二〇一三年冬季訓練標語

我們需要認識並經歷
亞伯拉罕的神、以撒的神和雅各的神，
而成爲神的以色列，就是在三一神裏的召會。

我們若要照亞伯拉罕信的腳蹤而行，
就必須是過祭壇和帳棚生活的人，
以基督作我們的生命，召會作我們的生活，
過得着神傳輸的生活，
把我們的一切奉獻給神，
並以祂的同在作我們的地圖。

亞伯拉罕的神乃是藉着祂的顯現，
帶着呼召，在異象中，在屬人的友情裏說話的神，
向祂在地上親密的朋友揭示，
神按着祂的心願，渴望祂的朋友成爲甚麼，
以及要祂的朋友作甚麼，以完成神聖三一的永遠經綸。

我們向神獻上從祂所接受，
並祂所作到我們裏面的之後，
祂會在復活裏將其歸還我們，
我們也會相信並經歷神是復活的神，
以完成祂的定旨。

2013 WINTER TRAINING BANNERS

We need to know and experience
the God of Abraham, the God of Isaac, and the God of Jacob
to become the Israel of God, the church in the Triune God.

If we would walk in the steps of Abraham's faith,
we must be those who live the life of the altar and the tent,
taking Christ as our life and the church as our living
to live a life of being transfused by God,
consecrating our all to God,
and taking His presence as our road map.

The God of Abraham is the God of speaking
in His appearing, with calling, in a vision, and in the human friendship,
to unveil to His intimate friend on the earth what He aspired for him to be and
what He wanted him to do according to His heart's desire
for the accomplishment of the eternal economy for the Divine Trinity.

After we offer to God
what we have received of Him and what He has wrought into us,
He will return it to us in resurrection,
and we will believe in and experience God as the God of resurrection
for the fulfillment of His purpose.

二〇一三年冬季訓練標語詩歌

D 大調 4/4

D A G A D
5 5 | 1 1 1 2 3 | 3 2 0 5 | 6 · 6 7 1 | 5 – 0
① 我們 需要認識並 經歷 亞伯拉罕的 神、

G Bm G E7 A
5 | 6 – 7 1 | 1 – 0 7 | 1 1 – 2 | 2 2 · 5 5 5 |
以撒的 神 和雅各的 神, 而成爲

D A G A D
3 – 4 · 3 | 3 2 – 0 | 1 · 1 7 6 | 5 – 0 5 5 |
神的以色列, 神的以色列, 就是

G A A7 D A7
6 – 6 1 | 1 1 7 7 | 1 – – – | 1 – 0 3 2 |
在三一神裏的召會。 ② 我們

D F♯m G A7 D
1 1 1 2 3 | 5 3 0 5 | 6 · 6 5 4 | 5 – 0 3 2 |
若要照亞伯拉罕 信的腳蹤而行, 就

Bm F♯m E E7 A
1 1 1 2 3 | 5 3 0 1 | 2 · 3 2 1 1 | 2 – 0 3 4 |
必須是過 祭壇 和帳棚生活的人, 以基

D G F♯ Bm
5 5 5 6 5 | 5 4 – 4 | 3 3 4 3 2 | 2 1 – 2 3 |
督作我們的 生命, 召會作我們的 生活, 過

Em A A7 D D7
4 4 4 4 5 | 3 2 1 · 2 | 3 · 2 3 4 | 5 – 0 5 |
得着神傳輸的生活, 把我們的一切 奉

G A F♯m Bm Em
6 – 1 – | 7 6 5 4 | 5 – 5 4 | 3 – 0 3 | 4 – 4 3 |
獻給 神, 並以祂的同在 作我們

A A7 D A7 D A
2 – 1 7 | 1 – – – | 1 – 0 5 5 | 1 1 1 2 3 | 3 2 – 1 |
的地 圖。 ③ 亞伯拉罕的神 乃是藉

G A D G Bm G A
1 · 1 7 6 | 5 – 0 5 | 6 – 7 – | 1 – 0 7 | 1 – 2 7 |
着祂的顯現, 帶着呼召, 在異象
D G D
1 – – 3 4 | 5 5 5 5 | 6 – 5 4 | 5 3 – – | 3 – 0
中, 在屬人的友情裏說話的神,
Bm G E D
3 5 | i – i – | 2 i – 5 | 6 – 6 6 | 5 – – 3 3 |
向祂在地上親密的朋友揭示,
Em A D Bm
4 4 4 4 3 | 3 2 – 2 | 3 3 4 3 2 | 2 – 1 7 |
神按着祂的心願, 渴望祂的朋友成爲甚
D E7 A
1 1 2 3 3 4 | 3 2 3♯4 | 5 – – 6 | 5 5 · 3 4 5 |
麼,以及要祂的朋友作甚麼, 以完成
G A A7 D A7 D
6 6 6 6 6 | 5 5 3 2 | 1 – – – | 1 – 0 5 5 | i 5
神聖三一的永遠經綸。 ④ 我們向神
G D Bm
i 7 i | 7 6 5 4 | 5 – – – | 5 – 0 5 | i 5 i 7 i |
獻上從祂所接受, 並祂所作到
G D A F♯ Bm D7
7 6 5 4 | 3 – 4 3 | 2 – 0 3 2 | 1 – 2 · 3 | 5 3 – 5 5 |
我們裏面的之後, 祂會在復活裏將其
G D Em A
6 – 7 i | 2 i – 2 3 | 4 4 4 4 3 | 3 2 1 2 |
歸還我們, 我們也會相信並經歷神是
F♯ Bm G A D
3♯4 ♯5 2 | i – – 7 i | 6 – 6 i | i – 7 7 | i – – – | i – 0 ‖
復活的神, 以完成祂的定旨。

二〇一三年冬季訓練

創世記結晶讀經（二）

目 錄

第一篇 認識並經歷亞伯拉罕的神、以撒的神和雅各的神，而成爲神的以色列

第二篇 憑信而活—作今日的過河者，過祭壇和帳棚的生活

第三篇 完成神定旨的後裔

第四篇 完成神定旨的地

第五篇 在基督天上的職事裏爲弟兄爭戰而享受祂

第六篇 兩個婦人的寓意

第七篇 活在與神的交通裏

第八篇 亞伯拉罕的神見於祂對待亞伯拉罕的事

第九篇 過享受恩典的生活，使神喜悅

第十篇 兩個井—兩種生活的源頭

第十一篇 獻上以撒並經歷神是叫死人復活的神

第十二篇 與主是一的實際生活，以及基督娶召會的豫表

2013 WINTER TRAINING BANNERS

Crystallization-Study of Genesis (2)

Index

Message 1-Knowing and Experiencing the God of Abraham, the God of Isaac, and the God of Jacob to Become the Israel of God

Message 2-Living by Faith—Being Today's River Crossers to Live the Life of the Altar and the Tent

Message 3-The Seed for the Fulfillment of God's Purpose

Message 4-The Land for the Fulfillment of God's Purpose

Message 5-Enjoying Christ in His Heavenly Ministry by Fighting for the Brother

Message 6-The Allegory of the Two Women

Message 7-Living in Fellowship with God

Message 8-The God of Abraham Seen in His Dealings with Abraham

Message 9-Living a Grace-enjoying Life for God's Good Pleasure

Message 10-Two Wells—Two Sources of Living

Message 11-The Offering of Isaac and Experiencing God as the One Who Gives Life to the Dead

Message 12-A Practical Living in Oneness with the Lord and a Type of Christ Marrying the Church

二〇一三年冬季訓練

創世記結晶讀經（二）

第一篇

認識並經歷亞伯拉罕的神、以撒的神和雅各的神，而成爲神的以色列

RK 詩歌 447，598

讀經：創二八 13，三三 20，出三 6、14～15，徒三 13，加六 16，帖前一 1

創 28:13 耶和華站在梯子以上，說，我是耶和華你祖亞伯拉罕的神，也是以撒的神；我要將你現在所躺臥之地，賜給你和你的後裔。
創 33:20 在那裏築了一座壇，起名叫伊勒伊羅伊以色列。
出 3:6 又說，我是你父親的神，是亞伯拉罕的神，以撒的神，雅各的神。摩西遮住臉，因爲怕看神。
出 3:14 神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。
出 3:15 神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。
徒 3:13 亞伯拉罕、以撒、雅各的神，就是我們列祖的神，已經榮耀了祂的僕人耶穌。這位耶穌，你們曾把祂交付彼拉多，彼拉多定意要釋放祂，你們竟在彼拉多面前棄絕了祂。
加 6:16 凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。
帖前 1:1 保羅、西拉和提摩太，寫信給在父神和主耶穌基督裏，帖撒羅尼迦人的召會：願恩典與平安歸與你們。

壹 我們的神乃是三個特別人物—亞伯拉罕、以撒、雅各—的神；這含示祂是三一神—出三 15，太二八 19，林後十三 14：

出 3:15 神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。

2013 Winter Training

Crystallization-Study of Genesis (2)

Message One

Knowing and Experiencing the God of Abraham, the God of Isaac, and the God of Jacob to Become the Israel of God

