

读经：创二—15 ~ 34

- 创 21:15 皮袋的水用尽了，夏甲就把孩子撇在一棵小树下，
创 21:16 自己走开约有一箭之远，相对而坐，说，我不忍见孩子死，就相对而坐，放声大哭。
创 21:17 神听见童子的声音；神的使者从天上呼叫夏甲，说，夏甲，你怎么了？不要害怕，神已经听见童子的声音了。
创 21:18 起来，把童子扶起来牵着；我必使他成为大国。
创 21:19 神开了夏甲的眼睛，她就看见一口水井，便去将皮袋盛满了水，给童子喝。
创 21:20 神与童子同在，他就渐长，住在旷野，成了弓箭手。
创 21:21 他住在巴兰的旷野；他母亲从埃及地给他娶了一个妻子。
创 21:22 当那时候，亚比米勒同他军长非各对亚伯拉罕说，在你所作的一切事上，神都与你同在。
创 21:23 我愿你如今在这里指着神对我起誓，不要以诡诈待我与我的子孙后代。我怎样以恩慈待你，你也要照样待我，与你所寄居这地的民。
创 21:24 亚伯拉罕说，我愿意起誓。
创 21:25 从前，亚比米勒的仆人霸占了一口水井，亚伯拉罕为这事指责亚比米勒。
创 21:26 亚比米勒说，谁作这事，我不知道；你也没有告诉我，今日我才听见了。
创 21:27 亚伯拉罕把羊和牛给了亚比米勒，二人就彼此立约。
创 21:28 亚伯拉罕把羊群中的七只母羊羔，另放在一处。
创 21:29 亚比米勒问亚伯拉罕说，你把这七只母羊羔另放在一处，是什么意思？
创 21:30 他说，你要从我手里接受这七只母羊羔，作我挖这口井的证据。
创 21:31 所以他称那地方为别是巴，因为他们二人在那里起了誓。
创 21:32 他们在别是巴立了约。亚比米勒就同他军长非各起身，回非利士人的地去了。

Scripture Reading: Gen. 21:15-34

- Gen 21:15 When the water in the waterskin was finished, she cast the child under one of the bushes.
Gen 21:16 And she went and sat herself down opposite him, a fair distance away, about a bowshot away, for she said, Do not let me look upon the death of the child. And as she sat opposite him, she lifted up her voice and wept.
Gen 21:17 And God heard the voice of the boy. And the Angel of God called to Hagar out of heaven and said to her, What troubles you, Hagar? Do not be afraid, for God has heard the voice of the boy where he is.
Gen 21:18 Rise up; lift up the boy, and hold him with your hand, for I will make of him a great nation.
Gen 21:19 And God opened her eyes, and she saw a well of water. And she went and filled the waterskin with water and gave the boy a drink.
Gen 21:20 And God was with the boy, and he grew. And he dwelt in the wilderness and became an archer.
Gen 21:21 And he dwelt in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.
Gen 21:22 And at that time Abimelech and Phicol the captain of his army spoke to Abraham, saying, God is with you in all that you do.
Gen 21:23 Now therefore swear to me here by God that you will not deal falsely with me or with my offspring or with my posterity. According to the kindness that I have shown to you, you shall do to me and to the land in which you have sojourned.
Gen 21:24 And Abraham said, I swear it.
Gen 21:25 And Abraham confronted Abimelech concerning the well of water which Abimelech's servants had taken by force.
Gen 21:26 And Abimelech said, I do not know who has done this thing; and you did not tell me about it, nor have I even heard of it until today.
Gen 21:27 And Abraham took sheep and oxen and gave them to Abimelech. And the two of them made a covenant.
Gen 21:28 And Abraham set seven ewe lambs of the flock by themselves.
Gen 21:29 And Abimelech said to Abraham, What is the meaning of these seven ewe lambs which you have set by themselves?
Gen 21:30 And he said, These seven ewe lambs you shall take from my hand, that it may be a witness for me that I dug this well.
Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.
Gen 21:32 So they made a covenant at Beer-sheba; and Abimelech rose up with Phicol the captain of his host, and they returned into the land of the Philistines.

创 21:33 亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和
华永远之神的名。

创 21:34 亚伯拉罕在非利士人的地寄居了多日。

壹 井象征人生活的源头；创世记二十一章十五至三十四节的两个井，表征两种生活的源头：

创 21:15 ~ 34 (从略。)

一 一个井是在我们魂的旷野里天然的源头；这源头是由住在旷野并联于埃及的以实玛利所代表——19 ~ 21 节。

创 21:19 神开了夏甲的眼睛，她就看见一口水井，便去将皮袋盛满了水，给童子喝。

创 21:20 神与童子同在，他就渐长，住在旷野，成了弓箭手。

创 21:21 他住在巴兰的旷野；他母亲从埃及地给他娶了一个妻子。

二 另一个井是在我们灵的园子里蒙救赎的源头；这源头是由住在别是巴并被带到摩利亚山的以撒所代表——25、31 节，参二二 2。

创 21:25 从前，亚比米勒的仆人霸占了一口水井，亚伯拉罕为这事指责亚比米勒。

创 21:31 所以他称那地方为别是巴，因为他们二人在那里起了誓。

创 22:2 神说，你带着你的儿子，就是你独生的儿子，你所爱的以撒，往摩利亚地去，在我所要指示你的山上，把他献为燔祭。

三 今天有两种基督徒：

1 一种象以实玛利，在魂的旷野为自己而活，并联于世界——约壹二 15 ~ 17。

约壹 2:15 不要爱世界，和世界上的事。人若爱世界，爱父的心就不在他里面了；

约壹 2:16 因为凡世界上的事，就是肉体的情欲、眼目的情欲、并今生的骄傲，都不是出于父，乃是出于世界。

约壹 2:17 这世界和其上的情欲，正在过去；惟独实行神旨意的，永远长存。

2 另一种象以撒，在灵里且在召会生活中为神而活，并被带到锡安——罗八 4，十二 4 ~ 5，十六 1，启十四 1。

Gen 21:33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God.

