordained by God to the enjoyment of His grace.

The matter of grace has been hidden, concealed, and veiled throughout the years. What is grace? Grace is something of God which is wrought into our being and which works in us and does things for us. It is nothing outward. Grace is God in Christ wrought into our being to live, work, and do things for us. In 1 Corinthians 15:10 Paul says, “By the grace of God I am what I am; and His grace unto me was not in vain, but I labored more abundantly than all of them, yet not I, but the grace of God with me.” This word is quite deep. Paul did not say, “By the grace of God I have what I have. I have a good car, a good job, and a good wife by the grace of God.” He did not even say, “By the grace of God I do what I do.” It is not a matter of doing, having, or working; it is absolutely a matter of being. Hence, Paul says, “By the grace of God I am what I am.” This means that the very grace of God had been wrought into his being, making him that kind of person. In Galatians 2:20 Paul says, “No longer I who live, but it is Christ who lives in me.” If we put this verse together with 1 Corinthians 15:10, we see that grace is simply Christ living in us. It is “not I, but the grace of God,” “no longer I...but...Christ.” Grace is not outside of us or beside us. It is a divine person, God Himself in Christ, wrought into our being to be the constituent of our being. Because of the lack of revelation, Christians have misunderstood and misinterpreted grace, thinking of it as something outside of them. But grace is just the Triune God wrought into our being to be what we should be and to live, work, and do things for us so that we may say, “I am what I am by the grace of God. It is not I, but the grace of God.” (Life-study of Genesis, pp. 848-849, 828-829)

Further Reading: Life-study of Genesis, msg. 65

第九周 • 周二

晨兴喂养

创十七 1 “亚伯兰年九十九岁的时候，耶和华向他显现，对他说，我是全足的神；你要行在我面前，并且要完全。”

十八 14 “耶和华岂有难成的事么？到了约定的日期，明年这时候，我必回到你这里，撒拉必生一个儿子。”

〔在创世记十七章一节“全足的神”的希伯来文是〕El Shaddai，伊勒沙代。伊勒，意，大能者；沙代，源自另一希伯来字，意，胸部或乳房。这神圣的称呼启示神乃是有乳房的大能者，就是全丰全足的大能者。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（圣经恢复本，创十七 1 注 2）。

亚伯拉罕天然的力量和自我的努力受神对付之后，以撒就出生了（创十七 15~19，十八 10~14，二一 1~7）。这含示以撒是从撒拉所代表的恩典生的（加四 24~28、31）。创世记的记载说，这事发生在“生命的时候”（十八 10、14，直译）。当天然生命的努力停止的时候，那就是生命的时候。...恩典联于生命，生命随着恩典。因此，恩典称为生命的恩典（彼前三 7）（创世记生命读经，一〇〇四页）。

信息选读

以撒的出生是耶和华的来临，就是恩典的来临（参约一 17）。以撒不是凭人天然生命的力量，乃是凭神恩典的力量生的。这发生在亚伯拉罕受割礼之后，他和他的妻子撒拉，如同完全死了（创十八 11，罗四 18~19）；这表征生命的时候，就是基督成为我们生命的时候，要在我们天然的力量被了结之后才

‹‹ WEEK 9 — DAY 2 ››

Morning Nourishment

Gen. 17:1 "And when Abram was ninety-nine years old, Jehovah appeared to Abram and said to him, I am the All-sufficient God; walk before Me, and be perfect."

18:14 "Is anything too marvelous for Jehovah? At the appointed time I will return to you, according to the time of life, and Sarah shall have a son."

[In Genesis 17:1 the Hebrew word for All-sufficient God is] El Shaddai. El means the Mighty One, and Shaddai comes from the Hebrew word meaning breast or udder. This divine title reveals God as the Mighty One with an udder, that is, the all-sufficient Mighty One. He is the source of grace to supply His called ones with the riches of His divine being that they may bring forth Christ as the seed for the fulfillment of His purpose. (Gen. 17:1, footnote 2)

After Abraham's natural strength and self-effort were dealt with by God, Isaac was born (Gen. 17:15-19; 18:10-14; 21:1-7). This implies that Isaac was born of grace, which is represented by Sarah (Gal. 4:24-28, 31). The record of Genesis says this transpired at “the time of life” (Gen. 18:10, 14). Whenever the effort of the natural life ceases, that is the time of life....Something is born in grace. Grace is related to life, and life goes with grace. Hence, grace is called “the grace of life” (1 Pet. 3:7). (Life-study of Genesis, p. 832)

Today's Reading

The birth of Isaac was the coming of Jehovah, which was the coming of grace (cf. John 1:17). Isaac was born by the strength of God's grace, not by the strength of man's natural life. This took place after Abraham had been circumcised and he and his wife, Sarah, had become completely deadened (Gen. 18:11; Rom. 4:18-19), signifying that the time of life, the time when Christ will be life to us, will come after our natural strength has been

来到（圣经恢复本，创十八 14 注 2）。

神要把我们带进恩典的享受中，但这恩典有一个阻挠，就是己。我们自己就是阻挠。虽然基督已经来了，恩典也随着祂来了，并且我们已经被带进所站的这恩典中，但这恩典最大的阻挠乃是你和我。因此，在我们能有以撒的经历之前，需要代表生命经历第一面的亚伯拉罕。亚伯拉罕的生活启示，我们若要享受神的恩典，对神的丰富有完满的享受，我们必须受对付，受割礼，被割除。...亚伯拉罕受割礼之后，以撒来了。在创世记十七章亚伯拉罕受割礼之后，神就告诉他，以撒将要出生（19）。...神的眷临等于以撒的出生。神眷临撒拉，那个眷临就成了以撒的出生。这就是恩典。