RK Hymns 608, 824

Scripture Reading: Gen. 28:13; 33:20; Exo. 3:6, 14-15; Acts 3:13; Gal. 6:16; 1 Thes. 1:1

Gen 28:13 And there was Jehovah, standing above it; and He said, I am Jehovah, the God of Abraham your father and the God of Isaac. The land on which you lie, I will give to you and to your seed.
Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.
Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.
Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.
Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

I. Our God is the God of three particular persons—Abraham, Isaac, and Jacob; this implies that He is the Triune God—Exo. 3:15; Matt. 28:19; 2 Cor. 13:14:

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

太 28:19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，

林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。

一 亞伯拉罕、以撒、雅各是以色列國的根基；如果沒有亞伯拉罕、以撒、雅各，就沒有以色列國—出三 15 ~ 16：

出 3:15 神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。

出 3:16 你去招聚以色列的長老，對他們說，耶和華你們祖宗的神，就是亞伯拉罕、以撒、雅各的神，向我顯現，說，我實在眷顧了你們，也看見了你們在埃及受到甚麼樣的對待。

1 神的子民所以能成爲神的子民，是因爲他們有了亞伯拉罕、以撒、雅各的經歷；他們的經歷最終使他們成爲神的子民以色列。

2 我們必須有亞伯拉罕、以撒、雅各的成分；沒有這些成分，我們就不是神的子民，神的以色列。

二 在創世記這卷書中，亞伯拉罕、以撒、雅各的記載是重疊的；創世記描繪他們，不是三個分開的個人，乃是一個團體人的構成分子：

1 亞伯拉罕的經歷表徵對父神這獨一源頭的經歷，祂呼召人、稱義人、裝備人，使人憑信而活，且活在與祂的交通裏—十二 1，十五 6，十七～十八，十九 29，二一 1 ～ 13，二二 1 ～ 18。

創 12:1 耶和華對亞伯蘭說，你要離開本地、親族、父家，往我所要指示你的地去。

創 15:6 亞伯蘭信耶和華，耶和華就以此算爲他的義。

創 17 ～ 18（從畧。）

創 19:29 當神毀滅平原諸城的時候，祂記念亞伯拉罕，正在傾覆羅得所住之諸城的時候，就打發羅得從傾覆之中出來。

創 21:1 耶和華按先前的話眷顧撒拉，便照祂所應許的給撒拉成就。

創 21:2 當亞伯拉罕年老的時候，撒拉懷了孕；到神和亞伯拉罕約定

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

A. Abraham, Isaac, and Jacob are the foundations of the nation of Israel; without them there would not be the nation of Israel—Exo. 3:15-16:

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

Exo 3:16 Go, and gather the elders of Israel together, and say to them, Jehovah, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, I have surely visited you and seen what is being done to you in Egypt.

1. God's people became His people through the experiences of Abraham, Isaac, and Jacob; their experiences culminated in Israel, the people of God.

2. We all need to have the elements of Abraham, Isaac, and Jacob; without these elements we cannot be the people of God, the Israel of God.

B. In the book of Genesis the records of Abraham, Isaac, and Jacob overlap; Genesis does not portray them as three separate individuals but as constituents of one corporate person:

1. The experience of Abraham signifies the experience of God the Father, the unique source, in His calling man, justifying man, and equipping man to live by faith and to live in fellowship with Him—12:1; 15:6; chs. 17—18; 19:29; 21:1-13; 22:1-18.

Gen 12:1 Now Jehovah said to Abram, Go from your land / And from your relatives / And from your father's house / To the land that I will show you;

Gen 15:6 And he believed Jehovah, and He accounted it to him as righteousness.

Gen 17, 18 (be omitted.)

Gen 19:29 And when God destroyed the cities of the plain, God remembered Abraham and sent Lot out from the midst of the overthrow, when He overthrew the cities among which Lot dwelt.

Gen 21:1 And Jehovah visited Sarah as He had said, and Jehovah did to Sarah as He had promised.

Gen 21:2 And Sarah conceived and bore Abraham a son in his old age, at the appointed time of which God had

的日期，就給亞伯拉罕生了一個兒子。
創 21:3 亞伯拉罕爲撒拉給他生的兒子起名叫以撒。
創 21:4 以撒生下來第八日，亞伯拉罕照着神所吩咐的，給他的兒子以撒行了割禮。
創 21:5 他兒子以撒出生的時候，亞伯拉罕年一百歲。
創 21:6 撒拉說，神使我歡笑，凡聽見的必與我一同歡笑；
創 21:7 又說，誰能豫先對亞伯拉罕說，撒拉要乳養兒女呢？然而在他年老的時候，我竟給他生了一個兒子。
創 21:8 孩子漸長，就斷了奶。以撒斷奶的日子，亞伯拉罕設擺盛大的筵席。
創 21:9 當時，撒拉看見埃及人夏甲給亞伯拉罕所生的兒子戲笑，
創 21:10 就對亞伯拉罕說，你把這使女和她兒子趕出去，因爲這使女的兒子不可與我的兒子以撒，一同承受產業。
創 21:11 亞伯拉罕因他兒子的緣故甚是愁煩。
創 21:12 神對亞伯拉罕說，你不必爲這童子和你的使女愁煩。凡撒拉對你說的話，你都要聽；因爲從以撒生的，纔要稱爲你的後裔。
創 21:13 至於使女的兒子，我也必使他成爲一國，因爲他是你的後裔。
創 22:1 這些事以後，神試驗亞伯拉罕，對他說，亞伯拉罕。他說，我在這裏。
創 22:2 神說，你帶着你的兒子，就是你獨生的兒子，你所愛的以撒，往摩利亞地去，在我所要指示你的山上，把他獻爲燔祭。
創 22:3 亞伯拉罕清早起來，備上驢，帶着兩個僕人和他兒子以撒，也劈好了燔祭的柴，就起身往神所指示他的地方去。
創 22:4 到了第三日，亞伯拉罕舉目遠遠的看見那地方。
創 22:5 亞伯拉罕對他的僕人說，你們和驢在這裏等着，我與童子往那裏去敬拜，然後回到你們這裏來。
創 22:6 亞伯拉罕把燔祭的柴放在他兒子以撒身上，自己手裏拿着火與刀；於是二人同行。
創 22:7 以撒對他父親亞伯拉罕說，父親哪。亞伯拉罕說，我兒，我在這裏。以撒說，請看，火與柴都有了，但燔祭的羊羔在那裏？
創 22:8 亞伯拉罕說，我兒，神必自己豫備作燔祭的羊羔。於是二人同行。
創 22:9 他們到了神所指示的地方，亞伯拉罕在那裏築壇，把柴擺好，就捆綁他的兒子以撒，放在壇的柴上。
創 22:10 亞伯拉罕伸手拿刀，要殺他的兒子。
創 22:11 耶和華的使者從天上呼叫他說，亞伯拉罕！亞伯拉罕！他說，我在這裏。
創 22:12 使者說，你不可在這童子身上下手，一點不可害他。現在我知道你是敬畏神的了，因爲你沒有將你的兒子，就是你獨生的兒子，留下不給我。
創 22:13 亞伯拉罕舉目觀看，不料，在他後面有一隻公羊，兩角扣在樹叢中，亞伯拉罕就去取了那隻公羊來，獻爲燔祭，代替他的兒子。

spoken to him.
Gen 21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.
Gen 21:4 And Abraham circumcised Isaac his son when he was eight days old, as God had commanded him.

Gen 21:5 And Abraham was a hundred years old when Isaac his son was born to him.
Gen 21:6 And Sarah said, God has made me laugh; everyone who hears will laugh with me.
Gen 21:7 And she said, Who would have said to Abraham that Sarah would nurse children? Yet I have borne him a son in his old age.
Gen 21:8 And the child grew and was weaned. And Abraham made a great feast on the day that Isaac was weaned.

Gen 21:9 And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mocking.
Gen 21:10 So she said to Abraham, Cast out this maidservant and her son, for the son of this maidservant shall not inherit with my son Isaac.
Gen 21:11 And the matter displeased Abraham greatly on account of his son.
Gen 21:12 And God said to Abraham, Do not be displeased on account of the boy and on account of your maidservant. Whatever Sarah says to you, listen to her voice, for in Isaac shall your seed be called.
Gen 21:13 And of the son of the maidservant I will also make a nation, because he is your seed.
Gen 22:1 Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am.
Gen 22:2 And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.
Gen 22:3 And Abraham rose early in the morning and saddled his donkey and took two of his young men with him and Isaac his son. And he split the wood for the burnt offering and rose up and went to the place of which God had told him.
Gen 22:4 On the third day Abraham lifted up his eyes and saw the place from afar.
Gen 22:5 And Abraham said to his young men, Stay here with the donkey; and I and the boy will go over there, and we will worship; and then we will return to you.
Gen 22:6 And Abraham took the wood for the burnt offering and laid it upon Isaac his son. And he took in his hand the fire and the knife. And the two of them walked together.
Gen 22:7 And Isaac spoke to Abraham his father and said, My father! And he said, Here I am, my son. And he said, The fire and the wood are here, but where is the lamb for a burnt offering?
Gen 22:8 And Abraham said, God Himself will provide the lamb for a burnt offering, my son. So the two of them walked on together.
Gen 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.
Gen 22:10 And Abraham stretched out his hand and took the knife to slaughter his son.
Gen 22:11 And the Angel of Jehovah called to him from the heavens and said, Abraham, Abraham. And he said, Here I am.
Gen 22:12 And He said, Do not stretch out your hand upon the boy, nor do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.