Gen 21:34 And Abraham sojourned in the land of the Philistines many days.

I. A well signifies the source of one's living; the two wells in Genesis 21:15-34 signify two sources of living:

Gen 21:15-34 (be omitted.)

A. *One well is the natural source in the wilderness of our soul; this source is represented by Ishmael, who lived in the wilderness and was joined to Egypt—vv. 19-21.*

Gen 21:19 And God opened her eyes, and she saw a well of water. And she went and filled the waterskin with water and gave the boy a drink.

Gen 21:20 And God was with the boy, and he grew. And he dwelt in the wilderness and became an archer.

Gen 21:21 And he dwelt in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.

B. *The other well is the redeemed source in the garden of our spirit; this source is represented by Isaac, who lived at Beersheba and was brought to Mount Moriah—vv. 25, 31; cf. 22:2.*

Gen 21:25 And Abraham confronted Abimelech concerning the well of water which Abimelech's servants had taken by force.

Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.

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.

C. *Today there are two kinds of Christians:*

1. One kind is like Ishmael, living for themselves in the wilderness of their soul and being joined to the world—1 John 2:15-17.

1 John 2:15 Do not love the world nor the things in the world. If anyone loves the world, love for the Father is not in him;

1 John 2:16 Because all that is in the world, the lust of the flesh and the lust of the eyes and the vainglory of life, is not of the Father but is of the world.

1 John 2:17 And the world is passing away, and its lust, but he who does the will of God abides forever.

2. The other kind is like Isaac, living for God in their spirit and in the church life and being brought to Zion—Rom. 8:4; 12:4-5; 16:1; Rev. 14:1.

罗 8:4 使律法义的要求，成就在我们这不照着肉体，只照着灵而行的人身上。

罗 12:4 正如我们一个身体上有好些肢体，但肢体不都有一样的功用；

罗 12:5 我们这许多人，在基督里是一个身体，并且各个互相作肢体，也是如此。

罗 16:1 我向你们推荐我们的姊妹非比，她是在坚革哩的召会的女执事，

启 14:1 我又观看，看哪，羔羊站在锡安山上，同祂还有十四万四千人，额上都写着祂的名，和祂父的名。

3 连我们真基督徒都可能象以实玛利，在自己里面且为自己而活，并联于世界，除非我们象以撒所预表的，活在灵里且活在召会生活中，使我们能达到神的目标——二一 2，二二 16 上。

启 21:2 我又看见圣城新耶路撒冷由神那里从天而降，预备好了，就如新妇妆饰整齐，等候丈夫。

启 22:16 我耶稣差遣我的使者，为众召会将这些事向你们作见证。我是大卫的根，又是他的后裔，我是明亮的晨星。

貳 以实玛利的井，就是他生活的源头，是在旷野——神所弃绝的地方——创二一 19～21，二五 12、18：

创 21:19 神开了夏甲的眼睛，她就看见一口水井，便去将皮袋盛满了水，给童子喝。

创 21:20 神与童子同在，他就渐长，住在旷野，成了弓箭手。

创 21:21 他住在巴兰的旷野；他母亲从埃及地给他娶了一个妻子。

创 25:12 以下是以实玛利的后代，以实玛利是撒拉的使女埃及人夏甲给亚伯拉罕所生的儿子。

创 25:18 他子孙的住处在他众弟兄东边，从哈腓拉直到埃及前的书珥，正在往亚述的路上。

一 以实玛利的井，就是他生活的源头，使他成为弓箭手——二一 20：

创 21:20 神与童子同在，他就渐长，住在旷野，成了弓箭手。

1 就如十章八至十二节的宁录，弓箭手是凶猛的猎人，是旷野中的杀手。

创 10:8 古实又生宁录，他是地上最早的勇士。

创 10:9 他在耶和華面前是个英勇的猎户，所以有话说，象宁录在耶和華面前是个英勇的猎户。

Rom 8:4 That the righteous requirement of the law might be fulfilled in us, who do not walk according to the flesh but according to the spirit.

Rom 12:4 For just as in one body we have many members, and all the members do not have the same function,

Rom 12:5 So we who are many are one body in Christ, and individually members one of another.

Rom 16:1 I commend to you Phoebe our sister, who is a deaconess of the church which is in Cenchrea,

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

3. Even we, real Christians, may be like Ishmael, living in and for ourselves and being joined to the world, unless, as typified by Isaac, we live in our spirit and in the church life so that we might reach God's goal—21:2; 22:16a.