神已经来给祂所呼召的人享受。然而我们若要有这享受，己必须除去。己一除去，以撒就来了；这就是说，恩典来了。丧失己并不容易；要除去己，我们必须受损失。...亚伯拉罕受割礼之后，以撒就来了。这是原则。对我们来说，己必须除去，然后恩典才临到。我们必须先作亚伯拉罕，然后才成为以撒。

我们若在自己里面爱别人，神绝不认可这爱，因为这爱不是出于祂的眷临。神要眷临我们，进到我们里面，为我们活着，甚至为我们爱别人。祂只认可那样的爱。你的爱是以实玛利；但凭神的眷临而有的爱是以撒。不管你是谦卑还是骄傲，弯曲还是正直，都算不了什么。凡在祂的眷临之外，出于你的东西神绝不认可。不是出于恩典的东西，神都不认可，都不算数。我们都必须说，“主啊，没有你的眷临，我就不作什么。主，你若不临到我，借着我作些事，并从我作出来，我就不作什么。我既不恨也不爱，既不骄傲也不谦卑。我要作一张白纸。主，没有你的眷临，我就一无所有。”神的眷临是实际的恩典。当我凭神的眷临，而不凭自我的努力爱人并谦卑，那就是享受恩典（创世记生命读经，九九四至九九五、一〇〇〇页）。

参读：创世记生命读经，第六十三篇。

terminated. (Gen. 18:14, footnote 1)

God wants to bring us into the enjoyment of grace, but there is a frustration to this grace—the self. We ourselves are the frustration. Although Christ has come and grace has come with Him, and although we have been brought into the grace in which we stand, the greatest frustration to this grace is you and I. Hence, before we can have the experience of Isaac, we need Abraham who represents the first aspect of the experience of life. Abraham's life reveals that if we would enjoy God's grace and have the full enjoyment of God's riches, we must be dealt with, circumcised, and cut off....Isaac came after Abraham's circumcision. After Abraham was circumcised in Genesis 17, God told him that Isaac would be born (17:19)....God's visitation equals the birth of Isaac. God visited Sarah and that visitation became the birth of Isaac. This is grace.

God has come to be enjoyed by His called ones. But if we would have this enjoyment, the self must go. Once the self has gone, Isaac comes. This means that grace comes. It is not easy to lose the self. In order for the self to go, we must suffer loss....After Abraham was circumcised, Isaac came. This is the principle. With us, the self must go and then grace will come. We must firstly be Abraham and then we become Isaac.

If we love others in ourselves, God will never recognize that love, because it does not come from His visitation. God wants to visit us, get into us, live for us, and even love others for us. He will only recognize that kind of love. Your love is an Ishmael; the love by God's visitation is an Isaac. Whether you are humble or proud, crooked or straight, means nothing. God does not recognize anything which comes out of you apart from His visitation. Whatever is not of grace is not recognized, not counted, by God. We all must say, “O Lord, I will not do anything without Your visitation. Lord, if You will not visit me and work something through me and out of me, I will do nothing. I will neither hate nor love, be proud nor be humble. I want to be blank. Lord, without Your visitation, I am nothing.” God's visitation is the practical grace. When I love others and am humble by God's visitation, not by my self-effort, that is the enjoyment of grace. (Life-study of Genesis, pp. 825-826, 829)

Further Reading: Life-study of Genesis, msg. 63

第九周 • 周三

晨兴喂养

创二一 8“孩子渐长，就断了奶。以撒断奶的日子，亚伯拉罕设摆盛大的筵席。”

加六 18“弟兄们，愿我们主耶稣基督的恩与你们的灵同在。阿们。”

彼前二 2“像才生的婴孩一样，切慕那纯净的话奶，叫你们靠此长大，以致得救。”

以撒在恩典里被养大（创二一 8）。借他的历史我们看见，他没有作什么。他生出来，他被养大。我不说他长大，而说他被养大。就像农夫在果园中栽种苹果，神也在祂的果园中栽种以撒。以撒是在恩典里被神养大的。

彼后三章十八节告诉我们：“要在...恩典...上长大。”这指明长大乃是彼得在彼前二章二节，并保罗在林前三章二节、六节所启示的喂养和浇灌。在恩典上长大，就是享受基督之于我们的一切，作我们的灵食与活水而长大。基督之于我们的一切丰富，乃是叫我们在生命里长大。我们越享受基督的丰富（弗三 8），越在生命里长大（四 15）（创世记生命读经，一〇〇四至一〇〇五页）。

信息选读

恩典就是神把祂自己作到我们里面，作我们的享受。这位神今天不仅仅是父神，也是子神和灵神。不仅如此，灵神也是恩典的灵（来十 29），这恩典乃是生命的恩典（彼前三 7），也是诸般的恩典（四 10），全般的恩典（五 10），够用的恩典（林后十二 9）。三一神是这样的恩典，这恩典如今与我们的灵同在（加六 18）。恩典乃是三一神的神圣人位作为那灵，住在我们的灵里。这恩典的灵住在我们灵里，作我们的享受，使我们享受神作我

‹‹ WEEK 9 — DAY 3 ››

Morning Nourishment

Gen. 21:8 "And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned."