Gen 22:13 And Abraham lifted up his eyes and looked, and there behind him was a ram, caught in the thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering in place of his son.

創 22:14 亞伯拉罕給那地方起名叫耶和華以勒，直到今日人還說，在耶和華的山上必有豫備。
創 22:15 耶和華的使者第二次從天上呼叫亞伯拉罕，說，
創 22:16 耶和華宣示說，你既行了這事，不留下你的兒子，就是你獨生的兒子，我指着自己起誓：
創 22:17 論福，我必賜福給你；論繁增，我必使你的後裔繁增，如同天上的星，海邊的沙；你的後裔必得着仇敵的城門；
創 22:18 並且地上萬國，都必因你的後裔得福；因爲你聽從了我的話。

2 以撒的經歷表徵對子神的經歷，祂救贖人、祝福人，使人承受祂一切的豐富，過享受祂豐盛的生活，並活在平安中—1～14節，二五5，二六3～4、12～33。

創 22:1 這些事以後，神試驗亞伯拉罕，對他說，亞伯拉罕。他說，我在這裏。
創 22:2 神說，你帶着你的兒子，就是你獨生的兒子，你所愛的以撒，往摩利亞地去，在我所要指示你的山上，把他獻爲燔祭。
創 22:3 亞伯拉罕清早起來，備上驢，帶着兩個僕人和他兒子以撒，也劈好了燔祭的柴，就起身往神所指示他的地方去。
創 22:4 到了第三日，亞伯拉罕舉目遠遠的看見那地方。
創 22:5 亞伯拉罕對他的僕人說，你們和驢在這裏等着，我與童子往那裏去敬拜，然後回到你們這裏來。
創 22:6 亞伯拉罕把燔祭的柴放在他兒子以撒身上，自己手裏拿着火與刀；於是二人同行。
創 22:7 以撒對他父親亞伯拉罕說，父親哪。亞伯拉罕說，我兒，我在這裏。以撒說，請看，火與柴都有了，但燔祭的羊羔在那裏？
創 22:8 亞伯拉罕說，我兒，神必自己豫備作燔祭的羊羔。於是二人同行。
創 22:9 他們到了神所指示的地方，亞伯拉罕在那裏築壇，把柴擺好，就捆綁他的兒子以撒，放在壇的柴上。
創 22:10 亞伯拉罕伸手拿刀，要殺他的兒子。
創 22:11 耶和華的使者從天上呼叫他說，亞伯拉罕！亞伯拉罕！他說，我在這裏。
創 22:12 使者說，你不可在這童子身上下手，一點不可害他。現在我知道你是敬畏神的了，因爲你沒有將你的兒子，就是你獨生的兒子，留下不給我。
創 22:13 亞伯拉罕舉目觀看，不料，在他後面有一隻公羊，兩角扣在樹叢中，亞伯拉罕就去取了那隻公羊來，獻爲燔祭，代替他的兒子。
創 22:14 亞伯拉罕給那地方起名叫耶和華以勒，直到今日人還說，

Gen 22:14 And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of Jehovah it will be provided.
Gen 22:15 And the Angel of Jehovah called to Abraham a second time from the heavens Gen 22:16 And said, By Myself I have sworn, declares Jehovah: Because you have done this thing and have not withheld your son, your only son,
Gen 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.
Gen 22:18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

2. The experience of Isaac signifies the experience of God the Son in His redeeming man and His blessing man with the inheritance of all His riches, with a life of the enjoyment of His abundance, and with a life in peace —vv. 1-14; 25:5; 26:3-4, 12-33.

Gen 22:1 Now after these things God tested Abraham and said to him, Abraham. And he said, Here I am.
Gen 22:2 And He said, Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.
Gen 22:3 And Abraham rose early in the morning and saddled his donkey and took two of his young men with him and Isaac his son. And he split the wood for the burnt offering and rose up and went to the place of which God had told him.
Gen 22:4 On the third day Abraham lifted up his eyes and saw the place from afar.
Gen 22:5 And Abraham said to his young men, Stay here with the donkey; and I and the boy will go over there, and we will worship; and then we will return to you.
Gen 22:6 And Abraham took the wood for the burnt offering and laid it upon Isaac his son. And he took in his hand the fire and the knife. And the two of them walked together.
Gen 22:7 And Isaac spoke to Abraham his father and said, My father! And he said, Here I am, my son. And he said, The fire and the wood are here, but where is the lamb for a burnt offering?
Gen 22:8 And Abraham said, God Himself will provide the lamb for a burnt offering, my son. So the two of them walked on together.
Gen 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.
Gen 22:10 And Abraham stretched out his hand and took the knife to slaughter his son.
Gen 22:11 And the Angel of Jehovah called to him from the heavens and said, Abraham, Abraham. And he said, Here I am.
Gen 22:12 And He said, Do not stretch out your hand upon the boy, nor do anything to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me.
Gen 22:13 And Abraham lifted up his eyes and looked, and there behind him was a ram, caught in the thicket by its horns. And Abraham went and took the ram and offered it up for a burnt offering in place of his son.
Gen 22:14 And Abraham called the name of that place Jehovah-jireh, as it is said to this day, On the mount of

在耶和華的山上必有豫備。
創 25:5 亞伯拉罕將一切所有的都給了以撒。
創 26:3 你寄居在這地，我必與你同在，賜福給你，因爲我要將這些地都賜給你和你的後裔；我必堅定我向你父亞伯拉罕所起的誓。
創 26:4 我要使你的後裔繁增，如同天上的星那樣多，又要將這些地都賜給你的後裔；並且地上萬國必因你的後裔得福；
創 26:12 以撒在那地撒種，那一年有百倍的收成。耶和華賜福給他，
創 26:13 他就昌大，越發昌盛，成了巨富。
創 26:14 他有羊羣、牛羣，又有許多僕婢，非利士人就嫉妒他。

創 26:15 當他父親亞伯拉罕在世的日子，他父親的僕人所挖的井，非利士人全都塞住，填滿了土。
創 26:16 亞比米勒對以撒說，你離開我們去吧，因爲你比我們強盛得多。
創 26:17 以撒就離開那裏，在基拉耳谷支搭帳棚，住在那裏。
創 26:18 當他父親亞伯拉罕在世之日所挖的水井，因非利士人在亞伯拉罕死後塞住了，以撒就重新挖出來，仍照他父親所起的，叫那些井的名字。
創 26:19 以撒的僕人在谷中挖掘，得了一口活水井。
創 26:20 基拉耳的牧人與以撒的牧人爭鬧，說，這水是我們的。以撒就給那井起名叫埃色，因爲他們和他相爭。
創 26:21 以撒的僕人又挖了一口井，他們又爲這井爭鬧，因此以撒給這井起名叫西提拿。
創 26:22 以撒離開那裏，又挖了一口井，他們不爲這井爭鬧了，他就給那井起名叫利河伯。他說，耶和華現在給我們寬闊之地，我們必在這地繁衍。
創 26:23 以撒從那裏上別是巴去。
創 26:24 當夜耶和華向他顯現，說，我是你父親亞伯拉罕的神，不要懼怕，因爲我與你同在，必賜福給你，並要爲我僕人亞伯拉罕的緣故，使你的後裔繁增。
創 26:25 以撒就在那裏築了一座壇，呼求耶和華的名，並且支搭帳棚；他的僕人便在那裏挖了一口井。
創 26:26 亞比米勒同他的謀士亞戶撒、和他的軍長非各，從基拉耳來見以撒。
創 26:27 以撒對他們說，你們既然恨我，打發我走了，爲甚麼到我這裏來？
創 26:28 他們說，我們明明看見耶和華與你同在；所以我們說，我們不如兩下彼此起誓，讓我們與你立約，
創 26:29 使你不侵害我們，正如我們未曾觸犯你，一味的善待你，並且打發你平平安安的走了。你是蒙耶和華賜福的了。
創 26:30 以撒就爲他們設擺筵席，他們便喫了喝了。
創 26:31 他們清早起來彼此起誓。以撒打發他們走，他們就平平安安的離開他走了。
創 26:32 那一天，以撒的僕人來，將挖井的事告訴他說，我們找到

Jehovah it will be provided.
Gen 25:5 And Abraham gave all that he had to Isaac.
Gen 26:3 Sojourn in this land, and I will be with you and will bless you; for to you and to your seed I will give all these lands, and I will establish the oath which I swore to Abraham your father.
Gen 26:4 And I will multiply your seed as the stars of heaven and will give to your seed all these lands; and in your seed all the nations of the earth will be blessed,
Gen 26:12 And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him,
Gen 26:13 And the man became rich and continued to grow richer until he became very rich.
Gen 26:14 And he had possessions of flocks and possessions of herds and a great household, so that the Philistines envied him.
Gen 26:15 Now all the wells which his father's servants had dug in the days of Abraham his father the Philistines had stopped up and filled with earth.
Gen 26:16 And Abimelech said to Isaac, Go away from us, for you are much mightier than we.
Gen 26:17 So Isaac went away from there and camped in the valley of Gerar and dwelt there.
Gen 26:18 And Isaac dug again the wells of water which had been dug in the days of Abraham his father and which the Philistines had stopped up after the death of Abraham; and he called them by the same names which his father had given them.
Gen 26:19 And Isaac's servants dug in the valley and found there a well of springing water.
Gen 26:20 And the shepherds of Gerar strove with Isaac's shepherds, saying, The water is ours. So he called the name of the well Esek, because they contended with him.
Gen 26:21 And they dug another well; and they strove over that also, so he called the name of it Sitnah.