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 22:16a I Jesus have sent My angel to testify to you these things for the churches. ...

II. Ishmael's well, the source of his living, was in the wilderness, a place rejected by God—Gen. 21:19-21; 25:12, 18:

Gen 21:19 And God opened her eyes, and she saw a well of water. And she went and filled the waterskin with water and gave the boy a drink.

Gen 21:20 And God was with the boy, and he grew. And he dwelt in the wilderness and became an archer.

Gen 21:21 And he dwelt in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.

Gen 25:12 Now these are the generations of Ishmael, Abraham's son, whom Hagar the Egyptian, Sarah's female servant, bore to Abraham.

Gen 25:18 And they dwelt from Havilah to Shur, which faces Egypt, as you go toward Assyria. He settled down opposite all his brothers.

A. *Ishmael's well, the source of his living, made him an archer—21:20:*

Gen 21:20 And God was with the boy, and he grew. And he dwelt in the wilderness and became an archer.

1. An archer is a wild hunter like Nimrod in 10:8-12, a killer in the wilderness.

Gen 10:8 And Cush begot Nimrod: He began to be a mighty one on the earth.

Gen 10:9 He was a mighty hunter before Jehovah; therefore it is said, Like Nimrod, a mighty hunter before Jehovah.

创 10:10 他国的起头是巴别、以力、亚甲、甲尼，都在示拿地。

创 10:11 他从那地出来往亚述去，建造尼尼微、利河伯、迦拉，

创 10:12 和尼尼微、迦拉中间的利鲜，就是那大城。

2 我们若留在魂的旷野，并喝以实玛利井（他生活的源头）的水，我们就会为着建立我们自己的国，成为用弓箭杀害生命的弓箭手，而不是为着建立神的国，栽培生命的栽种者。

二 以实玛利的井（他生活的源头）使他联于埃及，就是世界—二—21：

创 21:21 他住在巴兰的旷野；他母亲从埃及地给他娶了一个妻子。

1 夏甲从埃及，从她自己的源头，为以实玛利娶了一个妻子，给他印上了埃及的事物。

2 有一口井，有一种生活的源头，能使我们成为杀害生命的凶猛猎人，并使我们联于世界。

叁 以撒的井，就是他生活的源头，是在别是巴—25、31 节：

创 21:25 从前，亚比米勒的仆人霸占了一口水井，亚伯拉罕为这事指责亚比米勒。

创 21:31 所以他称那地方为别是巴，因为他们二人在那里起了誓。

一 在圣经中有许多经节说到这口井，就是神圣的源头：

1 在以琳那里“有十二股水泉，七十棵棕树”——出十五 27：

出 15:27 他们到了以琳，在那里有十二股水泉，七十棵棕树；他们就在那里的水边安营。

a 在圣经里，水泉表征生命在复活里从神流出——约四 10、14，七 37 ~ 39，启二二 1。

约 4:10 耶稣回答说，你若知道神的恩赐，和对你说请给我水喝的是谁，你必早求祂，祂也必早给了你活水。

约 4:14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。

Gen 10:10 And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.

Gen 10:11 From that land he went into Assyria and built Nineveh and Rehoboth-ir and Calah

Gen 10:12 And Resen between Nineveh and Calah, that is, the great city.

2. If we stay in the wilderness of our soul and drink water out of the well for Ishmael, the source of his living, we will be made an archer using the bow to kill life for building up our own kingdom, not a planter growing life for the building up of God's kingdom.

B. Ishmael's well, the source of his living, joined him to Egypt, to the world—21:21:

Gen 21:21 And he dwelt in the wilderness of Paran. And his mother took a wife for him from the land of Egypt.

1. Hagar took a wife for Ishmael from Egypt, her own source, sealing him with the things of Egypt.

2. There is a well, a source of living, that can make us a wild hunter who kills life and that can join us to the world.

III. Isaac's well, the source of his living, was in Beer-sheba—vv. 25, 31:

Gen 21:25 And Abraham confronted Abimelech concerning the well of water which Abimelech's servants had taken by force.

Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.

A. Many verses in the Bible refer to this well, the divine source:

1. At Elim “there were twelve springs of water and seventy palm trees”—Exo. 15:27:

Exo 15:27 And they came to Elim, where there were twelve springs of water and seventy palm trees; and they encamped there by the waters.

a. In the Bible a spring signifies life that flows out of God in resurrection— John 4:10, 14; 7:37-39; Rev. 22:1.

John 4:10 Jesus answered and said to her, If you knew the gift of God and who it is who says to you, Give Me a drink, you would have asked Him, and He would have given you living water.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，可以到我这里来喝。
约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。
约 7:39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。
启 22:1 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。

b 棕树表征生命发旺、在满足中欢乐并且胜过患难——诗九二12，利二三40，尼八15，约十二13，启七9。

诗 92:12 义人要发旺如棕树，生长如利巴嫩的香柏树。
利 23:40 第一日，你们要拿美好树上的果子、棕树的枝子、茂密树的枝条、与溪边的柳枝，在耶和華你们的神面前欢乐七日。
尼 8:15 并要在各城和耶路撒冷宣扬传布说，你们当上山去，将橄榄树、野橄榄树、番石榴树、棕树、和各样茂密树的枝叶取来，照着所写的搭棚。
约 12:13 就拿着棕树枝，出去迎接祂，喊着说，和散那，在主名里来的以色列王，是当受颂赞的！
启 7:9 这些事以后，我观看，看哪，有大批的群众，没有人能数得过来，是从各邦国、各支派、各民族、各方言来的，站在宝座前和羔羊面前，身穿白袍，手拿棕树枝，