Gal. 6:18 "The grace of our Lord Jesus Christ be with your spirit, brothers. Amen."

1 Pet. 2:2 "As newborn babes, long for the guileless milk of the word in order that by it you may grow unto salvation."

Isaac was grown up in grace (Gen. 21:8). By his history we see that he did not do anything. He was born and he was grown up. I do not say that he grew up, but that he was grown up. Like a farmer who grows apples in his orchard, God grew Isaac like a tree in His orchard. Isaac was grown up by God in grace.

Second Peter 3:18 tells us to “grow in the grace.” This indicates that to grow is the feeding and watering as revealed by Peter in 1 Peter 2:2 and by Paul in 1 Corinthians 3:2 and 6. To grow in grace is to grow in the enjoyment of all that Christ is to us as our spiritual food and living water. All the riches of what Christ is to us are for our growth in life. The more we enjoy the riches of Christ (Eph. 3:8), the more we grow in life (Eph. 4:15). (Life-study of Genesis, p. 832)

Today's Reading

Grace is God working Himself into our being as our enjoyment. The very God today is not only God the Father, but also God the Son and God the Spirit. Moreover, God the Spirit is the Spirit of grace (Heb. 10:29), and this grace is the grace of life (1 Pet. 3:7), which is “the varied grace” (1 Pet. 4:10), the “all grace” (1 Pet. 5:10), and the sufficient grace (2 Cor. 12:9). The Triune God is such a grace, and this grace is now with our spirit (Gal. 6:18). Grace is the divine Person of the Triune God as the Spirit indwelling our spirit. It is by the Spirit of grace indwelling our spirit to be our enjoyment that we may

们的生命和一切，甚至作我们的生活。这就是为什么保罗的每一封书信都结束于：“愿恩典与你们同在。” 例如林后十三章十四节说，“愿主耶稣基督的恩，神的爱，圣灵的交通，与你们众人同在。”恩典不是在我们外面，乃是在我们里面。不论我们称之为恩典的灵或生命的恩典，恩典在我们灵里总是活的，神圣的。我们的确有这样神圣的实际，就是三一神自己，在我们灵里作我们的恩典和享受。当祂借着我们爱别人的时候，这爱就是我们的享受，当祂借着我们活出祂自己的时候，这个活也是我们的享受。我们昼夜都可以享受祂借着我们而活。

那么我们为什么受苦？因为我们的己、自我、天然的人仍在这里，需要受对付。赞美祂，没有一个对付是徒然的。每个从神来的对付，都是破碎我们天然的人，使我们更多享受祂作我们的恩典。为此，我们有亚伯拉罕和以撒；有损失的痛苦，也有得着的享受。这不是得着外面的东西；乃是得着内住的那位，就是恩典的灵和生命的恩典。我再说，神所赐给我们外面的恩赐，充其量不过是祝福。当这恩赐作到我们里面，成了我们里面生命的元素，那就是恩典。祝福必须成为恩典。在旧约里，神赐给祂子民许多东西当作祝福，但那些东西仅仅是外面的祝福。在基督来临之前，这些祝福都没有作到神子民里面。基督来不仅为我们死在十字架上，更在死后成了赐生命的灵进到我们里面。所以在新约里有“在基督里”和“基督在你们里面”的辞。现今祂在我们里面，我们也在祂里面。神在基督里所赐给我们的，已经作到我们里面，成为恩典，就是我们的享受。现今我们不仅在祂的祝福之下，我们更在祂的恩典里面，祂的恩典也在我们里面。今天你享受什么—祝福还是恩典？新约从未说，“愿祝福与你们同在”，却一再说，“愿恩典与你们同在”（创世记生命读经，一〇〇二至一〇〇四页）。

参读：亚伯拉罕以撒雅各的神，第七章。

enjoy God as our life and our everything, even as our living. This is why every one of Paul's Epistles ends with the words, “Grace be with you.” For example, 2 Corinthians 13:14 says, “The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.” Grace is not outside of us; it is in us. Whatever we call it, the Spirit of grace or the grace of life, it is something living and divine in our spirit. We do have such a divine reality, the Triune God Himself, in our spirit as our grace and enjoyment. When He loves others through us, this love is our enjoyment. When He lives Himself out through us, this living is also our enjoyment. Day and night we may enjoy His living through us.

Why then do we suffer? Because the self, the ego, the natural man, is still here and must be dealt with. Praise Him that no dealing is in vain. Every dealing from God is a breaking of our natural man that we may enjoy more of Him as our grace. Thus, we have Abraham and Isaac; we have the suffering of the loss and the enjoyment of the gain. This gain is not the gain of outward things; it is the gain of the indwelling One, that is, the Spirit of grace and the grace of life. Again I say, whatever God gives as a gift outside of us is, at the most, a blessing. When this gift is wrought into our being, becoming the life element within us, it is grace. The blessing must become the grace. In the Old Testament, God gave many things to His people as blessings, but all those things were merely outward blessings. Before Christ came, none of those blessings had been wrought into God's people. Christ came not only to die on the cross for us, but, after His death, to become the life-giving Spirit to enter into our being. Thus, in the New Testament, we have the terms “in Christ” and “Christ in you.” Now He is in us and we are in Him. Whatever God gives us in Christ has been wrought into our being and has become grace, our enjoyment. Now we are not merely under His blessing; we are in His grace and His grace is in us. What are you enjoying today—blessing or grace? The New Testament never says, “Blessing be with you.” Rather, it says repeatedly, “Grace be with you.” (Life-study of Genesis, pp. 831-832)