Gen 26:22 And he moved away from there and dug another well, but they did not strive over it, so he called the name of it Rehoboth; and he said, Now Jehovah has made room for us, and we will be fruitful in the land.
Gen 26:23 And he went up from there to Beer-sheba.
Gen 26:24 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.

Gen 26:25 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.
Gen 26:26 And Abimelech came to him from Gerar with Ahuzzath his adviser and Phicol the captain of his army.

Gen 26:27 And Isaac said to them, Why have you come to me, since you hate me and have sent me away from you?

Gen 26:28 And they said, We see plainly that Jehovah is with you; so we say, Let there now be an oath between us, even between us and you, and let us make a covenant with you,
Gen 26:29 That you will not do us any harm, just as we have not touched you, and just as we have done to you nothing but good and have sent you away in peace. You are now the blessed of Jehovah.
Gen 26:30 And he made them a feast, and they ate and drank.
Gen 26:31 And they rose up early in the morning and swore to one another. And Isaac sent them away, and they departed from him in peace.
Gen 26:32 And the same day Isaac's servants came and told him about the well which they had dug and said to

水了。
創 26:33 他就給那井起名叫示巴；因此那城名叫別是巴，直到今日。

3 雅各（連同約瑟）的經歷，表徵對父神的經歷，祂愛人並揀選人（瑪一 2，羅九 10 ～ 13）；也表徵對靈神的經歷，祂使萬有互相効力，叫愛祂的人得益處，並且變化人，使人在神聖的生命裏成熟，能祝福所有的人，治理全地，並以子神作生命供應，滿足所有的人—創二七 41，二八 1 ～三五 12，三七，三九～四九，羅八 28 ～ 29。

瑪 1:2 耶和華說，我愛了你們；你們卻說，你在何事上愛了我們呢？耶和華說，以掃不是雅各的哥哥麼？我卻愛雅各，
羅 9:10 不但如此，還有利百加，既從一個人，就是從我們的祖宗以撒懷了孕，
羅 9:11 雙子還沒有生下來，善惡也沒有作出來（只因要堅定神揀選人的旨意，不是本於行爲，乃是本於那呼召人的），
羅 9:12 神就對利百加說，『將來大的要服事小的。』
羅 9:13 正如經上所記：『雅各是我所愛的，以掃是我所恨的。』
創 27:41 以掃因他父親給雅各祝的福，就怨恨雅各，心裏說，爲我父親居喪的日子近了，到那時候，我要殺我的弟弟雅各。
創 28:1 ～ 35:12（從畧。）
創 37（從畧。）
創 39 ～ 49（從畧。）
羅 8:28 還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。
羅 8:29 因爲神所豫知的人，祂也豫定他們模成神兒子的形像，使祂兒子在許多弟兄中作長子。

貳 我們需要認識並經歷亞伯拉罕的神、以撒的神和雅各的神：

一 亞伯拉罕信神是獨一的源頭，是『稱無爲有的神』—四 17：

羅 4:17 亞伯拉罕在他所信那叫死人復活，又稱無爲有的神面前，是我們眾人的父，如經上所記：『我已經立你作多國的父。』

1 神的目標必須按着神的時候、藉着神的能力達成—創十七 17、19、21。

him, We have found water.
Gen 26:33 And he called it Shibah. Therefore the name of the city is Beer-sheba to this day.

3. The experience of Jacob (with Joseph) signifies the experience of God the Father in His loving man and choosing man (Mal. 1:2; Rom. 9:10-13) and of God the Spirit in His causing all things to work together for the good of those who love Him, in His transforming man, and in His making man mature in the divine life so that man may be able to bless all the people, rule over all the earth, and satisfy all the people with God the Son as the life supply—Gen. 27:41; 28:1—35:12; chs. 37; 39—49; Rom. 8:28-29.

Mal 1:2 I have loved you, says Jehovah; but you say, How have You loved us? Was not Esau Jacob's brother, declares Jehovah? Yet I loved Jacob;
Rom 9:10 And not only so, but Rebecca also, having conceived by one, Isaac our father,
Rom 9:11 Though the children had not yet been born nor had done anything good or bad (that the purpose of God according to selection might remain, not of works but of Him who calls),
Rom 9:12 It was said to her, "The greater shall serve the less";
Rom 9:13 As it is written, "Jacob have I loved, but Esau have I hated."
Gen 27:41 And Esau hated Jacob because of the blessing with which his father had blessed him; and Esau said in his heart, The days of mourning for my father are near; then I will slay my brother Jacob.
Gen 28:1~35:12 (be omitted.)
Gen 37 (be omitted.)
Gen 39~49 (be omitted.)
Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.
Rom 8:29 Because those whom He foreknew, He also predestinated to be conformed to the image of His Son, that He might be the Firstborn among many brothers;

II. We need to know and experience the God of Abraham, the God of Isaac, and the God of Jacob:

A. Abraham believed in God as the unique source, as the One who "calls the things not being as being"—4:17:

Rom 4:17 (As it is written, "I have appointed you a father of many nations") in the sight of God whom he believed, who gives life to the dead and calls the things not being as being.

1. God's goal must be achieved according to God's time and through God's power—Gen. 17:17, 19, 21.

創 17:17 亞伯拉罕就面伏於地笑了，心裏說，一百歲的人還能得孩子麼？撒拉已經九十歲了，還能生孩子麼？
創 17:19 神說，不然，你妻子撒拉必給你生一個兒子，你要給他起名叫以撒。我要與他堅定所立的約，作他後裔永遠的約。
創 17:21 到明年這約定的日期，撒拉必給你生以撒，我要與他堅定所立的約。

2 神在亞伯拉罕身上作特別的工作，爲要給他看見，神作爲父的意義是甚麼—弗四 6：

弗 4:6 一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。

a 認識神是父，乃是認識祂是源頭，就是獨一的發起者，並且一切都是源於祂—太十五 13。

太 15:13 祂就回答說，凡不是我天父所栽種的植物，必要連根拔出來。

b 我們都需要認識神是父，一切都是從祂而來—羅十一 36，林前八 6，弗三 14 ～ 16。

羅 11:36 因爲萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。
林前 8:6 在我們卻只有一位神，就是父，萬物都本於祂，我們也歸於祂；並有一位主，就是耶穌基督，萬物都是藉着祂有的，我們也是藉着祂有的。
弗 3:14 因這緣故，我向父屈膝，
弗 3:15 在諸天裏以及在地上的各家族，都是從祂得名，
弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，

二 以撒是子最佳的表徵；在他身上我們看見，一切都是從父而來—創二四 36，二五 5：

創 24:36 我主人的妻子撒拉年老的時候，給我主人生了一個兒子；我主人也將一切所有的都給了這個兒子。
創 25:5 亞伯拉罕將一切所有的都給了以撒。

1 按照創世記二十二章的圖畫，以撒很詳細的豫表基督。

創 22（從畧。）

2 以撒的原則乃是領受的原則—二五 5，林前四 7：

創 25:5 亞伯拉罕將一切所有的都給了以撒。
林前 4:7 使你與人不同的是誰？你有甚麼不是領受的？若真是領受

Gen 17:17 Then Abraham fell upon his face and laughed and said in his heart, Will a child be born to a man who is a hundred years old? And will Sarah, who is ninety years old, bear a child?
Gen 17:19 But God said, No, but Sarah your wife will bear you a son, and you shall call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.
Gen 17:21 But My covenant I will establish with Isaac, whom Sarah will bear to you at this appointed time next year.

2. God did a special work on Abraham in order to show him what it means for God to be the Father—Eph. 4:6:

Eph 4:6 One God and Father of all, who is over all and through all and in all.

a. To know God as the Father is to know that He is the source, the unique Initiator, and that everything originates from Him—Matt. 15:13.

Matt 15:13 And He answered and said, Every plant which My heavenly Father has not planted shall be rooted up.

b. We all need to know that God is the Father and that everything proceeds from Him—Rom. 11:36; 1 Cor. 8:6; Eph. 3:14-16.