2 “当时，以色列人唱这歌说，井啊，涌上水来！你们要向这井歌唱！这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的”——民二一17~18：

民 21:17 当时，以色列人唱这歌说，井啊，涌上水来！你们要向这井歌唱！
民 21:18 这井是众首领和民中的尊贵人，用权杖用扶杖所挖所掘的。以色列人从旷野往玛他拿去，

a 在比珥的井预表基督在我们里面——16节，约四11~12、14。

民 21:16 以色列人从那里起行，到了比珥；从前耶和華对摩西说，招聚百姓，我好给他们水喝，说的就是这井。
约 4:11 妇人说，先生，你没有打水的器具，井又深，从哪里得活水？
约 4:12 我们的祖宗雅各，将这井给了我们，他自己和他的子孙并牲畜，也都喝这井里的水，难道你比他还大么？
约 4:14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let him come to Me and drink.
John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.
John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.
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.

b. Palm trees signify life that is flourishing, rejoicing in satisfaction, and victorious over tribulation—Psa. 92:12; Lev. 23:40; Neh. 8:15; John 12:13; Rev. 7:9.

Psa 92:12 The righteous man will flourish like the palm tree; / He will grow like a cedar in Lebanon.
Lev 23:40 And on the first day you shall take for yourselves the product of stately trees, branches of palm trees and boughs of leafy trees and willows of the brook; and you shall rejoice before Jehovah your God for seven days.
Neh 8:15 And that they publish and proclaim in all their cities and in Jerusalem, saying, Go out to the mountain and bring olive branches and wild olive branches and myrtle branches and palm branches and branches of other leafy trees to make booths, as it is written.
John 12:13 Took the branches of the palm trees and went out to meet Him, and cried out, Hosanna! Blessed is He who comes in the name of the Lord, even the King of Israel!
Rev 7:9 After these things I saw, and behold, there was a great multitude which no one could number, out of every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb, clothed in white robes and palm branches in their hands.

2. “Then Israel sang this song: Spring up, O well! Sing to it! / The well, which the leaders sank, / Which the nobles of the people dug, / With the scepter, with their staffs”—Num. 21:17-18:

Num 21:17 Then Israel sang this song: Spring up, O well! Sing to it!
Num 21:18 The well, which the leaders sank, / Which the nobles of the people dug, / With the scepter, with their staffs. And from the wilderness they journeyed to Mattanah;

a. The well here at Beer typifies Christ within us—v. 16; John 4:11-12, 14.

Num 21:16 And from there they journeyed to Beer; that is the well where Jehovah said to Moses, Gather the people together, and I will give them water.
John 4:11 The woman said to Him, Sir, You have no bucket, and the well is deep; where then do You get this living water?
John 4:12 Are You greater than our father Jacob, who gave us the well and drank of it himself, as well as his sons and his cattle?
John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

b 挖井表征挖去“脏污”，就是我们心—心思、情感、意志和良心—中的阻碍，使那灵作活水能从我们里面涌上来，并涌流通畅—参创二六 15、18。

创 26:15 当他父亲亚伯拉罕在世的日子，他父亲的仆人所挖的井，非利士人全都塞住，填满了土。

创 26:18 当他父亲亚伯拉罕在世之日所挖的水井，因非利士人在亚伯拉罕死后塞住了，以撒就重新挖出来，仍照他父亲所起的，叫那些井的名字。

3 “你是园中的泉，活水的井，从利巴嫩流下来的溪水” —歌四 15：

a 园中的泉，以及赐生命之灵活水的井，乃是从复活与升天生命（利巴嫩—8 节）流下来的溪水—约七 38 ~ 39。

歌 4:8 我的新妇，求你与我一同从利巴嫩来，与我一同从利巴嫩来，从亚玛拿顶，从示尼珥与黑门顶，从有狮子的洞穴，从有豹子的山岭，来观看。

约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江河来。

约 7:39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有那灵，因为耶稣尚未得着荣耀。

b 泉和井从得胜者流出来，从他们的所是和他们的所在流出来。

二 以撒的井乃是赎回的井—创二一 28 ~ 32：

创 21:28 亚伯拉罕把羊群中的七只母羊羔，另放在一处。

创 21:29 亚比米勒问亚伯拉罕说，你把这七只母羊羔另放在一处，是什么意思？

创 21:30 他说，你要从我手里接受这七只母羊羔，作我挖这口井的证据。

创 21:31 所以他称那地方为别是巴，因为他们二人在那里起了誓。

创 21:32 他们在别是巴立了约。亚比米勒就同他军长非各起身，回非利士人的地去了。

1 亚伯拉罕以七只母羊羔的代价，赎回那口井。

b. The digging of the well signifies the digging away of the “dirt,” the barriers in our heart—our mind, emotion, will, and conscience —so that the Spirit as the living water may spring up within us and flow freely—cf. Gen. 26:15, 18.

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 26:18 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.