Further Reading: CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 7

第九周 • 周四

晨兴喂养

来四 16“所以我们只管坦然无惧地来到施恩的宝座前，为要受怜悯，得恩典，作应时的帮助。”

启二二 1“天使又指给我看在城内街道当中一道生命水的河，明亮如水晶，从神和羔羊的宝座流出来。”

我们的灵是我们能经历恩典唯一的地方。正如我们使用电只需要打开开关，我们要接触运行并涂抹的那灵，也唯有在我们的灵里。你若想接受恩典并享受恩典，不要运用你的心思、情感或意志。反之，要转向你的灵并运用你的灵。

毫无疑问，今天〔主〕一方面在天上的宝座上，但另一方面祂在我们的灵里给我们经历。〔在〕希伯来四章十六节，...施恩的宝座不只在天上，也在我们灵里。...我一转向我的灵，呼喊“主耶稣”，我就立刻感觉到施恩的宝座乃是在我的灵里（加拉太书生命读经，四〇二至四〇三页）。

信息选读

每当我们转到灵里，呼求主名，来到施恩的宝座前，我们就应当让主登宝座。我们必须让祂在我们里面有元首的权柄、君王的权柄和主权。...我们只要不让主登宝座，恩典的流就立刻停止。就在我们祷告的时候，我们需要让主在我们里面登宝座，尊崇祂为元首、为主、为王。这样，恩典在我们里面才会涌流如同江河。...启示录二十二章一至二节给我们看见，生命水的河从神和羔羊的宝座流出来。因此，神的宝座是涌流恩典的源头。叫主下宝座，把宝座从祂挪去，就是忽视恩典的源头。这就使恩典的流停止。这不仅是个教训，更是在经历上非常真实的

‹‹ WEEK 9 — DAY 4 ››

Morning Nourishment

Heb. 4:16 "Let us therefore come forward with boldness to the throne of grace that we may receive mercy and find grace for timely help."

Rev. 22:1 "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb in the middle of its street."

Our spirit is the only place we can experience grace. Just as electricity can be applied only by turning on the switch, so we can contact the moving, anointing Spirit only in our spirit. If you wish to receive grace and enjoy grace, do not exercise your mind, emotion, or will. Instead, turn to your spirit and exercise it.

There can be no doubt that, on the one hand, [the Lord] is on the throne in heaven. But, on the other hand, for our experience He is in our spirit. [In] Hebrews 4:16...the throne of grace is not only in heaven; it is also in our spirit....When I turn to my spirit and call, “Lord Jesus,” I immediately have the sense that the throne of grace is in my spirit. (Life-study of Galatians, pp. 327-328)

Today's Reading

Whenever we approach the throne of grace by turning to our spirit and calling on the name of the Lord, we should enthrone the Lord. We must give Him the headship, kingship, and lordship in us....Whenever we fail to enthrone the Lord, the flow of grace stops. At the very time we are praying, we need to allow the Lord to be on the throne within us, honoring Him as the Head, the Lord, and the King. Then grace will flow within us as a river. In Revelation 22:1 and 2 we see that the river of water of life proceeds out of the throne of God and of the Lamb. God's throne is thus the source of the flowing grace. To dethrone Him, to take the throne away from Him, is to disregard the source of grace. This causes the flow of grace to cease. This is not a mere doctrine but something very experiential. Many of us can testify

事。我们当中许多人可以见证，只要我们不让主登宝座，我们在祷告的时候就不能领受多少恩典。

操练转到灵里并留在灵里最好的路，乃是有定时的祷告。若是你每早晨拨出十分钟祷告接触主，在这段时间，你唯一当作的事，就是操练转向灵，并且留在灵里。不要担心你那一天必须作什么。要拒绝你天然的心思、情感与意志，并且要运用你的灵来接触主。

当我们转回灵里并且留在灵里时，我们需要承认主是元首、是王，并要让祂登宝座。我们需要尊崇祂的地位，尊重祂的权柄，并且承认我们没有权利凭自己说什么或作什么。我们里面所有的地位都必须交给这位王。我们若让主在我们里面登宝座，生命水的河就会从宝座上流出来供应我们。这样，我们就会接受恩典并享受恩典。

恩典一点不差就是三一神成了我们的享受。父具体化身在子里，子实化为那灵。这灵乃是三一神的终极完成，现今住在我们的灵里。我们今天的需要乃是转回到这灵里，并且留在灵里，让主登宝座。这样，我们的灵就实际地连于三层天。我们就会在经历里明白，至圣所一面是在天上，另一面也在我们灵里。这指明当我们留在灵里，我们实际上就摸着了天。我们若让主耶稣在我们里面登宝座，作为生命水的那灵就会从宝座上流出来供应我们。这就是恩典，也是接受恩典并享受恩典的路（加拉太书生命读经，四〇三至四〇五页）。

以撒也在恩典里成为承受者（创二一 9~12）。他父亲一切所有的都是他的，因为亚伯拉罕把一切的丰富都给了这独一的承受者。同样，我们不该在我们自己里面有享受。一切对产业的享受必须是在恩典里（创世记生命读经，一〇〇五页）。

参读：加拉太书生命读经，第三十七篇；亚伯拉罕以撒雅各的神，第八章。

that whenever we fail to enthrone the Lord, we do not receive much grace in our times of prayer.