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

1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

Eph 3:14 For this cause I bow my knees unto the Father,
Eph 3:15 Of whom every family in the heavens and on earth is named,
Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,

B. In Isaac, the best figure of the Son, we see that everything comes from the Father—Gen. 24:36; 25:5:

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

1. According to the picture in Genesis 22, Isaac typifies Christ in a detailed way.

Gen 22 (be omitted.)

2. The principle of Isaac is the principle of receiving—25:5; 1 Cor. 4:7:

Gen 25:5 And Abraham gave all that he had to Isaac.
1 Cor 4:7 For who distinguishes you? And what do you have that you did not receive? And if you did receive it, why

的，你爲甚麼誇口，彷彿不是領受的？

a 子神的意義是一切都是領受，沒有一件事由祂發起—約十六 15，十七 10，五 19、30。

約 16:15 凡父所有的，都是我的，所以我說，祂從我有所領受而要宣示與你們。
約 17:10 凡是我的都是你的，你的也是我的，並且我已經在他們身上得了榮耀。
約 5:19 耶穌對他們說，我實實在在的告訴你們，子從自己不能作甚麼，惟有看見父所作的，子纔能作；父所作的事，子也照樣作。
約 5:30 我從自己不能作甚麼；我怎麼聽見，就怎麼審判；我的審判也是公平的，因爲我不尋求自己的意思，只尋求那差我來者的意思。

b 在以撒身上我們看見，一切都是從父而來，我們的地位乃是領受—創二六 12～13，羅十一 36，林前四 7：

創 26:12 以撒在那地撒種，那一年有百倍的收成。耶和華賜福給他，
創 26:13 他就昌大，越發昌盛，成了巨富。
羅 11:36 因爲萬有都是本於祂、藉着祂、並歸於祂；願榮耀歸與祂，直到永遠。阿們。
林前 4:7 使你與人不同的是誰？你有甚麼不是領受的？若真是領受的，你爲甚麼誇口，彷彿不是領受的？

(一) 以撒與亞伯拉罕的關係是領受的關係；認識以撒的神，就是認識神是供給者—創二四 36。

創 24:36 我主人的妻子撒拉年老的時候，給我主人生了一個兒子；我主人也將一切所有的都給了這個兒子。

(二) 神是父，一切都從祂而出；我們是眾子，我們所有的一切，都從祂而來—林前八 6，十一 12 下。

林前 8:6 在我們卻只有一位神，就是父，萬物都本於祂，我們也歸於祂；並有一位主，就是耶穌基督，萬物都是藉着祂有的，我們也是藉着祂有的。
林前 11:12 下 …但萬有都是出於神。

三 雅各是對我們說到聖靈；他的經歷代表聖靈的工作，他的歷史豫表聖靈的管治：

do you boast as though not having received it?

a. The significance of God the Son is that everything is received and that nothing is initiated by Him—John 16:15; 17:10; 5:19, 30.

John 16:15 All that the Father has is Mine; for this reason I have said that He receives of Mine and will declare it to you.
John 17:10 And all that is Mine is Yours, and Yours Mine; and I have been glorified in them.

John 5:19 Then Jesus answered and said to them, Truly, truly, I say to you, The Son can do nothing from Himself except what He sees the Father doing, for whatever that One does, these things the Son also does in like manner.
John 5:30 I can do nothing from Myself; as I hear, I judge, and My judgment is just, because I do not seek My own will but the will of Him who sent Me.

b. In Isaac we see that everything comes from the Father and that our place is to receive —Gen. 26:12-13; Rom. 11:36; 1 Cor. 4:7:

Gen 26:12 And Isaac sowed in that land and gained in the same year a hundredfold. And Jehovah blessed him,
Gen 26:13 And the man became rich and continued to grow richer until he became very rich.
Rom 11:36 Because out from Him and through Him and to Him are all things. To Him be the glory forever. Amen.

1 Cor 4:7 For who distinguishes you? And what do you have that you did not receive? And if you did receive it, why do you boast as though not having received it?

1) Isaac's relationship with Abraham was one of receiving; to know the God of Isaac is to know God as the Supplier—Gen. 24:36.

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.

2) God is the Father, and everything proceeds from Him; we are sons, and everything we have is from Him—1 Cor. 8:6; 11:12b.

1 Cor 8:6 Yet to us there is one God, the Father, out from whom are all things, and we are unto Him; and one Lord, Jesus Christ, through whom are all things, and we are through Him.

1 Cor 11:12b ... but all things are out from God.

C. Jacob speaks to us of the Holy Spirit; his experiences represent the work of the Holy Spirit, and his history is a type of the discipline of the Holy Spirit:

1 雅各的一生代表神對付的一生，而雅各的神乃是對付的神—創三一 38 ～ 41：

創 31:38 我同你在一起這二十年，你的母綿羊、母山羊沒有掉過胎；你羣中的公羊，我沒有喫過；
創 31:39 被野獸撕裂的，我沒有帶來給你，是我自己賠上。無論是白日，是黑夜，被偷去的，你都向我索要。
創 31:40 我白日受乾熱銷磨，黑夜受寒霜侵蝕，不得合眼睡着，我常是這樣。
創 31:41 我這二十年在你家裏，爲你的兩個女兒服事你十四年，爲你的羊羣服事你六年，你十次改了我的工價。

a 『雅各的神』這名稱含示聖靈如何管教雅各，如何對付他的天然生命，如何把基督構成到他裏面，如何在他裏面結出聖靈的果子—加五 22 ～ 23，來十二 11。

加 5:22 但那靈的果子，就是愛、喜樂、和平、恆忍、恩慈、良善、信實、
加 5:23 溫柔、節制；這樣的事，沒有律法反對。
來 12:11 一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。

b 我們要認識雅各的神，就得讓聖靈在我們身上作工，對付我們的天然生命，把基督構成到我們裏面。

2 雅各的歷史乃是一幅聖靈管教的圖畫—創四七 9，四八 15 ～ 16 上，來十二 9 ～ 11：

創 47:9 雅各對法老說，我寄居在世的年日是一百三十歲；我平生的年日又少又苦，不及我列祖在世寄居的年日。

創 48:15 他就給約瑟祝福說，願我祖亞伯拉罕和我父以撒行事爲人都在祂面前的神，就是一生牧養我直到今日的神，
創 48:16 上 那救贖我脫離一切患難的使者，賜福與這兩個少年人。願他們歸在我的名下，和我祖亞伯拉罕、我父以撒的名下。…
來 12:9 再者，我們曾有肉身的父管教我們，我們尚且敬重他們，何況萬靈的父，我們豈不更當服從祂而得活着麼？
來 12:10 肉身的父是在短暫的日子裏，照自己以爲好的管教我們，惟有萬靈的父管教我們，是爲了我們的益處，使我們有分於祂的聖別。
來 12:11 一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。

1. Jacob's life is a life that represents God's dealings, and the God of Jacob is the God of dealings—Gen. 31:38-41:

Gen 31:38 These twenty years have I been with you; your ewes and your female goats have not miscarried, and I have not eaten the rams of your flocks.
Gen 31:39 That which was torn by beasts I did not bring to you; I bore the loss of it myself. Of my hand you required it, whether stolen by day or stolen by night.
Gen 31:40 Thus I was: By day the dry heat consumed me, and the frost by night, and my sleep fled from my eyes.

Gen 31:41 These twenty years have I been in your house; I served you fourteen years for your two daughters and six years for your flock, and you have changed my wages ten times.

a. The title the God of Jacob implies how the Holy Spirit disciplined Jacob, dealt with his natural life, constituted Christ into him, and bore the fruit of the Spirit in him—Gal. 5:22-23; Heb. 12:11.

Gal 5:22 But the fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faithfulness,

Gal 5:23 Meekness, self-control; against such things there is no law.
Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

b. If we would know the God of Jacob, we need to allow the Spirit to perform His work in us, dealing with our natural life and constituting Christ into us.

2. Jacob's history is a picture of the discipline of the Holy Spirit—Gen. 47:9; 48:15-16a; Heb. 12:9-11:

Gen 47:9 And Jacob said to Pharaoh, The years of my sojourning are one hundred thirty years; few and evil have been the years of my life, and they have not attained to the years of the lives of my fathers during the days of their sojourning.
Gen 48:15 And he blessed Joseph and said, / The God before whom my fathers Abraham and Isaac walked, / The God who has shepherded me all my life to this day,
Gen 48:16a The Angel who has redeemed me from all evil, bless the boys; / And may my name be named on them, and the name of my fathers Abraham and Isaac; / …
Heb 12:9 Furthermore we have had the fathers of our flesh as disciplinersand we respected them; shall we not much more be in subjection to the Father of spirits and live?
Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.

Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.

a 聖靈的管教是指聖靈在我們外面的環境裏作工，祂安排一切的人、事和遭遇，使我們藉此受管教—羅八 28。

羅 8:28 還有，我們曉得萬有都互相効力，叫愛神的人得益處，就是按祂旨意被召的人。

b 神藉着聖靈的管教，完全拆毀我們裏面舊造的元素，使新造的元素得以建造在我們裏面。

3 神藉着聖靈的管教，對付我們天然的生命，使基督得以作到我們裏面、構成到我們裏面、成形在我們裏面，使三一神得着團體的彰顯—加四 19，弗三 16 ～ 21。

加 4:19 我的孩子們，我爲你們再受生產之苦，直等到基督成形在你們裏面。

弗 3:16 願祂照着祂榮耀的豐富，藉着祂的靈，用大能使你們得以加強到裏面的人裏，
弗 3:17 使基督藉着信，安家在你們心裏，叫你們在愛裏生根立基，
弗 3:18 使你們滿有力量，能和眾聖徒一同領畧何爲那闊、長、高、深，
弗 3:19 並認識基督那超越知識的愛，使你們被充滿，成爲神一切的豐滿。
弗 3:20 然而神能照着運行在我們裏面的大能，極其充盈的成就一切，超過我們所求所想的；
弗 3:21 願在召會中，並在基督耶穌裏，榮耀歸與祂，直到世世代代，永永遠遠。阿們。

四 亞伯拉罕的神、以撒的神和雅各的神，就是耶和華，伊羅欣—自有永有的三一神，永遠、偉大的我是—出三 6、14，啓一 4。

出 3:6 又說，我是你父親的神，是亞伯拉罕的神，以撒的神，雅各的神。摩西遮住臉，因爲怕看神。
出 3:14 神對摩西說，我是那我是；又說，你要對以色列人這樣說，那我是差我到你們這裏來。
啓 1:4 約翰寫信給在亞西亞的七個召會：願恩典與平安，從那今是昔是以後永是的，從祂寶座前的七靈，

a. The discipline of the Holy Spirit refers to what the Holy Spirit is doing in our outward environment—to His arranging of all people, things, and happenings—through which we are being disciplined—Rom. 8:28.

Rom 8:28 And we know that all things work together for good to those who love God, to those who are called according to His purpose.

b. Through the discipline of the Holy Spirit, God completely tears down the element of the old creation in us so that the element of the new creation may be built up in us.

3. God deals with our natural life through the discipline of the Holy Spirit so that Christ may be wrought into us, constituted into us, and formed in us for the corporate expression of the Triune God—Gal. 4:19; Eph. 3:16-21.

Gal 4:19 My children, with whom I travail again in birth until Christ is formed in you, Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph 3:16 That He would grant you, according to the riches of His glory, to be strengthened with power through His Spirit into the inner man,
Eph 3:17 That Christ may make His home in your hearts through faith, that you, being rooted and grounded in love,
Eph 3:18 May be full of strength to apprehend with all the saints what the breadth and length and height and depth are
Eph 3:19 And to know the knowledge-surpassing love of Christ, that you may be filled unto all the fullness of God.
Eph 3:20 But to Him who is able to do superabundantly above all that we ask or think, according to the power which operates in us,
Eph 3:21 To Him be the glory in the church and in Christ Jesus unto all the generations forever and ever. Amen.

D. The God of Abraham, the God of Isaac, and the God of Jacob is Jehovah, Elohim—the selfexisting and ever-existing Triune God, the eternal great I Am—Exo. 3:6, 14; Rev. 1:4.

Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.
Exo 3:14 And God said to Moses, I AM WHO I AM. And He said, Thus you shall say to the children of Israel, I AM has sent me to you
Rev 1:4 John to the seven churches which are in Asia: Grace to you and peace from Him who is and who was and who is coming, and from the seven Spirits who are before His throne,

五 亞伯拉罕的神、以撒的神和雅各的神，乃是復活的神—出三 6、15，太二二 23 ~ 33，徒三 13。

出 3:6 又說，我是你父親的神，是亞伯拉罕的神，以撒的神，雅各的神。摩西遮住臉，因爲怕看神。

出 3:15 神又對摩西說，你要對以色列人這樣說，耶和華你們祖宗的神，就是亞伯拉罕的神，以撒的神，雅各的神，差我到你們這裏來。這是我的名，直到永遠；這也是我的記念，直到萬代。

太 22:23 向來說沒有復活的撒都該人，那一天到耶穌跟前來，問祂說，

太 22:24 夫子，摩西說，人若死了，沒有孩子，他的兄弟當繼娶他的妻子，爲哥哥立後。

太 22:25 我們這裏從前有兄弟七人。第一個娶了妻，死了，沒有後裔，遺下妻子給兄弟。

太 22:26 第二、第三，直到第七個，都是如此。

太 22:27 最後，那婦人也死了。

太 22:28 這樣，在復活的時候，她是這七人中那一個的妻子？因爲全都娶過她。

太 22:29 耶穌回答他們說，你們錯了，因爲不明白聖經，也不曉得神的大能。

太 22:30 在復活的時候，人也不娶也不嫁，乃像天上的使者一樣。

太 22:31 關於死人復活，神向你們所說的，你們沒有念過麼？祂說，

太 22:32 『我是亞伯拉罕的神，以撒的神，雅各的神。』神並不是死人的神，乃是活人的神。

太 22:33 羣眾聽見了，就驚訝祂的教訓。

徒 3:13 亞伯拉罕、以撒、雅各的神，就是我們列祖的神，已經榮耀了祂的僕人耶穌。這位耶穌，你們曾把祂交付彼拉多，彼拉多定意要釋放祂，你們竟在彼拉多面前棄絕了祂。

六 亞伯拉罕的神、以撒的神和雅各的神，乃是帳幕的神；亞伯拉罕、以撒和雅各都住在帳棚裏；他們住在帳棚裏時，熱切等候神永遠的帳幕，就是新耶路撒冷城—出四十 34 ~ 35，創十二 8，十三 18，二六 17、25，三三 18，三五 21，來十一 9 ~ 10，啓二一 2 ~ 3。

出 40:34 當時，雲彩遮蓋會幕，耶和華的榮光充滿了帳幕。

出 40:35 摩西不能進會幕，因爲雲彩停在其上，並且耶和華的榮光充滿了帳幕。

創 12:8 從那裏他又遷到伯特利東邊的山，支搭帳棚；西邊是伯特利，東邊是艾；他在那裏又爲耶和華築了一座壇，並且呼求耶和華的名。

E. The God of Abraham, the God of Isaac, and the God of Jacob is the God of resurrection—Exo. 3:6, 15; Matt. 22:23-33; Acts 3:13.

Exo 3:6 And He said, I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look at God.

Exo 3:15 And God also said to Moses, Thus you shall say to the children of Israel, Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial from generation to generation.

Matt 22:23 On that day some Sadducees, who say that there is no resurrection, came to Him and questioned Him,

Matt 22:24 Saying, Teacher, Moses said, If anyone dies and does not have children, his brother as next of kin shall marry his wife and raise up seed to his brother.

Matt 22:25 Now there were seven brothers with us. And the first married and died, and having no seed, he left his wife to his brother;

Matt 22:26 Likewise also the second and the third until the seventh.

Matt 22:27 And last of all the woman died.

Matt 22:28 In the resurrection, then, whose wife will she be of the seven? For they all had her.

Matt 22:29 And Jesus answered and said to them, You err, not knowing the Scriptures nor the power of God.

Matt 22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

Matt 22:31 But concerning the resurrection of the dead, have you not read that which was spoken to you by God, saying,

Matt 22:32 "I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not the God of the dead, but of the living.

Matt 22:33 And when the crowds heard this, they were astounded at His teaching.

Acts 3:13 The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified His Servant Jesus, whom you delivered up and denied in the presence of Pilate, when he had decided to release Him.

F. The God of Abraham, the God of Isaac, and the God of Jacob is the God of the tabernacle; Abraham, Isaac, and Jacob each lived in a tent; while they were living in tents, they were eagerly waiting for the eternal tabernacle of God, the city of New Jerusalem—Exo. 40:34-35; Gen. 12:8; 13:18; 26:17, 25; 33:18; 35:21; Heb. 11:9-10; Rev. 21:2-3.

Exo 40:34 Then the cloud covered the Tent of Meeting, and the glory of Jehovah filled the tabernacle.

Exo 40:35 And Moses was not able to enter the Tent of Meeting, because the cloud settled on it and the glory of Jehovah filled the tabernacle.

Gen 12:8 And he proceeded from there to the mountain on the east of Bethel and pitched his tent, with Bethel on the west and Ai on the east; and there he built an altar to Jehovah and called upon the name of Jehovah.