3. “A fountain in gardens, / A well of living water, / And streams from Lebanon”—S. S. 4:15:

a. The fountain in gardens and the well of living water of the life-giving Spirit are streams from the resurrection and ascension life (Lebanon, v. 8)— John 7:38-39.

S.S. 4:8 Come with me from Lebanon, my bride; / With me from Lebanon come. / Look from the top of Amana, / From the top of Senir and Hermon, / From the lions' dens, / From the leopards' mountains.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

b. The fountain and the spring stream out from the overcomers, flowing out from what they are and from where they are.

B. The well for Isaac was a redeemed well— Gen. 21:28-32:

Gen 21:28 And Abraham set seven ewe lambs of the flock by themselves.

Gen 21:29 And Abimelech said to Abraham, What is the meaning of these seven ewe lambs which you have set by themselves?

Gen 21:30 And he said, These seven ewe lambs you shall take from my hand, that it may be a witness for me that I dug this well.

Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.

Gen 21:32 So they made a covenant at Beer-sheba; and Abimelech rose up with Phicol the captain of his host, and they returned into the land of the Philistines.

1. Abraham redeemed this well at the cost of seven ewe lambs.

2 在预表上，这些羊羔表征基督完全的救赎，这指明神圣的活水已借基督完全的救赎被赎回、买回——弗一7，彼前一18～19，约十九34：

弗 1:7 我们在这蒙爱者里面，借着祂的血，照着神恩典的丰富，得蒙救赎，就是过犯得以赦免，

彼前一 1:18 知道你们得赎，脱离你们祖宗所传流虚妄的生活，不是用能坏的金银等物，

彼前一 1:19 乃是用基督的宝血，如同无瑕疵无玷污的羔羊之血。

约 19:34 惟有一个兵用枪扎祂的肋旁，随即有血和水流出来。

a 今天全人类都是凭着未蒙救赎的源头活着，我们却是凭着蒙救赎的源头活着。

b 今天我们所喝的活水不是天然的，乃是用极大的代价所赎回来的。

2. In typology these lambs signify the full redemption of Christ, indicating that the divine living water has been redeemed, bought back, by Christ's full redemption—Eph. 1:7; 1 Pet. 1:18-19; John 19:34:

Eph 1:7 In whom we have redemption through His blood, the forgiveness of offenses, according to the riches of His grace,

1 Pet 1:18 Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers,

1 Pet 1:19 But with precious blood, as of a Lamb without blemish and without spot, the blood of Christ;

John 19:34 But one of the soldiers pierced His side with a spear, and immediately there came out blood and water.

a. Today the whole human race is living by a source that is without redemption; we are living by a redeemed source.

b. The living water that we are drinking today is not natural; it is water that has been redeemed at a great cost.

三 以撒的井也需要约——创二一 31 ~ 32：

创 21:31 所以他称那地方为别是巴，因为他们二人在那里起了誓。

创 21:32 他们在别是巴立了约。亚比米勒就同他军长非各起身，回非利士人的地去了。

1 这里的约与赎回别是巴的井有关，乃是那借着基督救赎的血所立定之新约的种子——太二六 28，路二二 20，来八 8 ~ 13。

太 26:28 因为这是我立约的血，为多人流出来，使罪得赦。

路 22:20 饭后，也照样拿起杯来，说，这杯是我用血所立的新约，这血是为你们流出来的。

来 8:8 但神既找出祂百姓的瑕疵，就说，"看哪，日子将到，主说，我要与以色列家和犹大家，立定新约，

来 8:9 不是照着我拉他们祖宗的手，领他们出埃及的日子，与他们所立的约；因为他们没有恒守我的约，我也不理他们；这是主说的。

来 8:10 主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。

来 8:11 他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必须认识我；

来 8:12 因为我要宽恕他们的不义，绝不再记念他们的罪。"

C. The well for Isaac also needed a covenant— Gen. 21:31-32:

Gen 21:31 Therefore he called that place Beer-sheba, because there the two of them swore an oath.

Gen 21:32 So they made a covenant at Beer-sheba; and Abimelech rose up with Phicol the captain of his host, and they returned into the land of the Philistines.

1. The covenant here, involving the redeeming of the well at Beer-sheba, is a seed of the new covenant, enacted through Christ's redeeming blood—Matt. 26:28; Luke 22:20; Heb. 8:8-13.

Matt 26:28 For this is My blood of the covenant, which is being poured out for many for the forgiveness of sins.

Luke 22:20 And similarly the cup after they had dined, saying, This cup is the new covenant established in My blood, which is being poured out for you.

Heb 8:8 For finding fault with them He says, "Behold, the days are coming, says the Lord, and I will consummate a new covenant upon the house of Israel and upon the house of Judah,

Heb 8:9 Not according to the covenant which I made with their fathers in the day when I took them by their hand to lead them out of the land of Egypt, because they did not continue in My covenant, and I disregarded them, says the Lord.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