The best way to practice turning to the spirit and staying in the spirit is to have fixed times for prayer. Suppose you set aside ten minutes in the morning to contact the Lord in prayer. During this time, the only thing you should do is exercise yourself to turn to the spirit and stay in the spirit. Do not be concerned about all the things you must do that day. Reject your natural mind, emotion, and will and exercise your spirit to contact the Lord.

When we turn to the spirit and stay there, we need to recognize the Lord as the Head and the King and enthrone Him. We need to respect His position, honor His authority, and confess that we have no right to say or do anything on our own. All the ground within us must be given over to the King. If we enthrone the Lord within us, the river of water of life will flow out from the throne to supply us. In this way we shall receive grace and enjoy grace.

Grace is nothing less than the Triune God becoming our enjoyment. The Father is embodied in the Son, and the Son is realized as the Spirit. This Spirit, the ultimate consummation of the Triune God, now dwells in our spirit. Our need today is to turn to this spirit and remain there, enthroning the Lord. Then in a very practical way our spirit will be joined to the third heaven. We shall realize in our experience that, on the one hand, the Holy of Holies is in heaven and that, on the other hand, it is also in our spirit. This indicates that when we remain in our spirit, we actually touch the heavens. If we enthrone the Lord Jesus within us, the Spirit as the water of life will flow from the throne to supply us. This is grace, and this is the way to receive grace and enjoy grace. (Life-study of Galatians, pp. 328-330)

Isaac also became the heir in grace (Gen. 21:9-12). All that his father had was his, for Abraham gave all his riches to this unique heir. Likewise, we should have no enjoyment in ourselves. All the enjoyment of the inheritance must be in grace. (Life-study of Genesis, p. 833)

Further Reading: Life-study of Galatians, msg. 37; CWWN, vol. 35, “The God of Abraham, Isaac, and Jacob,” ch. 8

第九周 • 周五

晨兴喂养

创二四 36“我主人的妻子撒拉年老的时候，给我主人生了一个儿子；我主人也将一切所有的都给了这个儿子。”

二二 9“他们到了神所指示的地方，亚伯拉罕在那里筑坛，把柴摆好，就捆绑他的儿子以撒，放在坛的柴上。”

以撒从他父亲承受了一切（创二四 36，二五 5）。以撒成为他父亲之丰富的继承者，不是凭着他的努力，乃是凭着恩典。人没有要求他作什么来承受父亲的丰富，他也没有作什么来得着产业。这是绝对而无条件的恩典。

在新约中，所有蒙召的信徒都是神绝对而无条件之恩典的承受者。神已呼召了我们，在基督里用各样属灵的福分，祝福了我们（弗一 3）。祂在基督里已把我们放在恩典里，使我们成为恩典的承受者，承受神圣丰满的一切丰富，作我们的享受。我们基督徒的生活必须像以撒的生活，不凭自己作什么，单单承受并享受父亲所有的一切。在恩典的承受中，我们必须停下天然生命的努力，使自己敞开，并预备好享受恩典（创世记生命读经，一〇〇六页）。

信息选读

以撒也在恩典里顺从（创二二 5~10）。已往我读创世记二十二章，不懂以撒这个青年人怎能这样顺从。至终我看见，他所以顺从，是因他被恩典浸透了。他完全在恩典里，他的顺从也在恩典里。这个顺从带来神的供备。今天我们也是这样。什么时候我们在恩典里顺从，我们就要看见神的供备。

‹‹ WEEK 9 — DAY 5 ››

Morning Nourishment

Gen. 24:36 "And Sarah my master's wife bore a son to my master after she had become old. And he has given all that he has to him."

22:9 "And they came to the place of which God had told him. And Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar on top of the wood."

Isaac inherited all things from his father (Gen. 24:36; 25:5). It was by grace, not by his effort, that he became the heir of the father's riches. He was not required to do anything that he might inherit the father's riches, and he did not do anything for the inheritance. It was absolutely and unconditionally of grace.

In the New Testament, all the called believers are heirs of God's absolute and unconditional grace. God has called us and has blessed us with all the spiritual blessings in Christ (Eph. 1:3). In Christ He has put us into grace that we might become the heirs of grace, inheriting all the riches of the divine fullness as our enjoyment. Our Christian life must be like Isaac's, doing nothing by himself, but inheriting and enjoying all that the father has. In the inheriting of grace, we must cease from the effort of our natural life that we may keep ourselves open and available for the enjoyment of grace. (Life-study of Genesis, pp. 833-834)

Today's Reading

Isaac also obeyed in grace (Gen. 22:5-10). In my reading of Genesis 22 in the past, I could not understand how Isaac, a young man, could have been so obedient. Eventually, I saw that he was obedient because he was saturated with grace. He was absolutely in grace, and his obedience was also in grace. That obedience brought in God's provision. It is the same with us today. Whenever we obey in grace, we shall meet the provision of God.