創 13:18 亞伯蘭就搬了帳棚，來到希伯崙幔利的橡樹那裏居住，在那裏爲耶和華築了一座壇。
創 26:17 以撒就離開那裏，在基拉耳谷支搭帳棚，住在那裏。
創 26:25 以撒就在那裏築了一座壇，呼求耶和華的名，並且支搭帳棚；他的僕人便在那裏挖了一口井。
創 33:18 雅各從巴旦亞蘭回來的時候，平平安安的到了迦南地的示劍城，在城對面支搭帳棚，
創 35:21 以色列起行前往，在以得臺的那一邊支搭帳棚。
來 11:9 他因着信，在應許之地作客，好像在異地，與承受同樣應許的以撒、雅各一同居住在帳棚裏；
來 11:10 因爲他等候那座有根基的城，其設計者並建築者乃是神。
啓 21:2 我又看見聖城新耶路撒冷由神那裏從天而降，豫備好了，就如新婦妝飾整齊，等候丈夫。
啓 21:3 我聽見有大聲音從寶座出來，說，看哪，神的帳幕與人同在，祂要與人同住，他們要作祂的百姓，神要親自與他們同在，作他們的神。

七 亞伯拉罕的神是稱義的神（創十五 6，羅四 2 ~ 3），以撒的神是恩典的神（林後十三 14），雅各的神是藉着神聖的管教變化人的神（三 18，來十二 5 ~ 11）；至終，雅各的神成了以色列的神（創三三 20，出五 1），就是經過變化之雅各的神。

創 15:6 亞伯蘭信耶和華，耶和華就以此算爲他的義。
羅 4:2 倘若亞伯拉罕是本於行爲得稱義，就有可誇的，只是在神面前並無可誇。
羅 4:3 原來經上說甚麼？說，『亞伯拉罕信神，這就算爲他的義。』
林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。
林後 3:18 但我們眾人既然以沒有帕子遮蔽的臉，好像鏡子觀看並返照主的榮光，就漸漸變化成爲與祂同樣的形像，從榮耀到榮耀，乃是從主靈變化成的。
來 12:5 你們竟全然忘了那勸勉的話，就是對你們如同對兒子所講論的，說，『我兒，你不可輕看主的管教，被祂責備的時候，也不可灰心；
來 12:6 因爲主所愛的，祂必管教，又鞭打凡所收納的兒子。』
來 12:7 爲了受管教，你們要忍受。神待你們如同待兒子；那有兒子是父親不管教的？
來 12:8 只是你們若不受眾子所共受的管教，就是私生子，不是兒子了。
來 12:9 再者，我們曾有肉身的父管教我們，我們尚且敬重他們，何況萬靈的父，我們豈不更當服從祂而得活着麼？

Gen 13:18 And Abram moved his tent and came and dwelt by the oaks of Mamre, which are in Hebron, and there he built an altar to Jehovah.
Gen 26:17 So Isaac went away from there and camped in the valley of Gerar and dwelt there.
Gen 26:25 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.
Gen 33:18 And Jacob came safely to the city of Shechem, which is in the land of Canaan, when he came from Paddan-aram; and he camped before the city.
Gen 35:21 And Israel journeyed and pitched his tent beyond the tower of Eder.
Heb 11:9 By faith he dwelt as a foreigner in the land of promise as in a foreign land, making his home in tents with Isaac and Jacob, the fellow heirs of the same promise;
Heb 11:10 For he eagerly waited for the city which has the foundations, whose Architect and Builder is God.
Rev 21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.
Rev 21:3 And I heard a loud voice out of the throne, saying, Behold, the tabernacle of God is with men, and He will tabernacle with them, and they will be His peoples, and God Himself will be with them and be their God.

G. The God of Abraham is the God of justification (Gen. 15:6; Rom. 4:2-3), the God of Isaac is the God of grace (2 Cor. 13:14), and the God of Jacob is the God of transformation through divine discipline (3:18; Heb. 12:5-11); eventually, the God of Jacob became the God of Israel (Gen. 33:20; Exo. 5:1), the God of the transformed Jacob.

Gen 15:6 And he believed Jehovah, and He accounted it to him as righteousness.
Rom 4:2 For if Abraham was justified out of works, he has something to boast in, but not before God.

Rom 4:3 For what does the Scripture say? "And Abraham believed God, and it was accounted to him as righteousness."
2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.
2 Cor 3:18 But we all with unveiled face, beholding and reflecting like a mirror the glory of the Lord, are being transformed into the same image from glory to glory, even as from the Lord Spirit.

Heb 12:5 And you have completely forgotten the exhortation which reasons with you as with sons, "My son, do not regard lightly the discipline of the Lord, nor faint when reproved by Him;

Heb 12:6 For whom the Lord loves He disciplines, and He scourges every son whom He receives."
Heb 12:7 It is for discipline that you endure; God deals with you as with sons. For what son is there whom the father does not discipline?
Heb 12:8 But if you are without discipline, of which all sons have become partakers, then you are illegitimate and not sons.
Heb 12:9 Furthermore we have had the fathers of our flesh as disciplinners and we respected them; shall we not much more be in subjection to the Father of spirits and live?

來 12:10 肉身的父是在短暫的日子裏，照自己以爲好的管教我們，惟有萬靈的父管教我們，是爲了我們的益處，使我們有分於祂的聖別。
來 12:11 一切的管教，當時固然不覺得喜樂，反覺得愁苦；後來卻給那藉此受過操練的人，結出平安的義果。
創 33:20 在那裏築了一座壇，起名叫伊勒伊羅伊以色列。
出 5:1 後來摩西、亞倫去對法老說，耶和華以色列的神這樣說，讓我的百姓去，他們好在曠野向我守節。

三 經歷亞伯拉罕的神、以撒的神和雅各的神，結果乃是神的以色列，就是在三一神裏的召會—創三五 10，三三 20，加六 16，帖前一 1，太二八 19：

創 35:10 並且對他說，你的名原是雅各，從今以後不要再叫雅各，要叫以色列。這樣，神就給他起名叫以色列。
創 33:20 在那裏築了一座壇，起名叫伊勒伊羅伊以色列。
加 6:16 凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。
帖前 1:1 保羅、西拉和提摩太，寫信給在父神和主耶穌基督裏，帖撒羅尼迦人的召會：願恩典與平安歸與你們。
太 28:19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，

一 神的以色列是真以色列人（羅九 6 下，二 28 ~ 29，腓三 3），包括在基督裏所有外邦和猶太的信徒，他們是亞伯拉罕的真子孫，是信仰之家的人，也是新造裏的人—加三 7、29，六 10、15 ~ 16：

羅 9:6 下 …因爲從以色列生的，不都是以色列人；
羅 2:28 因爲外表上作猶太人的，並不是猶太人；外表上肉體的割禮，也不是割禮。
羅 2:29 惟有在內裏作的，纔是猶太人；割禮也是心裏的，在於靈，不在於字句。這人的稱讚，不是從人來的，乃是從神來的。
腓 3:3 真受割禮的，乃是我們這憑神的靈事奉，在基督耶穌裏誇口，不信靠肉體的。
加 3:7 所以你們要知道，那以信爲本的人，就是亞伯拉罕的子孫。
加 3:29 你們既屬於基督，就是亞伯拉罕的後裔，是照着應許爲後嗣了。
加 6:10 所以我們有了時機，就當向眾人行善，尤其是向信仰之家的人。
加 6:15 受割禮不受割禮，都無關緊要，要緊的乃是作新造。
加 6:16 凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。

Heb 12:10 For they disciplined for a few days as it seemed good to them; but He, for what is profitable that we might partake of His holiness.
Heb 12:11 Now no discipline at the present time seems to be a matter of joy, but of grief; but afterward it yields the peaceable fruit of righteousness to those who have been exercised by it.
Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.
Exo 5:1 And afterward Moses and Aaron came and said to Pharaoh, Thus says Jehovah the God of Israel, Let My people go that they may hold a feast to Me in the wilderness.

III. The issue of experiencing the God of Abraham, the God of Isaac, and the God of Jacob is the Israel of God, the church in the Triune God—Gen. 35:10; 33:20; Gal. 6:16; 1 Thes. 1:1; Matt. 28:19:

Gen 35:10 And God said to him, Your name is Jacob; / Your name shall no longer be called Jacob, / But Israel shall be your name. Thus He called his name Israel.
Gen 33:20 And there he erected an altar and called it El-Elohe-Israel.
Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.
Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

A. The Israel of God is the real Israel (Rom. 9:6b; 2:28-29; Phil. 3:3), including all the Gentile and Jewish believers in Christ, who are the true sons of Abraham, who are the household of the faith, and who are those in the new creation—Gal. 3:7, 29; 6:10, 15-16:

Rom 9:6 But it is not as though the word of God has fallen away, for not all who are out of Israel are Israel;
Rom 2:28 For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh.

Rom 2:29 But he is a Jew who is one inwardly; and circumcision is of the heart, in spirit, not in letter, whose praise is not from men, but from God.
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,
Gal 3:7 Know then that they who are of faith, these are sons of Abraham.
Gal 3:29 And if you are of Christ, then you are Abraham's seed, heirs according to promise.
Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
Gal 6:15 For neither is circumcision anything nor uncircumcision, but a new creation is what matters.
Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.