来 8:13 既说新约，就以第一约为旧了。但那渐渐陈旧并衰老的，就快要消逝了。

2 以撒喝赎回的水，立约的水；照样，新约信徒今天所喝的活水，乃是经过救赎和立约的水——约四 14，来八 10 ~ 13。

约 4:14 人若喝我所赐的水，就永远不渴；我所赐的水，要在他里面成为泉源，直涌入永远的生命。

来 8:10 主又说，因为这是那些日子以后，我要与以色列家所立的约：我要将我的律法赐在他们心思里，并且将这些律法写在他们心上；我要作他们的神，他们要作我的子民。

来 8:11 他们各人绝不用教导自己同国之民，各人也绝不用教导自己的弟兄，说，你该认识主；因为他们从最小的到至大的，都必须认识我；

来 8:12 因为我要宽恕他们的不义，绝不再纪念他们的罪。”

来 8:13 既说新约，就以第一约为旧了。但那渐渐陈旧并衰老的，就快要消逝了。

肆 “亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和华永远之神的名”——创二一 33：

一 生命树如何是创世记二章的中心，垂丝柳树也照样是创世记二十一章的中心：

创 2，21（从略。）

1 垂丝柳树有细长的枝条，叶子很细，描绘生命之丰富的涌流，就是经历生命树的结果；因此，垂丝柳树表征被人经历并得着彰显的生命树——二 9 ~ 10。

创 2:9 耶和华神使各样的树从地里长出来，可以悦人的眼目，也好作食物；园子当中有生命树，还有善恶知识树。

创 2:10 有一道河从伊甸流出来滋润那园子，从那里分为四道。

2 亚伯拉罕为别是巴的井立约以后，栽上一棵垂丝柳树，这指明他所喝的是丰富涌流的水——二一 32 ~ 33，参约七 37 ~ 39。

创 21:32 他们在别是巴立了约。亚比米勒就同他军长非各起身，回非利士人的地去了。

Heb 8:13 In saying, A new covenant, He has made the first old. But that which is becoming old and growing decrepit is near to disappearing.

2. Isaac drank of redeemed water, the water of the covenant; likewise, the living water that the New Testament believers drink today is redeemed and covenanted water—John 4:14; Heb. 8:10-13.

John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.

Heb 8:10 For this is the covenant which I will covenant with the house of Israel after those days, says the Lord: I will impart My laws into their mind, and on their hearts I will inscribe them; and I will be God to them, and they will be a people to Me.

Heb 8:11 And they shall by no means each teach his fellow citizen and each his brother, saying, Know the Lord; for all will know Me from the little one to the great one among them.

Heb 8:12 For I will be propitious to their unrighteousnesses, and their sins I shall by no means remember anymore."

Heb 8:13 In saying, A new covenant, He has made the first old. But that which is becoming old and growing decrepit is near to disappearing.

IV. “Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the Eternal God”—Gen. 21:33:

A. As the tree of life is the center of Genesis 2, the tamarisk tree is the center of Genesis 21:

Gen 2, 21 (be omitted.)

1. A tamarisk tree, having slender branches and very fine leaves, portrays the flow of the riches of life, the issue of the experience of the tree of life; thus, the tamarisk tree signifies the tree of life experienced and expressed—2:9-10.

Gen 2:9 And out of the ground Jehovah God caused to grow every tree that is pleasant to the sight and good for food, as well as the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

Gen 2:10 And a river went forth from Eden to water the garden, and from there it divided and became four branches.

2. The fact that Abraham planted a tamarisk tree after making the covenant for the well at Beer-sheba indicates that the water of which he drank was flowing in a rich way—21:32-33; cf. John 7:37-39.

Gen 21:32 So they made a covenant at Beer-sheba; and Abimelech rose up with Phicol the captain of his host, and they returned into the land of the Philistines.

创 21:33 亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和
华永远之神的名。

约 7:37 节期的末日，就是最大之日，耶稣站着高声说，人若渴了，
可以到我这里来喝。

约 7:38 信入我的人，就如经上所说，从他腹中要流出活水的江
河来。

约 7:39 耶稣这话是指着信入祂的人将要受的那灵说的；那时还没有
那灵，因为耶稣尚未得着荣耀。

3 今天召会生活乃是在别是巴的井旁；我们喝这水，并且
凭这水活着，我们就象一棵涌流生命丰富的垂丝柳树：

a 召会该在誓约的井这里，也该满了垂丝柳树，就是
我们所经历的生命树——4，十10。

约 1:4 生命在祂里面，这生命就是人的光。

约 10:10 贼来了，无非是要偷窃、杀害、毁坏；我来了，是要叫羊
得生命，并且得的更丰盛。

b 我们的基督徒生活和正当的召会生活，都是一棵垂
丝柳树，彰显我们所凭以活着的生命树——六57下。

约 6:57 活的父怎样差我来，我又因父活着，照样，那吃我的人，也
要因我活着。

二 亚伯拉罕在别是巴垂丝柳树那里，呼求耶和 华永远之神的名——创二一33：

创 21:33 亚伯拉罕在别是巴栽了一棵垂丝柳树，又在那里呼求耶和
华永远之神的名。

1 在这里我们看见神另一特殊的名称——耶和華伊勒俄
拉姆 (El Olam)；伊勒，意，大能者；俄拉姆，意，
永远的或永远，原文字根意，隐藏、遮藏：

a 亚伯拉罕经历神是永远者，是隐密且奥秘的一位。

b 神的存在是永远的，因祂无始也无终；祂是永远的
神——诗九十2，赛四十28。

诗 90:2 诸山未曾生出，地与世界你未曾造成，从亘古到永远，你
是神。

Gen 21:33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the
Eternal God.