神的恩典是有能力的，使我们能忍受一切事。保罗告诉提摩太，要在基督的“恩典上得着加力”（提后二1）。恩典甚至能作王管理一切（罗五21），我们不该从恩典中坠落（加五4），反要靠恩典得坚固（来十三9）。我们越在恩典里忍受，就越看见并有分于恩典的供备。

〔创世记二十六章十三节说，〕以撒“昌大，越发昌盛，成了巨富”。他凭着尽责的撒种，并借着神的赐福，成了巨富。这也是一件享受的事，但这享受不是在正确的立场上。以撒也许会对自己说，“我的立场定规是对的，如果不对，神怎么会用这些财富祝福我？”但神也许说，“以撒，你定居在这里，得了许多财富，但我不赞同你的立场。我要兴起环境来，逼你离开这里。”愿圣灵在这里给我们看见这样一幅生动的图画。一面有正当的享受；另一面有不正确的立场。即使我们没有正确的立场，我们仍能继续有享受。但不要认为这种享受称义你的立场。只要有享受，我们的需要就得着了满足。但为着完成神永远的定旨，我们需要站在正确的立场上。然而，即使我们不在正确的立场上，神仍将祂丰富的供备赐给我们。这是奇妙的事。多么奇妙的神！多么奇妙的供备！我们是命定要享受的。即使我们的立场错了，仍然有丰富的享受。然而神不会让我们过去，祂会利用环境把我们带回到正确的立场上，使祂的定旨得以完成。

以撒在回到别是巴之前，他享受再享受，恩典加恩典。他得着了百倍收成之后，又找到了“活水井”，并且来到“宽阔之地”，“宽阔之路”（利河伯—15~22）。他虽有这样丰富的享受，但他的立场不正确，所以他被迫离开宽阔之路，回到别是巴（创世记生命读经，一〇二〇至一〇二一页）。

参读：创世记生命读经，第六十三篇。

God's grace is powerful, enabling us to bear anything. Paul told Timothy to “be empowered in the grace” of Christ (2 Tim. 2:1). Grace can even reign over all things (Rom. 5:21). We should not fall from grace (Gal. 5:4) but rather be confirmed by it (Heb. 13:9). The more we bear in grace, the more provision of grace we meet and participate in.

[Genesis 26:13 says that] Isaac “became rich and continued to grow richer until he became very rich.” He became rich by fulfilling the regular duty of sowing and through the Lord's blessing. This also was a matter of enjoyment, but this enjoyment was not on the proper standing. Isaac might have said to himself, “My standing must be right. If it were not right, how could the Lord have blessed me with all these riches?” But God might have said, “ Isaac, you are settled here and have gained great riches, but I do not agree with your standing. I shall raise up the circumstances to force you to leave this place.” May the Holy Spirit show us such a vivid picture here. On the one hand, there is the proper enjoyment; on the other hand, there is the improper standing. Even if we lack the proper standing, we may continue to have the enjoyment. But do not think that this enjoyment justifies your standing. As long as we have the enjoyment, our need is met. But for the fulfillment of God's eternal purpose, we need to get on the proper standing. Nevertheless, even if we are not on the proper standing, God still grants us His rich provision. This is wonderful. What a wonderful God! What a wonderful provision! We have been destined for the enjoyment. Even when we are wrong in our standing, we may still have the rich enjoyment. But God will not let us go. He will use our circumstances to bring us back to the proper standing that the fulfillment of His purpose might be realized.

Before Isaac came back to Beer-sheba, he had enjoyment after enjoyment, grace upon grace. After receiving the hundredfold harvest, he found the “well of springing water” and came into the “broad places,” the “broad ways” (Rehoboth, 26:15-22). Although he had enjoyment in such a rich way, his standing was not right and he was forced to leave the broad ways and to come back to Beer-sheba. (Life-study of Genesis, pp. 833, 845-846)

Further Reading: Life-study of Genesis, msg. 63

第九周 • 周六

晨兴喂养

创二六 24~25 “当夜耶和华向他显现，说，我是你父亲亚伯拉罕的神，不要惧怕，因为我与你同在，必赐福给你，并要为我仆人亚伯拉罕的缘故，使你的后裔繁增。以撒就在那里筑了一座坛，呼求耶和华的名，并且支搭帐棚；他的仆人便在那里挖了一口井。”

虽然以撒享受神无条件的恩典，在他所到之处都得着享受和满足（由井所表征—创二五 11，二六 15~22），别是巴却是他经历神的显现、接受神的应许、筑坛、呼求耶和华的名并且支搭帐棚作见证的唯一地方。神所呼召的人不论他们的立场如何，都被命定要享受神的恩典，然而这享受不能称义他们的立场。我们若渴望得着神的显现、承受祂的应许并过一种完成神永远定旨的生活，就必须来到神所拣选独一的地方，并且留在那里。这独一的地方由别是巴所表征，有井作生命的供应，并有垂丝柳树作生命丰富之涌流的彰显（二一 25、33）（圣经恢复本，创二六 24 注 1）。

信息选读

以撒是个满有安息的人。即使面临和非利士人争井的难处，他也总是安息的。以撒虽然面临若干难处，他自己并不感觉为难。

有人听到以撒无论去哪里都有一口井，就以为这种享受既是他们的定命，他们要去哪里，就可以去哪里。请不要有这样的想法。你也许有一口井作你的享受，但你会失去主的显现，无法完成神永远的定旨。...神的定旨绝不能在庇耳拉海莱、埃色、西提拿甚至利河伯完成。神的定旨只能在别是巴完成，我们必须留在那里。我们若留在那里，就要经历主的显现，并且

‹‹ WEEK 9 — DAY 6 ››

Morning Nourishment

Gen. 26:24-25 "And Jehovah appeared to him the same night and said, I am the God of Abraham your father. Do not be afraid, for I am with you, and I will bless you and multiply your seed for My servant Abraham's sake. And he built an altar there and called upon the name of Jehovah and pitched his tent there. And there Isaac's servants dug a well."