1 真以色列人，屬靈的以色列人，乃是召會—16 節，太十六 18。

加 6:16 凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。
太 16:18 我還告訴你，你是彼得，我要把我的召會建造在這磐石上，陰間的門不能勝過她。

2 在神新約的經綸裏，我們已成爲神的兒子和神的以色列；我們的定命是作神的兒子彰顯神，並作君王在神的國裏掌權—加三 26，六 10、16，啓五 10，二一 7，二二 5 下，十二 5 上。

加 3:26 因爲你們眾人藉着相信基督耶穌，都是神的兒子。
加 6:10 所以我們有了時機，就當向眾人行善，尤其是向信仰之家的人。
加 6:16 凡照這準則而行的，願平安憐憫臨到他們，就是臨到神的以色列。
啓 5:10 又叫他們成爲國度，作祭司，歸與我們的神；他們要在地上執掌王權。
啓 21:7 得勝的，必承受這些爲業，我要作他的神，他要作我的兒子。
啓 22:5 下 …他們要作王，直到永永遠遠。
啓 12:5 上 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；…

3 我們作爲神的以色列，代表神，行使祂的權柄，並在地上執行祂的行政，以完成祂的定旨—創一 26、28，路十 19，啓十二 5、7～11。

創 1:26 神說，我們要按着我們的形像，照着我們的樣式造人，使他們管理海裏的魚、空中的鳥、地上的牲畜、和全地、並地上所爬的一切爬物。
創 1:28 神就賜福給他們；又對他們說，要繁衍增多，遍滿地面，並制伏這地，也要管理海裏的魚、空中的鳥、和地上各樣行動的活物。
路 10:19 看哪，我已經給你們權柄，可以踐踏蛇和蠍子，並勝過仇敵一切的能力，絕沒有甚麼能傷害你們。
啓 12:5 婦人生了一個男孩子，是將來要用鐵杖轄管萬國的；她的孩子被提到神和祂的寶座那裏去了。
啓 12:7 天上起了爭戰，米迦勒和他的使者與龍爭戰，龍和牠的使者也爭戰，
啓 12:8 並沒有得勝，天上再沒有牠們的地方。
啓 12:9 大龍就被摔下去，牠是那古蛇，名叫魔鬼，又叫撒但，是迷惑普天下的，牠被摔在地上，牠的使者也一同被摔下去。

1. The real Israel, the spiritual Israel, is the church—v. 16; Matt. 16:18.

Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
Matt 16:18 And I also say to you that you are Peter, and upon this rock I will build My church, and the gates of Hades shall not prevail against it.

2. In God's New Testament economy we have been made both the sons of God and the Israel of God; our destiny is to be sons of God expressing God and also kings reigning in the kingdom of God—Gal. 3:26; 6:10, 16; Rev. 5:10; 21:7; 22:5b; 12:5a.

Gal 3:26 For you are all sons of God through faith in Christ Jesus.
Gal 6:10 So then, as we have the opportunity, let us do what is good toward all, but especially toward those of the household of the faith.
Gal 6:16 And as many as walk by this rule, peace be upon them and mercy, even upon the Israel of God.
Rev 5:10 And have made them a kingdom and priests to our God; and they will reign on the earth.

Rev 21:7 He who overcomes will inherit these things, and I will be God to him, and he will be a son to Me.
Rev 22:5b … and they will reign forever and ever.
Rev 12:5a And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; …

3. As the Israel of God, we represent God, exercise His authority, and carry out His administration on earth for the fulfillment of His purpose —Gen. 1:26, 28; Luke 10:19; Rev. 12:5, 7-11.

Gen 1:26 And God said, Let Us make man in Our image, according to Our likeness; and let them have dominion over the fish of the sea and over the birds of heaven and over the cattle and over all the earth and over every creeping thing that creeps upon the earth.
Gen 1:28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of heaven and over every living thing that moves upon the earth.
Luke 10:19 Behold, I have given you the authority to tread upon serpents and scorpions and over all the power of the enemy, and nothing shall by any means hurt you.
Rev 12:5 And she brought forth a son, a man-child, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.
Rev 12:7 And there was war in heaven: Michael and his angels went to war with the dragon. And the dragon warred and his angels.
Rev 12:8 And they did not prevail, neither was their place found any longer in heaven.
Rev 12:9 And the great dragon was cast down, the ancient serpent, he who is called the Devil and Satan, he who deceives the whole inhabited earth; he was cast to the earth, and his angels were cast down with him.

啓 12:10 我聽見天上有大聲音說，我們神的救恩、能力、國度、並祂基督的權柄，現在都來到了，因爲那在我們神面前晝夜控告我們弟兄們的控告者，已經被摔下去了。

啓 12:11 弟兄們勝過牠，是因羔羊的血，並因自己所見證的話，他們雖至於死，也不愛自己的魂生命。

二 神的以色列乃是在三一神裏的召會—帖前一1，太二八19：

帖前 1:1 保羅、西拉和提摩太，寫信給在父神和主耶穌基督裏，帖撒羅尼迦人的召會：願恩典與平安歸與你們。

太 28:19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，

1 當保羅說到在父神和主耶穌基督裏的召會，事實上他的意思是說，召會是在三一神裏—帖前一1，林前一2，十二4～6：

帖前 1:1 保羅、西拉和提摩太，寫信給在父神和主耶穌基督裏，帖撒羅尼迦人的召會：願恩典與平安歸與你們。

林前 1:2 寫信給在哥林多神的召會，就是給在基督耶穌裏被聖別，蒙召的聖徒，同着所有在各處呼求我們主耶穌基督之名的人；祂是他們的，也是我們的；

林前 12:4 然而，恩賜雖有分別，靈卻是同一位；

林前 12:5 職事也有分別，主卻是同一位；

林前 12:6 功效也有分別，神卻是同一位，在眾人裏面運行一切的事。

a 『父神』和『主耶穌基督』這樣的說法，都含示那靈；因此，帖前一章一節含示那靈是不言而喻的，我們可以說，召會是在三一神裏的。

帖前 1:1 保羅、西拉和提摩太，寫信給在父神和主耶穌基督裏，帖撒羅尼迦人的召會：願恩典與平安歸與你們。

b 按照聖經，我們找不到召會只在神裏這回事；反之，召會乃是在經過過程的三一神裏—太二八19，林後十三14。

太 28:19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，

林後 13:14 願主耶穌基督的恩，神的愛，聖靈的交通，與你們眾人同在。

Rev 12:10 And I heard a loud voice in heaven, saying, Now has come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, who accuses them before our God day and night.

Rev 12:11 And they overcame him because of the blood of the Lamb and because of the word of their testimony, and they loved not their soul-life even unto death.

B. The Israel of God is the church in the Triune God—1 Thes. 1:1; Matt. 28:19:

1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

1. When Paul speaks of the church in God the Father and the Lord Jesus Christ, he actually means that the church is in the Triune God—1 Thes. 1:1; 1 Cor. 1:2; 12:4-6:

1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

1 Cor 1:2 To the church of God which is in Corinth, to those who have been sanctified in Christ Jesus, the called saints, with all those who call upon the name of our Lord Jesus Christ in every place, who is theirs and ours:

1 Cor 12:4 But there are distinctions of gifts, but the same Spirit;

1 Cor 12:5 And there are distinctions of ministries, yet the same Lord;

1 Cor 12:6 And there are distinctions of operations, but the same God, who operates all things in all.

a. The expressions God the Father and the Lord Jesus Christ both imply the Spirit; therefore, in 1 Thessalonians 1:1 the Spirit is implied and understood, and we may speak of the church being in the Triune God.

1 Thes 1:1 Paul and Silvanus and Timothy to the church of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you and peace.

b. According to the Bible, there is no such thing as the church being merely in God; rather, the church is in the processed Triune God—Matt. 28:19; 2 Cor. 13:14.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

2 Cor 13:14 The grace of the Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all.

c 召會在父神和主耶穌基督裏，意思是說，召會乃是在經過過程的三一神裏，就是在那成了賜生命之靈，同着父和子的一位裏—太二八 19，弗四 4～6，約十四 20。

太 28:19 所以你們要去，使萬民作我的門徒，將他們浸入父、子、聖靈的名裏，
弗 4:4 一個身體和一位靈，正如你們蒙召，也是在一個盼望中蒙召的；
弗 4:5 一主，一信，一浸；
弗 4:6 一位眾人的神與父，就是那超越眾人，貫徹眾人，也在眾人之內的。
約 14:20 到那日，你們就知道我在我父裏面，你們在我裏面，我也在你們裏面。

2 我們若看見召會在三一神裏的這個異象，這異象會支配我們的思想、活動，以及我們整個的生活—箴二九 18 上，徒二六 19。

箴 29:18 上 沒有異象，民就放肆；…
徒 26:19 亞基帕王啊，我故此沒有違背那從天上來的異象，

c. For the church to be in God the Father and the Lord Jesus Christ means that the church is in the processed Triune God—the One who has become the life-giving Spirit with the Father and the Son—Matt. 28:19; Eph. 4:4-6; John 14:20.

Matt 28:19 Go therefore and disciple all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,
Eph 4:4 One Body and one Spirit, even as also you were called in one hope of your calling;
Eph 4:5 One Lord, one faith, one baptism;
Eph 4:6 One God and Father of all, who is over all and through all and in all.

John 14:20 In that day you will know that I am in My Father, and you in Me, and I in you.

2. If we see the vision of the church in the Triune God, this vision will control our thinking, our activities, and our entire life —Prov. 29:18a; Acts 26:19.

Prov 29:18a Where there is no vision, the people cast off restraint; …
Acts 26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,