John 7:37 Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone thirsts, let
him come to Me and drink.

John 7:38 He who believes into Me, as the Scripture said, out of his innermost being shall flow rivers of living
water.

John 7:39 But this He said concerning the Spirit, whom those who believed into Him were about to receive; for the
Spirit was not yet, because Jesus had not yet been glorified.

3. The church life today is by the well in Beer-sheba; when we drink of this water
and live by it, we will be like a tamarisk tree flowing with the riches of life:

a. The church should be at the well of an oath with a covenant and should also be
full of tamarisk trees, the tree of life experienced by us—1:4; 10:10.

John 1:4 In Him was life, and the life was the light of men.

John 10:10 The thief does not come except to steal and kill and destroy; I have come that they may have life and
may have it abundantly.

b. Our Christian life and the proper church life are both a tamarisk tree, expressing
the tree of life by which we live —6:57b.

John 6:57b ... so he who eats Me, he also shall live because of Me.

B. *There in Beer-sheba by the tamarisk tree Abraham called on the name of Jehovah, the Eternal God— Gen. 21:33:*

Gen 21:33 And Abraham planted a tamarisk tree in Beer-sheba, and there he called on the name of Jehovah, the
Eternal God.

1. Here we have a special title of God—Jehovah, El Olam; El means “the Mighty
One,” and Olam, meaning “eternal” or “eternity,” comes from a Hebrew root
meaning “to conceal,” “to hide”:

a. Abraham experienced God as the Eternal One, as the secret and mysterious One.

b. God’s existence is eternal, for He has neither beginning nor ending; He is the
Eternal God—Psa. 90:2; Isa. 40:28.

Psa 90:2 Before the mountains were brought forth, / And before You gave birth to the earth and the world, / Indeed
from eternity to eternity, You are God.

赛 40:28 你岂不知道么？你岂不曾听见么？永远的神耶和華，创造地极的主，并不疲乏，也不困倦；祂的聪明无法测度。

c 伊勒俄拉姆这神圣的称呼，含示永远的生命——约壹 2，二 25，五 11 ~ 13。

约壹 1:2 (这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；)

约壹 2:25 祂所应许我们的，就是那永远的生命。

约壹 5:11 这见证就是神赐给我们永远的生命，这生命也是在祂儿子里面。

约壹 5:12 人有了神的儿子，就有生命；没有神的儿子，就没有生命。

约壹 5:13 我将这些话写给你们信入神儿子之名的人，要叫你们晓得自己有永远的生命。

2 在创世记二十一章亚伯拉罕经历神是永远的生命，就是一位隐蔽、遮藏、隐藏、奥秘、隐密，却又是真实、永在、永活、无始无终的神圣者——出 3:14，约 3:16：

创 21 (从略。)

出 3:14 神对摩西说，我是那我是；又说，你要对以色列人这样说，那我是差我到你们这里来。

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

a 永远的生命就是“那真实的生命”——提前 6:19 下。

提前 6:19 下 …叫他们持定那真实的生命。

b 生命乃是三一神分赐到我们里面，并活在我们里面：

(一) 父神是生命的源头 (约 5:26)，子神是生命的具体化身 (一 4)，灵神是生命的涌流 (四 14 下)。

约 5:26 因为父怎样在自己里面有生命，就赐给子也照样在自己里面有生命；

约 1:4 生命在祂里面，这生命就是人的光。

约 4:14 下 …我所赐的水，要在他里面成为泉源，直涌入永远的生命。

(二) 父神是生命的光 (启 二 1-23，二 2-5)，子神是生命树 (二)，灵神是生命河 (一)。

启 21:23 那城内不需要日月光照，因有神的荣耀光照，又有羔羊为城的灯。

Isa 40:28 Do you not know, / Or have you not heard, / That the eternal God, Jehovah, / The Creator of the ends of the earth, / Does not faint and does not become weary? / There is no searching out of His understanding.

c. The divine title El Olam implies eternal life —1 John 1:2; 2:25; 5:11-13.

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 2:25 And this is the promise which He Himself promised us, the eternal life.

1 John 5:11 And this is the testimony, that God gave to us eternal life and this life is in His Son.

1 John 5:12 He who has the Son has the life; he who does not have the Son of God does not have the life.

1 John 5:13 I have written these things to you that you may know that you have eternal life, to you who believe into the name of the Son of God.

2. In Genesis 21 Abraham experienced God as the eternal life, as the divine person who is concealed, veiled, hidden, mysterious, secret, and yet real, ever-existing, and everliving, without beginning or ending—Exo. 3:14; John 3:16:

Gen 21 (be omitted.)

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

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

a. The eternal life is the life “which is really life”—1 Tim. 6:19b.

1 Tim 6:19 Laying away for themselves a good foundation as a treasure for the future, that they may lay hold on that which is really life.

b. Life is the Triune God dispensed into us and living in us:

1) God the Father is the source of life (John 5:26), God the Son is the embodiment of life (1:4), and God the Spirit is the flow of life (4:14b).

John 5:26 For just as the Father has life in Himself, so He gave to the Son to also have life in Himself;

John 1:4 In Him was life, and the life was the light of men.

John 4:14b ... but the water that I will give him will become in him a spring of water springing up into eternal life.