Although Isaac enjoyed God's unconditional grace, finding enjoyment and satisfaction (signified by a well) in every place that he went (Gen. 25:11; 26:15-22), Beer-sheba was the unique place in which he experienced God's appearing, received His promise, built an altar, called on the name of the Lord, and pitched a tent as a testimony. God's called ones are destined to enjoy God's grace regardless of their standing, but this enjoyment does not justify their standing. If we desire to have God's appearing, inherit His promises, and live a life for the fulfillment of His eternal purpose, we must come to the unique place that God has chosen and remain there. This unique place is signified by Beer-sheba, with the well for life supply and the tamarisk tree as the expression of the rich flow of life (21:25, 33). Cf. footnotes 1 on Deuteronomy 12:5 and 17. (Gen. 26:24, footnote 1)

Today's Reading

Isaac was a very restful person. In spite of the troubles he encountered with the Philistines over the wells, he was always at rest. Although Isaac faced some troubles, he himself was not troubled.

When some hear that Isaac had a well wherever he went, they may think that, since this enjoyment is also their destiny, they may go wherever they want. Do not think like this. You may have a well for your enjoyment, but you will miss the Lord's appearing and be unable to fulfill God's eternal purpose....God's purpose can never be fulfilled in Lahai-roi, Esek, Sitnah, or even in Rehoboth. It can only be fulfilled in Beer-sheba, and we must remain there. If we do, we shall experience the Lord's appearing and have the ground

有立场承受应许，以完成神永远的定旨。在别的地方，我们虽然也有井，甚至有“一口活水井”（创二六19），但这些井不能使我们完成神永远的定旨。神的定旨只能在靠近别是巴垂丝柳树的井旁完成。

以撒虽然在每一个地方都有一口井，都有一些享受，但神不满意，神用环境逼使以撒回到别是巴。神似乎说，“以撒，你是定居下来了，但你没有定居在对的地方。我要激起争执，逼你回到别是巴。”

当以撒回到别是巴（23~33），神立即向他显现，向他说话，坚定祂的应许〔24〕。...于是在别是巴这里，以撒开始有正确的见证。他筑了一座坛，呼求耶和华的名，并且支搭帐棚（25）。在别是巴这里，他有了一种为着完成神永远定旨的生活。至终，在别是巴这里，反对者被征服了（26~31）。别是巴是正确的地方，在这里我们能有正确的立场。正确的立场，无论对神或对我们，都有重大的意义。

以撒不但承受他父亲一切所有的，也承受神给他父亲关于美地和独一后裔的应许；这后裔就是基督，地上万国都要因祂得福（3~5）。这应许实际上是为着完成神的定旨，使神在地上能得着一个国度，在其中借着一班团体的人彰显祂自己。美地和后裔都是为着神在地上形成一个国度。在这国度里神能在后裔中得着完全的彰显。神要把祂自己作到这班后裔里面，他们要变化成为祂的形像。这就是亚伯拉罕所得着，以撒所承受的应许。今天在我们身上，这应许要得着成就。今天我们在享受三一神作我们的恩典，借着我们享受恩典，神的国要得着实现，神在基督里要得着完全的彰显，直到永远（创世记生命读经，一〇一一、一〇一六至一〇一七、一〇二一至一〇二二、一〇〇六至一〇〇七页）。

参读：创世记生命读经，第六十四篇。

to inherit the promises to fulfill God's eternal purpose. Although we may have wells, even “a well of living water” (Gen. 26:19, Heb.), in other places, those wells cannot enable us to fulfill God's eternal purpose. His purpose can only be fulfilled at the well near the tamarisk tree in Beer-sheba.

Although Isaac had some enjoyment at every place where there was a well, God was not satisfied and used the environment to force Isaac to return to Beer-sheba. God seemed to say, “ Isaac, you are settled, but you are not settled in the right place. I shall stir up contention that will force you to go back to Beer-sheba.”

When Isaac returned to Beer-sheba (26:23-33), the Lord immediately appeared to him, speaking to him and confirming His promise [v. 24]....In Beer-sheba Isaac began to have the proper testimony. He built an altar, called upon the name of the Lord, and pitched his tent (26:25). Here in Beer-sheba he had a life for the fulfillment of God's eternal purpose. Eventually, here in Beer-sheba the opposers were subdued (26:26-31). Beer-sheba is the right place, the place where we can have the proper standing, and the proper standing means a great deal both to God and to us.

Isaac inherited not only all that his father had, but also the promise which God had given to his father concerning the good land and the unique seed, which is Christ in whom all the nations of the earth will be blessed (26:3-5). This promise was actually for the fulfillment of God's purpose that God might have a kingdom on the earth in which to express Himself through a corporate people. Both the good land and the seed are for the formation of a kingdom for God on the earth. In this kingdom God can be fully expressed in the seed, into which He will work Himself and which will be transformed into His image. This was a promise given to Abraham and inherited by Isaac. But it is a fulfillment with us today. Today we are enjoying the Triune God as our grace. Through our enjoyment of grace the kingdom of God will be realized and God in Christ will be fully expressed for eternity. (Life-study of Genesis, pp. 837, 841-842, 846, 834)

Further Reading: Life-study of Genesis, msg. 64

羡　慕 — 在主里的长进　298

8 6 8 6 副（英395）

降E大调　6/4

3 3 3 4 – 4 | 5 4 3 2 3 4 | 5 1 4 3 – 2 | 1 – – 1 – 0 |
一 哦主,求你 长 在 我心, 你 外 再无 他 求!
3 3 3 4 – 4 | 5 4 3 2 3 4 | 5 1 4 3 – 2 | 1 – – 1 0
使我逐日 与 你 更亲, 逐 日 向罪 自 由。
5 | 5 3 5 i – 5 | 5 3 5 5 – 5 | 6 – 5 5 4 3 | 3 – – 2 – 0 |
愿 你 逐日 维 持 的力, 仍 然 顾我 软 弱,
3 3 3 4 – 4 | 5 4 3 2 3 4 | 5 1 4 3 – 2 | 1 – – 1 – 0 ‖
你的亮光 除 我 阴翳, 生 命 吞我 死 涸。

二 当你荣光照我心头,　所有恶念都消;
“我是无有, 你是万有”,　我愿常受此教。

三 你这圣洁、荣耀的主,　让我更多瞻仰;
无论快乐或是艰苦,　我愿作你活像。

四 天上喜乐,求你膏我,　灵力,求你助我;
但愿你的热切爱火,　从我全人射过。

五 可怜的己,愿其消沉,　唯你作我目标,
使我逐日借着你恩,　更配与你相交。

第一节的“长”,意思是生长、长大。

‹‹ WEEK 9 — HYMN

Hymns, #395

1

O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.
Each day let Thy supporting might
My weakness still embrace;
My darkness vanish in Thy light,
Thy life my death efface.

2

In Thy bright beams which on me fall,
Fade every evil thought;
That I am nothing, Thou art all,
I would be daily taught.

3

More of Thy glory let me see,
Thou Holy, Wise, and True;
I would Thy living image be,
In joy and sorrow too.

4

Fill me with gladness from above,
Hold me by strength divine;
Lord, let the glow of Thy great love
Through all my being shine.

5

Make this poor self grow less and less,
Be Thou my life and aim;
Oh, make me daily through Thy grace
More meet to bear Thy name.

六、奥秘大巴比伦,她乃是众淫妇的母亲,
我们极其憎恶她所装满的污秽邪淫;
但神已加倍刑罚她,因此我们灵欢欣,
基督已经得胜!

七、救恩、荣耀、权能,都属我们的神,赞美主!
祂凭真实公义,讨罪伸冤,审判了淫妇。
看!那烧她的烟直往上冒,让我们欢呼!
基督已经得胜!

八、"神的众仆,无论大小,当赞美神",祂嘱咐;
如同众水声音,又如雷鸣,群众同欢呼:
"阿利路亚!我们的神全能者作王作主!"
基督已经得胜!

九、现在我们应当欢喜快乐向神归荣耀;
羔羊婚娶时候到了,新妇也已预备好,
蒙了救恩穿上光明洁白的细麻义袍,
基督已经得胜!

十、魔鬼身在火湖,这是约翰目睹的事实,
今后不要怕他信口雌黄,或造谣生事,
大胆宣告他的判辞,是圣徒得胜之路!
基督已经得胜!

十一、看哪!最大的奇景—新耶路撒冷由天降!
基督新妇妆饰整齐模成基督的模样;
神人调和建造一起显出神荣耀形像,
基督已经得胜!

十二、这是神在人间支搭帐幕,神人永同住,
神的圣洁、荣耀,从人身上完全地显出!
听哪!主在宣告:"都成了!"神已心满意足,
基督已经得胜!

(副) 阿利路亚!阿利路亚! 阿利路亚!阿利路亚!
阿利路亚!阿利路亚! 基督已经得胜!

6. She's the mother of the harlots, Myst'ry, Babylon the Great!
O how all her evil fornication we have learned to hate!
But our God has doubly judged her—this our spirits doth elate.
The victory is won!

7. Hallelujah! Glory, power to the Lord our God belong!
True and righteous are His judgments on the harlot for her wrong!
See, her smoke is rising! Echo hallelujah in your song—
The victory is won!

8. "Praise our God now, all ye servants, small and great," His voice constrains.
As the sound of many waters, we will thunder our refrains:
Hallelujah, hallelujah, for the Lord Almighty reigns!
The victory is won!

9. Now rejoice and be exceeding glad! What glory is displayed!
For the marriage of the Lamb, the wife all ready now is made!
In fine linen, bright and pure, 'twas granted her to be arrayed—
The victory is won!

10. Now the devil's in the lake of fire, for John has seen him there;
Hallelujah, never more need we his provocations bear!
What a triumph for the saints his judgment boldly to declare—
The victory is won!

11. Now behold the greatest wonder—New Jerusalem descend!
She's the building of the Triune God with man—a perfect blend!
She's the Bride, prepared, adorned for Christ—of all God's work, the end!
The victory is won!

12. It's the tabernacle of our God, His dwelling place with men;
In His holiness and glory He's expressed through all of them.
"It is done!" O brothers, see it! See the New Jerusalem!

The victory is won!
Vict'ry, vict'ry, Hallelujah!
Vict'ry, vict'ry, Hallelujah!
Vict'ry, vict'ry, Hallelujah!
The victory is won!