2) God the Father is the light of life (Rev. 21:23; 22:5), God the Son is the tree of life (v. 2), and God the Spirit is the river of life (v. 1).

Rev 21:23 And the city has no need of the sun or of the moon that they should shine in it, for the glory of God illumined it, and its lamp is the Lamb.

启 22:5 不再有黑夜，他们也不需要灯光日光，因为主神要光照他们；他们要作王，直到永永远远。

启 22:2 在河这边与那边有生命树，生产十二样果子，每月都结出果子，树上的叶子乃为医治万民。

启 22:1 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。

c 永远的生命就是子，在永远里不仅与父同在，并且在与父的交通里生活行动——约壹—1 ~ 2，约—1 ~ 2。

约壹 1:1 论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的；

约壹 1:2 （这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；）

约 1:1 太初有话，话与神同在，话就是神。

约 1:2 这话太初与神同在。

d 永远的生命显现与使徒们，他们看见、作见证，又将这生命传与人；永远生命的显现包含将生命启示并分赐给人，为要把人带进永远的生命里，带进与父的联结并交通里——约壹—1 ~ 3。

约壹 1:1 论到那从起初原有的生命之话，就是我们所听见过的，我们亲眼所看见过的，我们所注视过，我们的手也摸过的；

约壹 1:2 （这生命已经显现出来，我们也看见过，现在又作见证，将原与父同在，且显现与我们那永远的生命传与你们；）

约壹 1:3 我们将所看见并听见的，也传与你们，使你们也可以与我们有交通；而且我们的交通，又是与父并与祂儿子耶稣基督所有的。

e 永远的生命是神所应许的，借着基督的死释放出来，并借着基督的复活分赐给信徒——二 25，约三 14 ~ 15，十二 24，参路十二 49 ~ 50，彼前一 3。

约壹 2:25 祂所应许我们的，就是那永远的生命。

约 3:14 摩西在旷野怎样举蛇，人子也必照样被举起来，

约 3:15 叫一切信入祂的都得永远的生命。

约 12:24 我实实在在地告诉你们，一粒麦子不落在地里死了，仍旧是一粒；若是死了，就结出许多子粒来。

路 12:49 我来要把火丢在地上，若是已经着起来，那是我所愿意的。

路 12:50 我有当受的浸，还没有成就，我是何等的困迫！

Rev 22:5 And night will be no more; and they have no need of the light of a lamp and of the light of the sun, for the Lord God will shine upon them; and they will reign forever and ever.

Rev 22:2 And on this side and on that side of the river was the tree of life, producing twelve fruits, yielding its fruit each month; and the leaves of the tree are for the healing of the nations.

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.

c. The eternal life, which is the Son, not only was with the Father but also was living and acting in communion with the Father in eternity—1 John 1:1-2; John 1:1-2.

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:2 He was in the beginning with God.

d. The eternal life was manifested to the apostles, who saw, testified, and reported this life to people; the manifestation of the eternal life includes the revelation and impartation of life to men, with a view to bringing man into the eternal life, into its union and communion with the Father—1 John 1:1-3.

1 John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we beheld and our hands handled, concerning the Word of life

1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);

1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.

e. The eternal life was promised by God, released through Christ's death, and imparted to the believers through Christ's resurrection—2:25; John 3:14-15; 12:24; cf. Luke 12:49-50; 1 Pet. 1:3.

1 John 2:25 And this is the promise which He Himself promised us, the eternal life.

John 3:14 And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up,

John 3:15 That everyone who believes into Him may have eternal life.

John 12:24 Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

Luke 12:49 I have come to cast fire on the earth, and how I wish that it were already kindled!

Luke 12:50 But I have a baptism to be baptized with, and how I am pressed until it is accomplished!

彼前 1:3 我们主耶稣基督的神与父是当受颂赞的，祂曾照自己的大怜悯，借耶稣基督从死人中复活，重生了我们，使我们有活的盼望，

f 永远的生命已经为信徒借着相信子所得着；信徒得着永远的生命之后，这生命就成了他们的生命——约三 15 ~ 16、36 上，西三 4 上，约一 12 ~ 13。

约 3:15 叫一切信入祂的都得永远的生命。

约 3:16 神爱世人，甚至将祂的独生子赐给他们，叫一切信入祂的，不至灭亡，反得永远的生命。

约 3:36 上 信入子的人有永远的生命；…

西 3:4 上 基督是我们的生命，…

约 1:12 凡接受祂的，就是信入祂名的人，祂就赐他们权柄，成为神的儿女。

约 1:13 这等人不是从血生的，不是从肉体的意思生的，也不是从人的意思生的，乃是从神生的。

1 Pet 1:3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has regenerated us unto a living hope through the resurrection of Jesus Christ from the dead,

f. The eternal life was received by the believers through believing in the Son; after the believers receive eternal life, this life becomes their life — John 3:15-16, 36a; Col. 3:4a; John 1:12-13.

John 3:15 That everyone who believes into Him may have eternal life.

John 3:16 For God so loved the world that He gave His only begotten Son, that everyone who believes into Him would not perish, but would have eternal life.

John 3:36a He who believes into the Son has eternal life; ...

Col 3:4a When Christ our life is manifested, ...

John 1:12 But as many as received Him, to them He gave the authority to become children of God, to those who believe into His name,

John 1:13 Who were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God.